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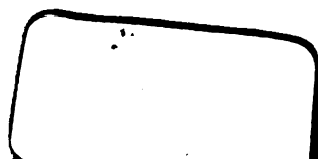
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THE
NEW TESTAMENT

OF OUR LORD AND SAVIOUR

JESUS CHRIST,

In the Original Greek:

WITH

NOTES AND INTRODUCTIONS,

BY

CHR. WORDSWORTH, D.D.

CANON OF WESTMINSTER.

THE ACTS OF THE APOSTLES.

A NEW EDITION.



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The concluding portion of this Edition of the Greek Testament, containing the Epistles of St. James, St. Peter, St. John, and St. Jude, and the Book of Revelation, will, it is hoped, with the Divine Blessing, be published in the autumn of this year.

CLOISTERS, WESTMINSTER ABBEY,
August 13, 1860.

CONTENTS

	PAGE
INTRODUCTION TO THE ACTS OF THE APOSTLES	1
CHRONOLOGICAL SYNOPSIS OF THE EVENTS RELATED IN THE ACTS OF THE APOSTLES	22
ANCIENT GREEK MSS. CONTAINING THE ACTS OF THE APOSTLES	30
CRITICAL EDITIONS	31
ABBREVIATIONS, AUTHORS, AND EDITIONS CITED	32
THE ACTS OF THE APOSTLES	35

INTRODUCTION

TO THE

ACTS OF THE APOSTLES.

No portion of Holy Writ has been made the occasion of more controversy as to its design than the **ACTS OF THE APOSTLES**.

Some have said that it is composed without any specific plan¹, and that it is merely a collection, imperfect and fragmentary, of such materials concerning the primitive Church, as happened to be accessible to the writer. It has been argued from its inscription to Theophilus², that it was designed only for the use of a private Christian. It has been observed, that it records only some actions of two of the Apostles, St. Peter and St. Paul; and that it says nothing of their Epistles, or of the martyrdom of either, and that it terminates unexpectedly with St. Paul's first visit to Rome. And it is alleged, that its title, "the **ACTS OF THE APOSTLES**," disappoints the reader, and can hardly have been assigned to it by the writer himself.

Others³, in recent times, profess to have discovered in this book a design to vindicate St. Paul, the Apostle of the Gentiles, from the charges of those who contrasted his teaching with that of St. Peter, the Apostle of the Circumcision; as if the one were contradictory to the other. And others⁴, accepting this hypothesis concerning the Acts, have proceeded so far as to affirm, that the view presented to us there, of St. Paul's teaching, is inconsistent with the tenour of St. Paul's Epistles.

The tendency of these theories is evidently to invalidate its Authority, and to undermine the foundations of its Genuineness and Inspiration.

Happily, however, for the Christian Church, there is no book whose Authenticity, Genuineness⁵,

¹ e. g. See *Dr. Davidson*, Introduction to N. T., ii. p. 62, and *ibid.* p. 24.

² *Kuinoel, Zeigler, Heinrichs, Meyer*, and others.

³ *Schneckenburger* über d. Zweck d. Apostelsgeschichte. Bern. 1841.

⁴ *Bauer, Schwegler, and Zeller*. See *Meyer's* Einleitung, p. 9.

⁵ On the subject of the Authorship, the following ingenious argument from internal evidence deserves to be cited;

"Acts xvi. 10: 'After he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.'

"Here the writer of the history, by the change of persons, first indicates his own presence as a companion of the Apostle. It is well known that this book of Acts, as well as the third Gospel, are ascribed to St. Luke by the universal tradition of the Church; but it seems never to have been shown that the same conclusion may be reached, simply and rigidly, by the internal evidence alone.

"The writer then, so far as we can learn from his history, was present with the Apostle from Troas to Philippi, in his first visit to Europe; was absent from him or not distinctly present, after his departure from Philippi, during his double stay at Corinth and Ephesus; and having joined him at Philippi again, continued his companion during his voyage from Greece to Palestine, his imprisonment at Cæsarea, his second voyage, and, at least, the earlier part of his imprisonment at Rome.

"None of St. Paul's letters were written until his arrival at Corinth, when the first separation had taken place. Six of them, the first and second to Thessalonica, the Epistle to the Galatians, the first and second to Corinth, and the Epistle to the Romans, were written during the interval of the writer's apparent absence.

VOL. I.—PART II.

His name could not then be expected to occur in these letters among the friends who were present with St. Paul, and who joined in the salutations.

"Four other letters, to the Ephesians, Colossians, Philemon, and Philippians, were written during the first imprisonment at Rome. Now since the writer had been a companion of the Apostle for three whole years before that imprisonment, had attended him on the voyage with only one or two others, and had continued with him till his arrival at Rome, it is most improbable that he would leave him at once, and not cheer him by his presence and friendship, as in the previous long delay at Cæsarea. In these letters, therefore, if the helpers present with St. Paul are at all mentioned, his name will be likely to appear. And since he had been so intimate a companion, and attended him faithfully so long, it seems almost certain that the Apostle, if he specified his chief helpers and friends who were with him, could not omit one so conspicuous. The writer, we may thus infer, was either Tychicus, Timothy, Epaphroditus, Epaphras, Onesimus, Aristarchus, Marcus, Jesus Justus, Luke, or Demas, the only persons whose names appear in the salutations of these four letters.

"But this choice is soon reduced within narrower limits. Timothy, Tychicus, and Aristarchus could none of them be the writer, since they accompanied Paul and himself on the voyage from Greece (Acts xx. 4, 5). Onesimus is excluded, since he was converted by St. Paul during his imprisonment at Rome (Philem. 10). Mark is also excluded, since he is mentioned repeatedly in the history, and was rejected by St. Paul as a companion in that very journey in which the writer soon afterwards joined him. Epaphroditus clearly was not with the Apostle when the imprisonment began, but was sent to him from Philippi, when they heard tidings of his necessities. Epaphras appears to have

and Inspiration, are more strongly corroborated by the consentient testimony of Ancient Christendom than the Acts of the Apostles.

The evidence of this is clear and open to all¹. And taking for granted that this book was dictated by the Holy Ghost, we may feel confident, that, whether we *can discover* its design or no, a design certainly it has, not unworthy of its Divine Author. He is the Spirit of Counsel and of Might, and what He wisely purposes, that He effectually performs.

But, is it difficult to discover its plan? Let us consider this question.

St. Luke has written one work, consisting of two parts; the former his Gospel, the latter the Acts of the Apostles.

The connexion of these two parts is marked by the commencement of the latter, with a reference to the former, and by the inscription of both to one person.

The latter opens thus; "The former Treatise," i. e. his Gospel, "I made, O Theophilus, of all that Jesus *began* both to do and to teach, until the day in which He was taken up."

Let us remark also, that in his latter treatise, the Acts, he resumes the subject at the point where, in the former, the Gospel, he had left it; namely, with a description of Christ's Ascension into Heaven.

Therefore, it appears from the Acts, that in his former treatise, the Gospel, St. Luke had professed to give an account only of what Jesus *began* to do and to teach, while He was *in person upon earth*.

But now, in his second treatise, the Acts of the Apostles, he has a higher and ampler subject before him.

In this book, the sequel of his Gospel, the blessed Evangelist, being inspired by the Holy Ghost, comes forward and unfolds, as it were, the doors of heaven, and reveals to the world, what the same Jesus, having ascended into heaven, and being exalted to the right hand of God, and there sitting in glory, *continues "to do and to teach,"* not any longer within the narrow confines of Palestine, or during the few years of an earthly ministry, but from His royal throne in His imperial City, the heavenly Jerusalem; and what there sitting in glory He does and teaches, "in all Judæa and in Samaria, and unto the uttermost parts of the earth²," by the instrumentality of Apostles and Apostolic men, and Apostolic Churches, in all ages of the world; and what He will ever continue *to do and to teach, from heaven*, by the power of the HOLY GHOST sent down from heaven after His Ascension; even till He comes again in glory to judge both the quick and dead.

This is the view which the Author himself propounds of his own plan in composing this book.

Let us consider, whether this view is consistent,

I. With what may be gathered from other writers of Holy Scripture, concerning Christ's Office after His Ascension, and during His Session in Glory? and

II. Whether it be confirmed by internal evidence derivable from the Acts of the Apostles?

I. Our Blessed Lord Himself, when upon earth, had promised to be always with His Apostles³, and He had said to them, a little before His Ascension, "As My Father hath sent Me, even so send I you⁴." Thus He prepares us to regard their Acts as done by Himself. He had also said that the works which they would do after His Ascension would be even greater than those works which He had done when on earth, because He would go to the Father; that is, He Himself, after His

been a local Pastor from Colossæ, who arrived also at Rome after the imprisonment there had begun. Thus Jesus Justus, Luke, and Demas are the only three names which are not absolutely excluded by these texts.

"That Jesus Justus was not the writer may be gathered from two presumptions of considerable weight. First, he was of the circumcision, or a Jew by birth; while several indications in the book of Acts lead us to suppose that the writer was a Greek, and only a Proselyte, rather than a native Jew. And next, Jesus Justus is named only once, while the two others are named three times in these Epistles. Now the companion of the Apostle for so many years, and through so many dangers, would not be likely to be left thus entirely in the background, compared with others.

"The choice will now be confined to Luke and Demas, each of whom is mentioned three times, and always near together. In the last instance, however, there occurs a remarkable contrast. In his second imprisonment, as we learn from 2 Tim. iv. 10, 11, Demas forsook the Apostle, through love of the world, and 'only Luke' continued with him, while every other helper was absent.

It would be a high degree of moral incongruity to suppose that this apostate, whether his apostasy was temporal or final, and not the companion who was faithful to the last, was the same with the faithful companion during shipwreck and imprisonment, and the honoured writer of two main books of the sacred canon. And thus, by internal evidence alone, we are led to the conclusion that Luke, and no other, was the real Author of the Gospel and the book of Acts. The circumstantial evidence limits our choice to three names, while the moral evidence, hardly less forcible, confines it among these to St. Luke only."—*Birks' Home Apostolicæ*, pp. 351—353.

¹ It may be seen in *Lardner*, iii. 207. *Kirchofer*, *Quellen-sammlung zur Geschichte des N. T. Canons*, pp. 161—168 *Davidson's Introduction*, pp. 2, 3; and Appendix A to the Editor's Lectures on the Canon of Scripture. See also below, p. 6, *note*.

² Acts i. 8.

³ Matt. xxviii. 20.

⁴ John xx. 21.

Ascension, and the Giving of the Holy Ghost, would do greater works by their instrumentality, than He had done when visible in His bodily presence upon earth ¹.

Accordingly St. Mark concludes His Gospel, by expressing in few but comprehensive words, what may be regarded as the argument of the Acts of the Apostles. "So then after the LORD had spoken unto them, He was received up into heaven, and sat on the right hand of God; and they went forth and preached every where, the LORD *working with them, and confirming the Word* with signs following ²."

Thus the Holy Ghost, speaking by St. Mark, represents the Lord Jesus as *continuing* to do and to teach *every where*, after His Ascension, by the ministry of His Apostles, what He had *begun* to do and to teach while He was visible upon earth.

Similarly, the Apostle St. Paul, who, as Christian Antiquity testifies, was St. Luke's fellow-labourer in writing, as well as in preaching the Gospel ³, represents Christ in glory, as the Origin of all that is done or taught in the Church by the ministry of men. "He that descended is the same also that ascended up far above all heavens, that He might fill all things. And He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the Ministry, for the edifying of the body of Christ ⁴."

In like manner the beloved Disciple St. John, to whom it was given to behold Christ in Glory, describes Him in the Apocalypse as walking in the midst of the seven Golden Candlesticks; which are the Churches of God ⁵.

Therefore the Church of England, in her Office for ordering of Priests, looks up from earth to heaven, and praises God for having given His dearly beloved Son, Who, "*after He had made perfect our Redemption by His death, and was ascended into Heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry He gathered together a great flock in all parts of the world, to set forth the eternal praise of God's holy Name.*"

II. Let us now examine, whether this view of the design of the Acts of the Apostles, is authorized by the contents of the book itself.

1. Consider the first Act there recorded as done by the Apostles after the Ascension. They return from the Mount of Olives to Jerusalem, and resort to *the Upper-room* ⁶, probably the same where Jesus had instituted the Lord's Supper, and had shown Himself alive to the Apostles on the two successive Sundays after His Resurrection. There they nominate two persons, with the view of filling up the vacancy made by the death of Judas, and they address a prayer to Jesus, "Lord⁷, show whether of these two *Thou hast chosen* ⁸." Thus they declare their persuasion that He Who is removed from their bodily sight is still present with them, as He Himself had promised to be ⁹; and that sitting on His throne in Heaven, He can and does *choose* an Apostle, as truly as when He was walking on earth, by the side of the Sea of Galilee. *The lot was cast into the lap, but the disposing of it was of the Lord* ¹⁰. The lot which fell upon Matthias was dropped from heaven by the hand of Christ.

2. Observe the next great event in this sacred History—the Descent of the Holy Ghost from heaven. Christ when on earth had breathed upon His Apostles and said, "Receive ye the Holy Ghost ¹¹." Thus He showed that He Himself was the source whence that gift would come. And when the Holy Spirit was poured forth on the Apostles, Peter ascribed the effusion to Christ; "He, having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear ¹²." He, Who while on earth did and taught what the Messiah was to do and teach, now does and teaches in a more glorious manner by the Holy Ghost the Comforter, Whose Mission from heaven is like a royal largess, bestowed in honour of Christ's Coronation, a sign and fruit of His heavenly inauguration and glorious enthronization on the Right Hand of the Majesty on high.

Hence the Kingdom of Christ, which was commenced by His ministry upon earth, is now continued, extended, and amplified. The Four Gospels are the *Beginnings* ¹³ of its history: they reveal the Day-Spring from on high, and the orient gleams of the Sun of Righteousness. But in the Acts of the Apostles the Sun has risen in his strength, and shines in noonday splendour. After His exaltation in glory, and after the bestowal of the Holy Ghost, the number of the names of the

¹ See on John xiv. 12.

² Mark xvi. 19, 20.

³ See the authorities in the *Introductions* to the Four Gospels, and to St. Luke's Gospel.

⁴ Eph. iv. 10—12.

⁵ Rev. i. 13, 20; ii. 1.

⁶ Acts i. 13.

⁷ That *Kúrios* is here Christ, see notes on Acts i. 6. 21. 24.

⁸ Acts i. 24.

⁹ Matt. xxviii. 20.

¹⁰ Prov. xvi. 33.

¹¹ John xx. 22.

¹² Acts ii. 33.

¹³ See note on Acts x. 11.

Disciples at Jerusalem, which had been before a mere handful, a hundred and twenty¹, is now counted by thousands². The Christian Church extends herself from the upper room on Mount Sion, in a gradually growing circle, till she embraces within her range "devout men from every nation under heaven³." She enfolds Samaria by the agency of Philip the Deacon, and of Peter and of John. Christ preaches by Philip in the wilderness of Gaza, and "the Morians' Land stretches out her hands unto God⁴." He passes toward Ashdod, and "Philistia is glad of Him⁵." "Behold the Philistines, and they of Tyre with the Morians, lo! there is He born⁶;"—born by the new Birth of the Word and Sacraments. By the preaching of Peter He gathers in the Gentiles at Cæsarea; by the ministry of Paul He plants the Gospel at Antioch; He encounters the Evil One in various forms; of obstinate obduracy in Jewish Synagogues; of Pagan Idolatry at Lystra and Ephesus; of Sorcery, Witchcraft and Divination at Samaria, Paphos, and Philippi; of sceptical Philosophy, and intellectual pride at Athens and Corinth; and at length in His triumphant march, as a crowning consummation of His conquests, and an earnest of universal victory, He plants the Cross in the imperial city of the Cæsars, the heathen capital of the world, by the hands of him,—who had formerly been the fiercest persecutor of the Church, but afterwards was its most zealous champion, and courageous confessor and martyr—St. Paul.

These noble feats of Christian prowess were performed by means of men, but the Doer of them all was Christ. And what St. Luke says concerning one great harvest of souls, gathered into Christ's garner, may be said equally of all; "The LORD added to the Church daily such as should be saved⁷."

3. Thus we see in the Acts the continuance and extension of Christ's working, and we also recognize in it a greater manifestation of glory in the *manner* of His operations. He Himself had said, when on earth, "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father⁸." That is, when I am ascended into heaven, and am seated in glory there, then will I do, by the agency of others—My faithful servants—works more marvellous than are done by Me now, in person on earth.

For example, our Lord when on *earth* had healed the woman who touched with faith the hem of His garment⁹. But when He had ascended into *heaven*, He worked miracles on the sick by means of the shadow of St. Peter at Jerusalem¹⁰, and by the handkerchiefs of St. Paul at Ephesus¹¹; and thus He showed that the sphere of His working was enlarged; and He creates in our hearts a blessed assurance, that now, when as Man united for ever to God, He, Who by virtue of His obedience to death, has received "the Name which is above every name¹²," He is ever acting by those visible channels of Invisible Grace, His Word and Sacraments, which derive their efficacy from His Godhead, Incarnation and Passion, and are the means by which the benefits of His Death are bestowed for our everlasting life, and are like the skirts of His garments, by which, when touched by Faith, He heals the diseases of our souls.

4. The Acts of the APOSTLES is a portraiture of the Church; it is an Historical Picture delineated by the Holy Ghost guiding the hand of the Evangelical Painter St. Luke. It has, as its central Figure, Jesus Christ, perfect God and perfect Man, Who died for us on the cross, and raised Himself from the Dead, and ascended into heaven, and sent the Comforter, and reigns in glory, the Head of the Church, and Sovereign of the world, King of Kings and Lord of Lords. He is the source of all the life and beauty displayed in this heavenly landscape; and therefore, it will be remembered, the Apostles are careful to disclaim for themselves all independent power. "Ye men of Israel, why look ye on us, as though by our own power or holiness we had made this man to walk? The God of our fathers hath glorified His Son Jesus¹³." Thus they raise the eyes of the people from themselves—Christ's members and ministers on earth—to Christ their Head and King acting by them from heaven.

5. Accordingly, we find that in this History there are certain words continually recurring, which remind the reader of this concentration of power in Christ, and derivation of power from Him.

One of these is *Kύριος*, the LORD. This word is equivalent to the JEHOVAH of the Old Testament, and corresponds to it in the Septuagint Version¹⁴; and it is observable that in the twenty-fourth Psalm—which prophetically describes the event, with which this Book opens, the Ascension

¹ Acts i. 15.

² Ib. ii. 41; iv. 4.

³ Ib. ii. 5.

⁴ Ps. lxxiii. 31.

⁵ Ib. lx. 8.

⁶ Ps. lxxxvii. 4.

⁷ Acts ii. 47.

⁸ John xiv. 12.

⁹ Matt. ix. 20.

¹⁰ Acts v. 15.

¹¹ Acts xix. 12.

¹² Phil. ii. 9.

¹³ Acts iii. 13.

¹⁴ See note below on i. 6. 21, and on xxv. 26.

of Jesus, and appeals to the Gates of heaven to receive Him, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in¹," the Psalmist twice asks, "Who is *this* King of Glory?" and twice it is answered, "The Lord, He is the King of Glory¹." And the word in the original for Lord is *Jehovah*, showing that our Jesus is Jehovah. And this word is constantly applied to CHRIST in the Acts, where it is found nearly a hundred times, and is like a sacred keynote of the whole, ever sounding forth His Divine Lordship in the ear of the world. The Lord's working in the Church, the Lord's household,—this is what the Acts reveals. 'Ο Κύριος ἐν τῇ Κυριακῇ,—that is its subject. It is "the LORD JESUS," Who is said by St. Peter to have come in and gone out among them². It is He Who chooses Matthias³; He Who sends the Holy Ghost⁴; He who adds Believers daily to the Church⁵; He Who works miracles by the hands of His Apostles⁶. To the Lord Jesus, St. Stephen, the first Martyr, looks up and prays at the hour of death⁷. He calls to the persecuting Saul with a voice from heaven⁸. He sends Ananias to baptize him⁹. He sends Peter to Cornelius¹⁰. He (says St. Peter) is Lord of all¹¹. His Angel delivers Peter from prison, and smites Herod on his throne¹². He calls Paul to Macedonia¹³, and comforts him at Jerusalem¹⁴; and finally the book closes with the triumphant declaration, that Paul preaches, in the great heathen capital, Rome, "the things concerning the Lord Jesus, with all confidence, no man forbidding him"¹⁵.

Thus the mind is elevated from earth to heaven, and from the acts of the envoys and ambassadors, to the majesty and glory of their Lord and King, sitting on His heavenly throne.

6. This process of exaltation is also performed by another word, recurring in this history and drawing the heart upward to Christ.

That word is οὐρανός, HEAVEN. The inner scene of the book is Heaven. It begins with Christ's Ascension into heaven. The Apostles gaze upward to heaven, and a heavenly messenger comes and announces to them that Jesus is received into heaven; and will come again in like manner in glory from heaven¹⁶. On the day of Pentecost there comes a sound from heaven, as of a rushing mighty wind, and declares the source whence the Holy Spirit proceeds¹⁷. St. Stephen, in the hour of death, being full of the Holy Ghost, "looks stedfastly up to heaven, and sees the glory of God, and Jesus standing on the right hand of God," and says, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God¹⁸." As Saul journeys and comes near to Damascus, "suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus Whom thou persecutest¹⁹." Peter, when in a trance at Joppa, saw heaven opened, and the vessel descending, representing the Church Universal, extending to all corners of the earth, into which all nations were to be received; and this vessel let down from heaven, is drawn up again into heaven²⁰. Thus it was declared, that the hand by which the Church Universal is ordered, maintained, and extended, is the hand of Christ in heaven. "In His hand are all the corners of the earth²¹;" and whatever is effected by the ministry of men for the advancement of His kingdom on earth, is done by the power of Him, Who sitteth on the throne of heaven.

III. This view of the design of St. Luke in writing the Acts of the Apostles, supplies a solution of the difficulties which, as has been noticed at the commencement of this Introduction, have been raised with respect to it;

1. It accounts for its Title.

In all probability that Title was given by the Author himself. Certainly it is very ancient²²; and the book was never known by any other name.

¹ Ps. xxiv. 7, 8, 10.

² Acts i. 21.

³ Ib. i. 24.

⁴ Ib. ii. 33—35.

⁵ Ib. ii. 47.

⁶ Ib. iii. 6; iv. 10.

⁷ Ib. vii. 59, 60.

⁸ Ib. ix. 5.

⁹ Ib. ix. 10.

¹⁰ Ib. x. 4, 14.

¹¹ Ib. x. 36.

¹² Acts xii. 7, 23.

¹³ Ib. xvi. 10.

¹⁴ Ib. xxiii. 11.

¹⁵ Ib. xxviii. 31.

¹⁶ Ib. i. 9—11.

¹⁷ Ib. ii. 2.

¹⁸ Ib. vii. 55, 56.

¹⁹ Ib. ix. 3—5.

²⁰ Ib. x. 11—16, and xi. 5—10.

²¹ Ps. xcv. 4.

operatus est Deus plurima Evangelii ostendi per *Lucam*, quibus necesse habuerint omnes uti, ut sequenti testificatione ejus quam habet de *Actibus et Doctrinâ Apostolorum* omnes sequentes et regulam veritatis inadulteratam habentes salvari possint." And *Clemens Alexandrin.* Adumbrat. in 1 Pet. Epist.: "Sicut *Lucas* quoque et *Actus Apostolorum* stylo executus." And *Tertullian* (passim, e.g. de præscr. hæret. 22, adv. Marcion. v. 2, and de Baptismo, 10) refers to this book, under the title *Acta Apostolorum*, and calls it *Commentarium Lucas*, De jejun. 10. And *Origen* (ad Cels. vi. 12): ὅς δ' Λουκᾶς ἐν ταῖς πράξεσιν τῶν ἀποστόλων ἔγραψεν, and Epist. ad African. § 9. So *Eusebius*, ii. 17; iii. 4. *Cyril. Hierosol.*, Cat. iv. *Epiphani.*, Hæres. 1, p. 941, enumerates τὰς πράξεις τῶν ἀποστόλων in the Canon of the N. T. It is observable that *S. Hilary* (in Matt. xiv.) refers to this book thus, "sicut libro *Præscos* (qu. *Præseon*?) continetur."

²² Thus the ancient *Canon Muratorianus* says, "Acta omnium Apostolorum sub uno libro scripta, sunt (qu. sanctus) *Lucas* optimè Theophilo comprehendit; quia sub præsentia ejus singula gerebantur." And *Irenæus*, iii. 15: "Fortassis et propter hoc

But we must understand what that Title means; and its meaning is to be sought in the sense of the words *πράττω* and *πράξις*, as distinguished from the words *ποιῶ* and *ποίησις*.

Christ is said *ποιεῖν*, e. g. in the first words of this book¹, Jesus began *to do*², and in numerous other places of Scripture; but He is never said *πράττειν*; and His agency is never described by the word *πράξις*. This book therefore describes what Christ, the Invisible Head of the Church, *ποιεῖ*, i. e. *does*, or *makes*, by the visible instrumentality and operations, the *πράξεις*, or *actings*, of Apostles, who are His chief Ministers; and in whose apostolic office is contained and summed up the subordinate agency of the Priesthood and Diaconate.

The title of the book is *πράξεις Ἀποστόλων*, "Actings of Apostles;" and *two* of the Apostles, Peter and Paul, are selected as *specimens* of the rest; and certain acts of theirs are chosen as *specimens* of their operations. The one, Peter, was called by Christ on earth; the other, Paul, was called by Christ from heaven. The one, Peter, had denied Christ; the other, Paul, had persecuted Christ. The one was an unlettered fisherman of Galilee; the other a learned Pharisee, brought up at Jerusalem. Therefore, in the choice of Peter and Paul, as special instruments of Christ in propagating the Gospel, His power is signally glorified. The acts of those two Apostles are like patterns of what Christ wrought by all the Apostles, whether on earth or from heaven. And what this book records of some of Christ's works, wrought by these two Apostles, enables us to infer what else He did by their instrumentality, and by that of the other Apostles whose acts are not described.

2. Hence also we perceive the reason why some of the main incidents in the history of Peter and Paul,—for example, their last sufferings and glorious martyrdom, are not recorded in this book. Some excellent persons, indeed, have deplored this³: some have therefore complained of omissions, or defects in the history. But no; St. Luke remained with St. Paul in his last days, as St. Paul himself has testified in his last written Epistle, "only Luke is with me⁴;" but he has not said any thing of them. And with good reason. An *uninspired* writer would have dealt differently with his subject. Whatever else he left untold in the history of the Apostles, he would certainly have described their *deaths*. But St. Luke was guided by the Holy Ghost, not merely in writing what an uninspired man could not write, but also in *not* writing what an uninspired person would have been eager to write. There is inspiration in his silence. His silence, with regard to the Apostles, is full of eloquence with regard to Christ. Neither Paul nor Peter are the heroes of the Acts; but Christ is all in all. And by the subordination of the human instruments, the Divine Agent is glorified; by the "omissions and defects," as they are called, in the history of the Acts of the Apostles, he reminds us, that even the greatest of men are nothing; that even a Paul is nothing, and a Peter is nothing, but only "ministers of Christ⁵."

3. Here then we see a divine protest against that morbid curiosity of modern times, which craves to gratify the appetite by graphic sketches and vivid pictures of minute personal details in the history of the Apostles; and in order to provide food for that unwholesome craving, strains its inventive ingenuity, and bedizens the venerable forms of the Apostles with legendary shreds and tinsel embellishments. The Holy Spirit in this divine book condemns such meddling inquisitiveness, and busy familiarity and irreverence. He subordinates every thing in the private history of the Holy Apostles to the public dignity of the Apostolic office. He does not sink the Apostle in the man, but transfigures the man into the Apostle⁶. He tells us nothing of their personal appearance, nothing of the day or year of their birth, or of their death; nothing of their parents or children. He has not informed us whether St. Paul was ever married, or no. Thus he takes them out of the category of common men, and encircles their heads with a halo of sanctity; they are Christ's chosen vessels and instruments, consecrated as such; *that* is their history. He raises our eyes from them to Him: they by whom He wrought were men, but He who worked by them is God; and the sparkles of their light are drowned in the abyss of His Glory.

But he may have used a MS. like Codex D with the title *πράξις*, in the singular.

The composition of Apocryphal "Acts" of Apostles and apostolic men (of which an Edition has been published by *Tischendorf*), proves the prior existence of a genuine "Acts," and the Christian Church knows of no other than the work of St. Luke bearing that inscription.

¹ Acts i. 1.

² Cp. John ii. 11. 23; iv. 29. 46; v. 11. 36; vi. 14; vii. 31; ix. 16; x. 25. 37; xi. 45, 46, and *passim* xx. 30; xxi. 25.

³ Without the definite article *ai* before *πράξεις*, and perhaps, also, without *τῶν* before *ἀποστόλων*. The MSS. A, E, G, H

have *πράξεις τῶν ἁγίων ἀποστόλων* as the title; D has *πράξις ἀποστόλων*; B has *πράξεις ἀποστόλων*; and *Lachmann*, *Tisch.*, *Bornemann*, and *Alford* have adopted *πράξεις ἀποστόλων* in their editions.

⁴ As *Dr. Burton*, who says, p. 262, "It is much to be lamented that St. Luke did not continue the Acts of the Apostles beyond the arrival of St. Paul at Rome."

⁵ 2 Tim. iv. 11.

⁶ 1 Cor. iii. 5.

⁷ Cp. further note below, on 2 Cor. xii. 7, on St. Paul's *thorn* in the flesh.

IV. The plan then of this divine book, is to reveal to us Christ sitting in heaven ; not like one of the deities of the heathen world, indifferent to human affairs, or controlled by a fatal destiny ; or sharing His power with rival deities ; but enthroned King of Kings and Lord of Lords, and ever ruling all things by His word, for the advancement of His Gospel, and the establishment of His kingdom, till at length He will put all things under His feet, and God will be all in all.

Here is a magnificent subject, not unworthy the pen of the Holy Ghost.

The Acts of the Apostles, thus viewed, is a divine Epinicion, or Song of Victory, on the triumphant exaltation of Christ. It is an Evangelical fulfilment of those prophetic Psalms which celebrate His Victory ; “Thou art gone up on high, Thou hast led captivity captive¹.” “Gird Thee with Thy sword upon Thy thigh, O Thou most mighty.” “Ride on, because of the word of truth, of meekness, and righteousness. Thy seat, O God, endureth for ever².”

In regard also to Christ’s tender love for the Church, His Bride, it may be called a sacred Epithalamium, a holy nuptial hymn, in which is celebrated His tenderness for her, whom He has “purchased with His own blood³,” and has delivered from heathen bondage, and has brought near to Himself, and advanced to His own right hand, and made her partner of His Glory. Here, in this divine book, which describes the espousals of the Gentile Church to Christ, we may behold the prophetic picture displayed to the eye of the world in the fulness of historical truth : “Upon Thy right hand did stand the Queen in a vesture of gold wrought about with divers colours. Harken, O daughter, and consider ; incline thine ear : forget also thine own people and thy father’s house. So shall the King have pleasure in thy beauty, for He is thy Lord God, and worship thou Him⁴.”

Hence we may derive the assurance that “no weapon formed against her shall prosper.” The Powers of this world may persecute and oppress her, the Spirits of Darkness may be leagued against her, but He who ascended into heaven, and reigns in Majesty on high, works in her, and by her. “He is in the midst of her, therefore shall she not be removed ; He shall help her, and that right early. He is her hope and strength, a very present help in trouble. Therefore will we not fear, though the earth be moved, and the hills be carried into the midst of the sea ; though the waters thereof rage and swell, and the mountains shake at the tempest of the same ; the rivers of the flood thereof shall make glad the city of God. The Lord of Hosts is with us ; the God of Jacob is our refuge⁵.”

V. This then is the proposition, submitted to the reader’s consideration ;—

That the design of the writer of the Acts of the Apostles is, to reveal Jesus Christ in Glory, ordering and disposing all things, by the agency and teaching of men, particularly His Apostles, for the advancement of His Kingdom upon Earth, and for the full and final triumph of His holy Name and Word.

We may now proceed to test the soundness of this proposition, by reference to evidences derived from the state of the World when the Book was written, and also from the Book itself.

Jesus Christ is Lord of all⁷. His enthronement in glory is the culminating point to which His earthly ministry tends. His session there, by its very name implies permanence. There He reigns and will continue to reign, even to the end, as King. There He teaches, and will continue to teach, as our Prophet. There He, who as our Priest offered Himself on the Cross, and lifted up His hands on His Apostles, and blessed them, and was parted from them⁸, and ascended into Heaven, and entered into the true Holy of Holies, on that great Day of Atonement ; there He abideth still, a Priest for ever⁹ ; there He ever liveth, to make intercession for us¹⁰.

Such, then, being the majesty of Christ, and such His offices to mankind, it may reasonably be anticipated

1. That the circumstances of the world would be adjusted *à priori*, by providential preparations and pre-arrangements for the display of such a glorious consummation. And, that *à posteriori* Christ would manifest His divine Power, by applying actually, what He had contrived provisionally, for the extension of His kingdom on Earth. And,

2. That He would also display His sovereignty by *over-ruling adverse* Powers, and by making them subservient to the promotion of His own glory. And that, if the Acts of the Apostles was written, as we have affirmed it was, with the view of revealing Christ’s working and teaching, by

¹ Ps. lxxviii. 18.

² Ib. xlv. 4—7. Cp. Ps. ii. 6—9 ; cx. 1—5.

³ Acts xx. 28.

⁴ Ps. xlv. 10—12.

⁵ Isa. liv. 17.

⁶ Ps. xlv.

⁷ Acts x. 36.

⁸ Luke xxiv. 51.

⁹ Ps. cx. 4.

¹⁰ Heb. vii. 25.

the agency of His Apostles, for the advancement of His Kingdom upon Earth, it would exhibit evidence of such antecedent arrangements, and of such subsequent application, and of such over-ruling control. In a word, many things would be seen in it to have been made *à priori* to converge to Christ's Session in Glory, and *à posteriori* to radiate from it.

1. First, then, as to the evidence, displayed in the Acts, of previous providential arrangements for the furtherance of Christianity; and of Christ's power in applying those arrangements, and in over-ruling obstacles, for the extension of His Kingdom;

In contemplating the social and religious phenomena of the world at the time of Christ's Ascension, we see the *Jews dispersed* for their sins; and, though, for the sake of commerce, dwelling in all the great cities of the earth, yet not intermingled and blended with the population of any. We see them distinguished every where by certain characteristics; by the sanctification of a certain day, the Sabbath; by weekly religious assemblies on that day, in certain public buildings, their Synagogues; by regular reading there of certain Books;—the Law and the Prophets. We see those Books, not like the mystic volumes of other Religions, concealed from public view, but diffused by copies of the Original, and by Translations from it, in every country under heaven.

We see this People, although thus scattered, "like chaff of the summer threshing-floor¹," in all parts of the world, yet knit together by a strong and secret tie. We see them bound to a common centre, Jerusalem, by the triple cord of their Annual Festivals. We see them attracted to it year after year, by a silent centripetal force, and joined together in the City and Temple there. We see that City and Temple surviving after many national revolutions. It had been razed to the ground by Nebuchadnezzar; it had been profaned and made desolate by Antiochus Epiphanes; it had been dismantled by Ptolemy the First, it had been captured by Pompey, and plundered by Crassus; and ransacked by Cassius². But still, as if it had been a living thing endued with perpetual youth, the Temple of Jerusalem, at the time of the Ascension, shone in magnificence and splendour, unparalleled since the age of Solomon. And yet, forty years *after* the Ascension, this bond of national union was severed. All that complex machinery of national organization, which had been so providentially contrived, and so wonderfully protected, was dissolved; the Temple was levelled to the dust, and has never risen more.

Surely we may say, that the Temple of Jerusalem, with its sacred Ritual, had been preserved by Almighty God for some great purpose; and that *that* great purpose had been answered, and that the uses of the Temple and its ceremonial were exhausted, when it was destroyed.

What was the final cause of this providential arrangement, and of this divine dispensation?

The answer is found in the Acts of the Apostles. We see it there, and in there alone. The Day of Pentecost explains it. There Christ is revealed, sitting on His heavenly throne, sending the Gift of the Holy Ghost, which He had received in virtue of His obedience and for the manifestation of His Glory³. "The Lord gave the Word, great was the company of the Preachers⁴." We see Him preaching by His Apostles, to crowds of devout men, who had thronged to that Festival from every nation under heaven. He it is, Who has brought by His providential power the multitudinous waters of these confluent nations to Jerusalem. He it is, Who by the preaching of His Apostles, inspired by the Holy Ghost, spiritualizes those national streams, by the infusion of the living waters of the Gospel, outpoured from the wellspring of His love, and sends them back on their homeward-ebbing course, to irrigate and fertilize the world.

Proceeding further in the history we may observe, that the first miracle of healing which Christ wrought by the hands of His Apostles, was done in a public place, at a public time; it was done in the city of Jerusalem, at "the Beautiful Gate of the Temple," and "at the hour of prayer⁵;" and the people flocked to the Apostles, who preached Christ, as the sole author of the miracle, "in Solomon's Porch⁶." Thus the Temple, its Gates, its Porches, its Hours of Prayer, as well as its Annual Festivals, were preparatory and ministerial to the manifestation of Christ's Glory after His Ascension, and were used by Him for that end.

If we follow the Apostles from Jerusalem, and trace them in their Missionary Journeys, we see indications of similar preparations in all parts of the world. "Other men had laboured, and they enter into their labours⁷." Many centuries before, Christ had sent Moses and the Prophets, to be

¹ Dan. ii. 35.

² Cp. *Dean Jackson* on the Creed, i. pp. 128. 136. 138.

³ Acts ii. 33. 36.

⁴ Ps. lxxviii. 11.

⁵ Acts iii. 1—6.

⁶ Acts iii. 11, 12. 16. Cp. iv. 10.

⁷ John iv. 38.

the Precursors of His Apostles. Go wherever they might, they heard the "voices of Moses and the Prophets read in the Synagogues every Sabbath Day¹." The fallow ground of the world had been broken up by that preparatory tillage, and had been ploughed into deep furrows for the reception of the seed of the Gospel.

The doctrine of Levitical Sacrifices, rightly understood, prepared the way for Evangelical Sacraments. The Jewish Sabbath died, and arose to life in new glory and beauty in the Lord's Day. The Synagogue was the Vestibule of the Church. The Pentateuch and the Prophets were matured into ripeness in the Gospel.

Again; even heathenism itself had been silently leavened by the diffusion of the Hebrew Scriptures. Their venerable antiquity, their noble simplicity, their pure morality, had won for them the affections of many wise and noble minds, which were wearied and disgusted with the jarring contradictions and the licentious profligacy of Paganism, and recognized in the religion of the Old Testament, a divine echo responsive to the voices of Nature, Reason, and Conscience, speaking in their own hearts.

The Acts of the Apostles presents us with examples of this class in the Roman centurion Cornelius at Cæsarea, and in Sergius Paulus, the proconsul of Cyprus.

Besides, under the Providence of God the military successes of the Third Monarchy—the Macedonian—and after it those of the Fourth Monarchy—the Roman—had broken down the foundations of local reverence for national deities², and had cleared the ground for the planting of a purer faith. The deities which presided as patrons over special cities and districts, had been made to pass under the yoke of Rome; they had not been able to defend their own cities against the arms of the conquerors, and so their credit was weakened, especially among the enlightened classes, who were thus prepared to receive Christianity. We may observe a remarkable instance of this in the friendship and protection proffered by the Asiarchs themselves, the Presidents of the Games of "the Great Goddess Diana," to St. Paul the Apostle, at Ephesus³.

These two causes,—namely, the diffusion of the Hebrew Scriptures, and the decomposition of Paganism,—had tended to produce a class of persons in all parts of the world, who may be called the Seminary of the Gentile Church. These were the Proselytes—not the Proselytes of righteousness, but of the Gate—who are designated in the Acts of the Apostles as *οἱ σεβόμενοι, οἱ φοβούμενοι τὸν Θεόν*⁴. Tired of Polytheism, and yet unwilling to bend their necks under the yoke of the Ceremonial Law, they received with joy the tidings of the Gospel; they recognized in Christianity a religion which satisfied the wants of their nature, the requirements of their reason, and the yearnings of their hearts, without impairing any of the reverence with which they had learnt to regard the God of the Old Testament; but rather, and much more, enlarging and spiritualizing the ideas they had already conceived of His merciful purposes and glorious attributes. Here, therefore, in the Gospel, they found a treasure of unspeakable price; here they might well exclaim, *εὕρηκαμεν, συγχαίρωμεν*, "We have found it, let us rejoice together."

The Apostles, as the history of the Acts shows, met with this class of Proselytes in their missionary journeys every where. And in it they found, as it were, a bridge already laid down for the victorious passage and entrance of the Gospel into every city of the world.

The conquests of the Third Empire—that of the Greek dynasty of Alexander the Great—had extended a common language, the Greek, over the greater part of Europe and Asia. And by the royal command of one of the Princes of that empire⁵, the Hebrew Scriptures, in part, had been translated into that language. That translation, the Septuagint, had been executed by Jews, and had been received in their Synagogues. It was their Authorized Version; and therefore the Jews could not fairly make any exception to it⁶; and thus a preparation had been made for the preaching and writing of the Gospel in that common tongue.

The Third Empire had given great impulse and encouragement to commerce and navigation; it had built gallant fleets, and constructed noble docks, emporiums, arsenals, and seaports in various parts of the world. Thus it facilitated the intercommunion of nations, and prepared the way for the diffusion of the Gospel which would unite them all in Christ.

If the dynasties founded by the successors of Alexander the Great, and branching off from his Monarchy, had taken deep root in the world, as independent and separate kingdoms, then the pro-

¹ Acts xv. 21 and xiii. 27.

² Cp. *Bp. Pearson's* lately recovered *Concio* iii., in his *Minor Works*, edited by *Churton*, ii. 35.

³ Acts xix. 30, 31.

Vol. I.—PART II.

⁴ Acts xiii. 43, 50; xvi. 14; xvii. 4, 17; xviii. 7.

⁵ Ptolemy Philadelphus, king of Egypt, about a.c. 280.

⁶ *Tertullian*, *Apolog.* 18, "Judæi palam lectitant."

gress of Christianity would have been impeded by many hindrances ; but providentially they were made to coalesce under the Roman or Fourth Empire.

The Third or Greek Monarchy had prepared the way for the Gospel by sea, the Fourth Monarchy accelerated its course by land. The warlike power of Rome constructed Roads, which linked all parts of the vast empire to the capital. These military Roads of her Legions became highways for the Gospel. The martial Mistress of the world was a Pioneer of the Prince of Peace. Rome stratified Europe, and the Apostles evangelized it by her aid.

The Acts of the Apostles supplies evidence here. We may trace the Apostle St. Paul on his first entrance into Europe along the Egnatian Way—from Philippi to Amphipolis, Apollonia, and Thessalonica¹. And it is worthy of remark, that the glorious event, which crowns the history of the Acts, and which is the pledge of the future conquests of Christianity,—namely, the arrival of the great Apostle of the Gentiles in the heathen Metropolis of the world, Rome, in order to preach the Gospel there, and to bear witness to Christ before the throne of the Cæsars, was brought about by the agency of Ships of the Third Empire, and by Roads of the Fourth. St. Paul sailed towards Rome in two vessels of Alexandria², and arrived at Rome by the Queen of roads, the Appian Way. And perhaps the Sacred Historian has noted the heathen name of one of those ships³, and has specified two itinerary stations on that great military road⁴,—things trivial it might seem, if any thing in Scripture can be so called,—with a view of suggesting to the reader a thankful acknowledgment, that the commercial and maritime activity and skill, and warlike prowess of heathenism, its engineering labours and locomotive powers, had been made subservient to Christ, and had been consecrated by Him, to the furtherance of His Gospel.

Such then are some of the intimations, which the Acts of the Apostles affords, of the previous preparations of the world for the advancement of Christ's Kingdom, and of the actual application of those preparations for that end.

2. But further. This History displays Christ in Glory, exercising His power, not only in using the machinery which He Himself had contrived for that purpose, but also in controlling and overruling all *adverse* powers, and manifesting His glory by the conversion of those powers into instruments for the propagation of the Gospel.

Here in a signal manner it displays the divine supremacy and universal sovereignty of Christ.

A few examples may suffice.

At the commencement of the Acts, we see the Gospel assailed by the Chief Priests at Jerusalem, especially by the Sect of the Sadducees⁵. They imprison Peter and John, and bring them before the Council. Thus the Apostles are brought forward to preach before the Sanhedrim the doctrine of the Resurrection, by the agency of the Sadducees who denied it. The Sadducees imprison the Apostles again⁶, but the Angel of the Lord by night opens the prison doors. Thus Christ overrules the designs of the Sadducees, who denied the existence of Angels, and makes the Sadducees themselves to be the means of showing to the world, that His Angels are ministering Spirits encamping about His Church.

The seven Deacons are appointed, and the fury of Jewish persecution rages against Stephen, and evokes from his mouth that noble speech, spoken before the Jewish Sanhedrim, and containing the very pith and marrow of all true interpretation of Jewish History, and declaring that its sum and substance is Jesus Christ. It elicits from his lips an appeal to Jesus, standing at the right hand of God, and a prayer to Him as God, "Lord Jesus, receive my spirit;" and to pardon those who stoned him, "Lord, lay not this sin to their charge."⁷ Thus, under the power of Christ, the malice of the Jews became the means of proving, that He, Whom they had crucified, Who is the faithful Witness, the First-begotten of the Dead⁸, the divine Proto-Martyr, the true Abel, Jesus Christ, now reigning in heaven, is the source of all the courage which animates the hearts of martyrs in their dying hour; that He is the fountain of all the Faith which illumines their inward eye, and of all the Hope which gives them a foretaste of bliss; and of all the Charity which makes them love and bless their persecutors, and enables them to be more than conquerors in death, over it, and by it, and makes death itself to be their birth to everlasting life.

The "persecution which arose about Stephen" scattered the disciples; but the disciples, being scattered by persecution, went every where "scattering the seed of the word."⁹ Thus Persecution promoted Preaching: the spirit of St. Stephen revived in St. Philip, and carried the Gospel to

¹ Acts xvii. 1.

² Ib. xxvii. 6; xxviii. 11.

³ Ib. xxviii. 11.

⁴ Acts xxviii. 15.

⁵ Ib. iv. 1; v. 17.

⁶ Ib. v. 17, 18.

⁷ Acts vii. 56—60.

⁸ Rev. i. 5.

⁹ Acts viii. 1. 4.

Samaria, to Azotus, to Cæsarea. The more Persecution raged, the more Preaching prevailed. Saul is hastening from Damascus with a commission from the Chief Priests, to bind the Disciples there; he draws near to the gate of the City, and is eager to seize on his prey; but Jesus on His heavenly throne beholds him and checks him in his course, and dashes him to the ground, and blinds him with a light from heaven, and speaks to him with a voice of power, "Saul, Saul, why persecutest thou Me?" Saul the Persecutor became Paul the Preacher. The same Jesus, who when on earth had called simple fishermen from their nets at the Sea of Galilee, and made them to be His Apostles, manifested His power from heaven, by calling the learned Pharisee, breathing rage and slaughter, and making havoc of the Church, and bearing letters from the Jewish Sanhedrim empowering him to imprison the Christians of Damascus; and He sends him as His Apostle to the Gentiles, and enables him by the Holy Ghost to indite divine Epistles, for the comfort and edification of His Church in all ages of the world.

Saul, who had been the instrument of the Sanhedrim in persecuting Christ, is now persecuted by the Sanhedrim for Christ's sake. But the same divine power of Jesus, which had overruled his rage against the Church, and had converted it into an instrument for advancing His kingdom, now overrules the rage of the Jews against Paul, for the same end. They arrest him in the Temple at Jerusalem¹, but that arrest is made an occasion for the spread of the Gospel. It leads to the preaching of that Gospel at Jerusalem by the mouth of St. Paul—the former Pharisee, the pupil of Gamaliel, the once zealous persecutor—first to the people in the Area of the Temple², and then, on the following day, to the assembled Sanhedrim³. The Jews, in their fury against him, lie in wait to destroy him⁴; but the more fiercely they rage, the more gloriously Christ triumphs. He uses their conspiracy against Paul as the occasion for bringing him to Cæsarea, the Roman capital of Palestine, in order that he may preach the Gospel there, first to Felix the Roman Governor, and his wife Drusilla, and next to Porcius Festus, his successor, and to Agrippa, the Jewish King, and Bernice his sister, and to the Chief Captains and principal men of the city⁵. And, finally, it is made to conduce to that glorious consummation, which Christ had promised⁶, and Paul ardently desired⁷, namely, the mission of St. Paul to Rome, and the preaching of the Gospel by his mouth in the heathen Metropolis of the world. "I would therefore that ye should understand, brethren"—he himself declares,—"that the things which happened unto me," although they were contrived by the malice of the Tempter, "fell out for the furtherance of the Gospel⁸."

One more example of this kind. "Herod the king stretched forth his hands to vex certain of the Church⁹;" he kills one Apostle, St. James, and imprisons another, St. Peter. In the eye of the world, he seems to be triumphing over Christ. But what has he done? He has sounded an alarm which has called the Church to her proper arms, prayer, unceasing prayer¹⁰. Thus Herod has taught Christendom where her strength lies. The prayer of the faithful brings down Angels from heaven, who deliver Peter from his chains, and smite Herod on his throne; and "the Word of the Lord grows and is multiplied." And the Church, like another Miriam, takes up her timbrel and says, "Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea¹¹."

Let us consider also the *internal* affairs of the Church. *Temporary evils* nascent therein are overruled into means of *endless good*. A murmuring arose of the Grecians against the Hebrews in the primitive Church¹². It is made an occasion for the growth of the Word¹³, and for the extension of the Church, by the completion of the Christian ministry in the institution of the Diaconate. Thus a local and transitory evil was changed into a source of universal and perpetual good.

Again, a question is agitated concerning the necessity of circumcision for the Gentile Christians, and no small dissension and disputation prevails¹⁴. Therefore it was resolved that Paul and Barnabas should go up to Jerusalem unto the Apostles and Elders about this question¹⁵. The Apostles and Elders meet in Council at Jerusalem, they frame and promulgate a decree, and the question is settled¹⁶. Thus the dispute was made to be a source of peace by which disputes are ended. It was made to supply a precedent and rule for the practice of the Church in all ages, and to establish a principle of universal application,—that for the settlement of controversies, whether concerning doctrine or discipline, and for the quieting of men's minds, and the appeasing of strife, resort should be had, not to any one man in the Church, not to Peter, not to the Bishop of Rome,

¹ Acts xxi. 27. 30.² Ib. xxii. 1—21.³ Ib. xxiii. 1—9.⁴ Ib. xxiii. 12—21.⁵ Acts xxv. xxvi.⁶ Ib. xxiii. 11.⁷ Rom. i. 13.⁸ Phil. i. 12.⁹ Acts xii. 1.¹⁰ Ib. xii. 5.¹¹ Exod. xv. 1.¹² Acts vi. 1.¹³ Acts vi. 7.¹⁴ Ib. xv. 1, 2.¹⁵ Ib. xv. 2.¹⁶ Ib. xv. 6—31.

but to the Holy Ghost Himself, speaking in Councils and Convocations of the Church, praying for His guidance, and building their decrees upon His Word¹.

Let us observe further how this history shows, that the direct agency of the Evil Spirit is made subservient to the cause of Christ. Satan filled the heart of Ananias to lie to the Holy Ghost, and to keep back part of the money that had been vowed to God. He who was the instrument of Satan is smitten in his sin; and is made to preach to the world a perpetual warning against the sin of Sacrilege².

Satan met Peter at Samaria, and offered him money for spiritual gifts by the hand of Simon Magus. "Thy money perish with thee," was the Apostle's reply³. Thus the bribe of the Tempter supplied occasion also for a perpetual warning against the sin of Simony.

Satan encountered Paul at Paphos, and endeavoured to turn away the Deputy from the faith by the sorceries of Elymas. But, "O full of all subtlety, thou child of the devil," exclaims the Apostle, and Elymas is smitten with blindness, and Satan is defeated, and Christ is glorified⁴. Satan met the Apostle in the streets of Philippi, and flattered him by the mouth of her whom he had possessed⁵. But his adulations are rejected, and he is cast out, and the Gentile world is taught that the Spirit with which they dealt so familiarly in Divination and Oracles, is the Spirit of Darkness. In the city of Ephesus, the stronghold of magic and witchcraft, Satan owns the power of Jesus working by those whom He calls and sends; "Jesus I know, and Paul I know, but who are ye⁶?" And by overcoming and routing those who took upon them to usurp the name of Jesus, without being duly called and sent, Satan is made to proclaim the sin of those who presume to preach the Word, and to minister the Sacraments of Christ, without a call and mission from Him.

The same may be said of physical evils: they were overruled by Christ for the good of the Church. Agabus stood up, and signified by the Spirit that there should be a great Dearth throughout all the world⁷. This pre-announcement awakens the love of the believers at Antioch, and they forestall the Famine by charitable supplies to the poor Saints of Jerusalem⁸. Thus Famines are made to be fruitful in Christian graces, flourishing unto life eternal.

Again; a storm raged for many days in the Mediterranean Sea against the ship in which St. Paul was; it was made the occasion for the manifestation of the quiet calm, and placid peace in the heart of St. Paul, who cheers the courage of Roman Soldiers, and Grecian Mariners, with comfort and hope derived from the Holy Ghost⁹. It suggests the cheering assurance that all the tempests which the Enemies of the Church are permitted to excite against her will be overruled by the power of Christ for her welfare; and that "the rivers of the flood thereof shall make glad the city of God¹⁰." St. Paul landed at Malta, a viper fixes on his hand, and shows him to be sent from God¹¹. No deadly thing will hurt the servants of God.

On the whole, then, we see that the Acts of the Apostles displays evidence of a well-organized system of preparations, extending like a complex net-work over a great part of the world, and continued through many centuries, for the manifestation of the Glory of Christ in the progress of His Gospel. This History shows, that when He had ascended into Heaven, and was seated in Glory at God's right hand, He used these previous adjustments, as means and appliances for the advancement of His kingdom. It shows also that He, enthroned in heavenly glory, overruled the workings of Satan against His Church, whether in external assault or internal discord, and made them subservient to His glory and her welfare. It traces her progress under His favour and protection, from the upper room at Jerusalem, till "the little one became a thousand, and a small one a strong nation¹²." "Her brook became a river, and her river became a sea¹³," and the waters replenished the earth.

This History reveals to us Christ, not intervening immediately to subdue His enemies, but giving them time for repentance; and, if they will not repent, casting them down to the ground, when they are full of confidence, as Saul was smitten at the gates of Damascus, and Herod when sitting on his throne; and delivering His Church from her foes, when she seems to be on the brink of destruction. Then He rescues "her soul as a bird out of the snare of the fowler¹⁴;" "when the enemy comes in like a flood, then the Spirit of the Lord lifts up a standard against him¹⁵."

Regarded in this light, this divine Book is a blessed possession for the Church in every time of her pilgrimage through this vale of tears. In it Christ sends the Holy Ghost the Comforter, to breathe hope and trust and peace and courage and joy into her heart. Jesus Christ is the same

¹ Cp. Hooker, Preface vi. and E. P. I. x. 4.

² Acts v. 3-5.

³ Ib. viii. 20.

⁴ Ib. xiii. 10-12.

⁵ Acts xvi. 16, 17.

⁶ Ib. xix. 15.

⁷ Ib. xi. 28.

⁸ Ib. xi. 29; xii. 25.

⁹ Acts xxvii. 14. 20. 25. 35, 36.

¹⁰ Ps. xvi. 4.

¹¹ Acts xxviii. 5, 6.

¹² Isa. lx. 22.

¹³ Ecclus. xxiv. 31.

¹⁴ Ps. cxxiv. 7.

¹⁵ Isa. lix. 19.

yesterday, and to-day, and for ever¹. He, who eighteen centuries ago ascended on the clouds of heaven, and took His seat on the right hand of the Majesty on High, He ever sitteth there, Ruler and Lord of all. He continues, and ever will continue, to exercise the same power which this Book reveals, for the manifestation of His own glory, in the advancement of His Kingdom, even till the day of Judgment, when finally, and for ever, He will put all enemies under His feet.

Therefore this Book may be called an Epitome of History, especially of Church History. In it we see the Laws, by which Christ, who is the Sovereign Lord of the World and of the Church, and who is unchangeable, works: in it we see what He *has* done, and from it we may infer what He *will* continue to do, even to the end. Thus this Divine *History*, if we may so speak, is also a Divine *Prophecy*; it projects its shadow forward from the day of the Ascension even to the day of doom. It is a divine message of comfort to every true Christian, in times of private and public sorrow. Reading its sacred pages with such assurances as these, we may feel a holy confidence, that all persecutions from without, and all perils from within the Church, will be overruled by the power of Christ, and be made ministerial to the triumph of His Gospel; that the gates of Hell will never prevail against His Church; that the fierceness of man will turn to the praise of God²; and that all the weapons of the enemy will recoil against those who wield them, and be made instrumental for the promotion of Christ's Glory, and for the salvation of those who obey Him.

Thus the Acts of the Apostles is a precious gift from heaven; it is the Magna Charta of Kings who would reign well and prosperously, and be crowned hereafter by Christ; it is a Manual for Christian Statesmen in their glorious conflicts in public life for Christ and His Church. It is a pastoral for Christian Bishops feeding Christ's Flock, and teaching others to feed it; it is a guide of the Parish-Priest in the cure of Souls, and in dispensing God's Word and Sacraments; it is a Martyrology for the Christian Confessor; it is an Itinerary for the Christian Missionary, in his voyages and journeys to plant the Gospel in distant lands; it is a companion and comforter for every believer, in the troubles of life and in the hour of death.

With this divine Book in our hands, though our lot may be cast in days of doubt and darkness, and even of rebuke and blasphemy, we need not faint and falter. The nearer Satan is, the nearer Christ is; the more fiercely Satan rages, the more gloriously will Christ conquer. As an ancient Father said, ἐγγὺς μάχαιρας, ἐγγὺς Θεοῦ μεταξὺ θηρίων, μεταξὺ Θεοῦ³, "When near the sword, we are near to God; when in the midst of wild beasts, we are in the hand of God."

We may apply these considerations to present circumstances.

In the world as it *now* is we see many *resemblances* to its condition when the Gospel was first preached. The Jews still remain scattered among all nations, and intermingling with none; witnesses and keepers of the *Old Testament* which their Fathers received; and a standing evidence, by the fulfilment of Christ's prophecies concerning them, of the truth of the *New Testament*, which they reject.

We may also say that what the Empire of *Rome* was, by the vast extent of her territory in the first century, that the Empire of *England* is in the nineteenth. One seventh part of the inhabitants of the globe are subjects of the British Crown. The voice of the English Bible and the English Liturgy is heard in almost all lands.

What the language of Greece was by its wide diffusion in the first century, that the language of England is now. And what the *Septuagint* Version of the Old Testament was then, that our AUTHORIZED VERSION of the Bible is now.

It is not, indeed, a faultless Version; nor was the Septuagint. It might be improved in some particulars by means of those critical aids which Almighty God has vouchsafed to us since its first publication, nearly two centuries and a half ago. But in all essential articles of saving Christian doctrine it is a sure guide to heaven. It is a holy oracle of Truth, and a sacred symbol of Unity, joining man to God, and connecting the present with the past, and knitting together the countless myriads in almost every land who speak the English tongue, in a sacred bond of love.

It is sometimes affirmed that this Authorized Version ought to be altered. Suppose that fifty persons could be found as wise, learned, holy, and catholic-minded, as Bishop Andrewes and his coadjutors were, who framed our Authorized Version; suppose also that they agreed in their alterations of that Version; yet it is certain, that the many millions who now agree in *receiving* the *Authorized Version*, would not agree in receiving their *alterations* of it. We should indeed have then an *altered* Version, we might have, in some respects, an *improved* Version; but we should then also

¹ Heb. xiii. 8.

² Ps. lxxvi. 10.

³ Ignatius ad Smyrn., 4.

see a *great variety of different and rival* Versions; and we should never more have one Authorized Version of Holy Writ. We should lose that,—lose it for ever. And in losing it, we should lose one of our best bonds of charity and most sacred symbols of unity.

The example of the holy Apostles, or rather of the Holy Ghost Who inspired them, may guide us here. They knew that the Septuagint Version, to which we have before referred as the Authorized Version of the Jews, was not a faultless version. No Version is perfect. For all Versions are the works of men, and no man is free from error, and no work of man is free from blemish. The divine Original alone is that. But the Apostles, though they were inspired by the Holy Ghost and had special gifts for translating the Old Testament, did not sit down to make a *New Version*, but they used the Old,—the Authorized Version,—the Septuagint. True it is, they explained it, they commented upon it. And we may do the same with our Authorized Version, which is not inferior to the Septuagint, the Version used by the Apostles. We may do so by oral and written expositions, and by private Translations of particular books; and also by marginal Annotations, duly sifted and approved. But let us not shake the faith, and mar the unity, which bind thousands together, by endangering the permanence of the English Authorized Version of the Bible.

Some of the same considerations might be applied to that other bond of Christian unity among Englishmen, the BOOK OF COMMON PRAYER. In the temper of the present times, it is too much to be feared, that attempts to alter the Book of Common Prayer would be attended with danger no less than attempts to alter our Bible; and if we should sever the bands of those two anchors of Truth and Peace, Faith and Charity, we may haply rue our infatuation, when we are drifted about in a storm of strife and unbelief.

Again, in the first century, Almighty God had prepared the way for the Gospel by giving new impulses to the powers of *locomotion*. The Third Empire, that of Greece, had smoothed the way by *sea* for the rapid course of the sacred vessel of the Church; the Fourth Empire, that of Rome, had made *roads* for the march of the Gospel. The military Mistress of the World was a Pioneer for the Prince of Peace.

A similar movement is going on now. By physical discoveries and by greater mechanical powers, the means of communication by sea and land have been multiplied with unexampled rapidity. Space has been almost annihilated, and words travel with the speed of thought.

Probably, many who have laboured in these great works, have thought mainly of temporal ends and secular advantages; but an unseen Hand regulates them all. The same Almighty Being Who directs the planets in their course, and sends forth the lightning from the dark cloud, He also creates the fervid vapour, panting in its metal prison-house, and wafts by its means the vessel across the broad sea, and impels the long train upon the iron road, and makes the electric fluid to shoot along the quivering wire. And doubtless He is making these mighty instruments to subserve His own purposes in Christianizing the world. These powers themselves are God's ministers, they have a holy function, an apostolic office, they are Missionaries and Evangelists of Christ.

The day is coming, indeed it is now come,—witness the facilities given by the construction of Railroads for the progress of the Gospel;—the day is coming, when the world will recognize the Lord's doing in all these mighty operations. And even now to the ear of faith they preach aloud, "Prepare ye the way of the Lord; Make straight in the desert a highway for our God¹."

Yet more—as we have seen, even *hindrances* themselves were overruled by Christ in Apostolic days for the furtherance of the Gospel.

So it is now, and so will it be always, even to the end of the world.

Christ rescued the great Apostle from his enemies, and made their malice conducive to the preaching of the Gospel at Rome; so He will make all things, however adverse, subservient to Himself. After that fierce tempest in the Mediterranean Sea, He brought St. Paul in peace along the Appian Way to the great Capital of the world; so after the tempest and the hurricane which in the latter days will rage against His Church, He will bring her in safety and victory to the haven where she would be.

Therefore, in reading this Book, we may raise our eyes to heaven, and look for that blessed time, when Christ, who ascended into heaven, and now sitteth there, will come again in His glorious Majesty, to judge the Quick and Dead. Then all the storms of this world will cease; then, willingly or unwillingly, all things will be made subject to Christ; then He will reign King of Kings, and Lord of Lords; and then they who have not failed in their duty here, but have stood firm in

¹ Isa. xl. 3.

their allegiance to Him in the hour of trial, will mount with Him in triumph, to the City of the Living God.

VI. Let it, also, be remembered, that Christ is not only the *King* of the World, but He is also its *Teacher* : and that what His Apostles *teach*, as well as what they *do*, is by virtue of His Authority.

Accordingly, St. Luke says at the beginning of the Acts of the Apostles, "The former treatise have I made of all that Jesus *began* to do and to *teach*," before He was taken up into heaven. And now, in this his latter treatise, he relates what Jesus continues to do and to *teach*, after He has been taken up into heaven.

We have been considering what Christ continued to *do* ; let us now consider what He continues to *teach*.

When upon earth, at the commencement of His Ministry, He went up to the Mountain of Beatitudes, and "when He was set, He opened His mouth and taught ¹." So at His Ascension, He went up on High, He ascended the heights of Heaven, and when He was set down at the Right Hand of God, He opened His Mouth and taught, and will ever continue to teach. He is ever preaching a Sermon on the Mount, from His seat in heaven.

What the Apostles *taught*, as well as what they *did*, is to be regarded as from Him. Their Miracles were the credentials of their Teaching ; they were like seals impressed with His royal signet, and were attached to the message of the teaching which they delivered from Him. The seals of the Miracles were displayed to the world, in order to avouch the message of the Doctrine ; and that it might be heard and read with that awful reverence which is due to a heavenly rescript from the King of Kings.

Therefore the Teaching of the Apostles, as displayed in this book—whether that Teaching was conveyed in words, or embodied in practice—demands the attention of mankind in every age, as being no other than the Teaching of Christ ².

Let us consider then, what this Teaching is, and whether it is represented by the Apostles as coming from Christ Himself.

First in historical order is an example of *Teaching by action*. It is seen in the provision made by the Apostles for the continuance of their own office. There, the choice of Matthias to fill the place of Judas, is expressly ascribed to Jesus : "Lord, show whether of these two *Thou* hast chosen ³." Thus the world was taught that the Apostolic office was not to terminate with Christ's Ministry on earth, but to be continued after it. "The lot fell upon Matthias, and he was numbered with the *eleven Apostles* ⁴."

Doubtless our Lord had prepared the Apostles for their ministry, in the forty days during which He remained with them before His Ascension, "speaking of the things pertaining to the Kingdom of God ⁵." But *before* His Ascension He never allowed them to preach to the Heathen, or even to the Samaritans. And He commanded them *not* to depart from Jerusalem, *until* they had been endued with power from on High ⁶.

The descent of the Holy Ghost at Pentecost gave a wider range to Christ's office of Teaching. It was Christ who sent the Holy Ghost ⁷. "Behold, I send the promise of My Father upon you ⁸ ;" "He shall receive of mine. He shall glorify me ⁹ ;" "He shall bring all things to your remembrance whatsoever I have said unto you ¹⁰."

Therefore the Day of Pentecost reveals to us Christ receiving a new accession of glory, in the Mission of the Comforter. The Holy Spirit comes from Him, and is the Interpreter of His will. Thenceforth the teaching of Christ, which, while He was on earth, was confined within narrow limits, for a few years, became universal in place and time. It was also accompanied with new gifts and graces to those who received it, and communicated it to the world. It spake by their lips in all languages ; and their hearts were fired with new zeal and courage, to preach it to the world ; and they were endued with new powers of memory and understanding, to comprehend and expound the Scriptures, and to fly on eagles' wings as Missionaries of Christ to all parts of the world.

The Creed in which we profess our faith in Christ, is called the Creed of the Apostles ; and it

¹ Matt. v. 1.

² Therefore *S. Augustine* well says (De Civitate Dei, vi. 2), "Ipsa Veritas, Deus, Dei Filius, prius per Prophetas, deinde per se Ipsum, postea per Apostolos locutus."

³ Acts i. 24.

⁴ Ib. i. 26.

⁵ Acts i. 3.

⁶ Luke xxiv. 49.

⁷ Acts ii. 33.

⁸ Luke xxiv. 49. John xv. 26 ; xvi. 7.

⁹ John xvi. 14.

¹⁰ Ib. xiv. 26.

may well be so named; for every article of that Creed is to be found in the preaching of the Apostles as recorded in this book¹. But the Apostles, who taught others, refer us to Christ as their own Teacher². He commanded us to preach unto the people; He has poured out his Spirit upon us³. He made them His "witnesses in Jerusalem, and in all Judæa, and Samaria, and unto the uttermost parts of the earth"; He had said unto them, "It is not ye that speak, but the Holy Ghost"; and therefore one of them says, "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him, God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will?"⁴ Consequently, we must look upward; and regarding the Apostles as taught by Christ, we may trace all these Apostolic verities to the divine source and well-spring of all truth, Jesus Christ.

The foundation of Christianity is a belief in the Inspiration of Holy Scripture. The public reception and reading of the New Testament as true and inspired of God, is the strongest proof that can be desired of its Truth and Inspiration. The "Acts of the Apostles" was so read and received, in the age in which it was written; and since it is a true and inspired history, it is clear that the Old Testament is true and divinely inspired. For Christ, speaking by His Holy Apostles, every where appeals to the books of the Old Testament as the lively oracles of God. He, by their hands, sets His divine seal on the Old Testament, and delivers it to the Christian Church, as the Word of God.

Another method in which Christ teaches the world by the agency of the Apostles and apostolic men, in this book, is by *interpreting* the Old Testament. Speaking by the mouth of St. Peter in the second chapter of the Acts, He enables us to understand the prophecy of Joel, and to apply it to the effusion of the Holy Ghost on the Day of Pentecost, as the last message of God to the world before the second Coming of Christ⁵.

In various portions of the Acts He has given us a divine Commentary on the Psalms of David, and has authorized and commanded us to apply them to Himself. He bids us see in the second Psalm a prophecy of the rage of the heathen, and the vain imaginations of the people, the standing up of the kings of the earth, and the gathering together of the rulers against Himself⁶. He reveals to us in the sixteenth Psalm a vision of His own Death and Resurrection and Session in glory⁷; He teaches us that He Himself is that Prophet who was pre-announced by Moses⁸; and that God had showed "by the mouth of all His Prophets that Christ should suffer"⁹.

By the mouth of His martyr St. Stephen, who was full of the Holy Ghost¹⁰, Christ Himself, our heavenly Teacher, propounds to us a pattern and model for the interpretation of the Old Testament. He establishes the typical relation of Joseph and of Moses to Himself¹¹. By the mouth of another Deacon, St. Philip, He appropriates to Himself the prophecy of the fifty-third chapter of Isaiah¹², and condemns all who would wrest it from Him. By the preaching of St. Paul, in the synagogue of Pisidia, He reveals Himself as foreseen by the Psalmist¹³, and shows by St. Paul's mouth, and by that of St. James in the Council of Jerusalem, that God had pre-announced in the Old Testament the extension of His covenant to all nations in Christ¹⁴.

Thus in this divine book, Christ, sitting in His chair of teaching in heaven, has performed by the agency of the Apostles, inspired by the Holy Ghost Whom He sent, a blessed work of Divine instruction, which has enabled us to see by its glorious light the true meaning of the Old Testament. He is our Expositor, He is our Commentator; He has given us, by Apostolic agency, a clue to the right interpretation of its Types, and Histories, and Prophecies. He has given us in the New Testament a divine interpretation of His own words which are written in the Old. He has delivered to us a divine protest against that sceptical system of infidel interpretation, which is rife in the present age, and which, with almost Titanic presumption, would shake, if it could, the foundations of heaven; and undermine the groundwork of the Genuineness and Authenticity, and Inspiration of Holy Writ; and would take away from the Church the prophecies of the Psalms, and of Isaiah, —even of the Fifty-third chapter itself—and despoil her of that heavenly inheritance which she has received through the hands of the Apostles from Christ Himself.

Let us consider also that we owe our knowledge of the Gospel itself to Christ teaching from heaven. He Himself wrote nothing; and no part of the New Testament was written by His Dis-

¹ See the evidence in *Humphry's* Introduction to the Acts, p. xix.

² Acts x. 42.

³ Ib. ii. 17. 33. Cp. Matt. x. 20.

⁴ Ib. i. 8.

⁵ Matt. x. 20. Mark xiii. 11.

⁶ Heb. ii. 3, 4.

⁷ Acts ii. 17—21.

⁸ Ib. iv. 25—27.

⁹ Ib. ii. 30—35.

¹⁰ Ib. iii. 22.

¹¹ Ib. iii. 18.

¹² Acts vi. 5. 8.

¹³ Ib. vii. 9—44.

¹⁴ Ib. viii. 33.

¹⁵ Ib. xiii. 33.

¹⁶ Ib. xiii. 47; xv. 14.

ciples while He was upon earth. None of them were then capable of recording His words and actions. They often confess in the Gospels that they did not understand His sayings, and that they were hid from them¹. Christ's Words had lain like dark things in their hearts, but they were sunned forth into clearness by the light of the Holy Ghost, as the objects of creation are by the risen Sun.

If we were to be limited to Christ's teaching on earth, we should not have the New Testament. It was not till He had ascended into heaven, and had sent the Holy Ghost to teach His Apostles all things, and to bring to their remembrance whatsoever He had said², that they were qualified to write what they did. And therefore St. Peter says, that they preached the Gospel unto men "with the Holy Ghost sent down from heaven³."

Thus, then, we receive the Gospel itself from the hand of Christ in heaven.

Another important respect in which Christ teaches the world by his Apostles in this book is in Church-Regimen and Polity. It is recorded as a fruit of the effusion of the Holy Ghost upon the primitive Church, that "all who believed were baptized⁴;" and "they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread," that is, in the reception of the Holy Eucharist; "and in prayers;" or (as the original expresses it), in *the* prayers, or public Liturgy of the Church.

Here we see reflected, as in a mirror, a divine image of Church-Communion. By it, Christ Himself instructs us, that the Christian life in the soul is begun by Him in Baptism, and is continually nourished by Him in the Sacrament of the Lord's Supper; and that they who have been engrafted into His mystical Body must take care to maintain its Unity, and to cherish their own spiritual life, by communicating with it in the profession of a true faith, and by the reception of the means of grace in the public offices of religion.

He teaches us also in this book, that He has set apart certain persons as His Ministers, for the dispensation of the Word and Sacraments; and that they who desire to receive a blessing from Him, must seek for its bestowal by the agency of those whom He has authorized and commissioned to convey it by that dispensation.

For example, we find in this book, that although He spoke to Cornelius by an Angel, He commanded him by the voice of the Angel to send for St. Peter, in order to hear the Word preached, and to be received into the Church by the Ministry of man⁵. Similarly, though He called Saul by His own voice from heaven, yet He commanded him to go into the city, "where it should be told him what he must do⁶." And he sent to him Ananias, who received him into the Church by baptism⁷, saying, "Now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the Name of the Lord⁸."

Here, then, and in other places, He has shown the necessity of a Christian Ministry; and He has also taught the world, what the due organization of that Ministry is. As we have seen, He declared the *continuity* of the Apostolic office by the election of Matthias; and He proclaimed the duty of *extending* it, by calling Barnabas and Paul to the Apostleship⁹. He constituted Elders in every Church by their hands¹⁰. He instituted by the agency of the Apostles the holy order of Deacons¹¹. Thus He has delivered a divine exhortation from heaven to all Churches, to take good heed to maintain the threefold Ministry of Bishops, Priests, and Deacons; and to seek for His favour by a right use of that Ministry in extending His Kingdom throughout the world.

All who desire to have the blessing of Christ on their Missions at home and abroad, are thus instructed to obtain it by the means which He has appointed for that end.

Again; by the practice of His Holy Apostles, as twice recorded in this book¹², He teaches from Heaven the use and necessity of the holy rite of *Confirmation*. It is Christ Himself sitting in glory, who sheds forth the full outpouring of the gift of the Holy Ghost, by the laying on of Apostolic hands on those who have been baptized.

It cannot rightly be alleged, that Confirmation is less obligatory on Christians, because it was not instituted by Christ Himself on earth. For, by reason of what Confirmation is, it *could not* have been instituted by Christ while *on earth*. Confirmation is the appointed means for the plenary effusion of the gift of the Holy Ghost on those who have been baptized. And that gift could not

¹ Mark ix. 32. Luke ii. 50; ix. 45; xviii. 34.

² John xiv. 26.

³ 1 Pet. i. 12.

⁴ Acts ii. 41.

⁵ Ib. x. 5. 48, and xi. 14.

⁶ Ib. ix. 6.

⁷ Acts ix. 18.

⁸ Ib. xxii. 16.

⁹ Ib. xiii. 2.

¹⁰ Ib. xiv. 23.

¹¹ Ib. vi. 6.

¹² Ib. viii. 14-17; xix. 5, 6.

be bestowed till after Christ's Ascension. While He was upon earth, "The Holy Ghost," we read, "was not yet given, because that Jesus was not yet glorified¹."

The fact, that Confirmation was not instituted by Christ when on earth, is a necessary consequence of the dignity of the gift bestowed in it; and is not therefore a reason for its disparagement, but for its reverent use. Let no one therefore despise what was administered by the holy Apostles, who were taught by Christ, and inspired by the Holy Ghost; and what was used by them for the conveyance of a gift, not of partial and temporary use, but of universal need for all men in all ages of the Church, the gift of the Holy Ghost. He who despises Confirmation despises not man, but God². He despises not the Apostles alone, but despises Him Who said to the Apostles, "He that receiveth you receiveth Me³, and He that despiseth you despiseth Me⁴;" and he cannot be said to love the Lord Jesus; but incurs the penalty pronounced by the Holy Ghost Himself; "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha⁵."

The administration of Confirmation is restricted to the Apostolic Office of Bishops, who are successors of the Apostles in their ordinary ministrations. It is therefore the duty of every Church, and of every Christian, to endeavour earnestly, that the Episcopate may be so increased, that no christian soul, for which Christ shed His blood, may be defrauded of that portion of its spiritual birthright which Christ Himself designs for it in the rite of Confirmation; and, after it, in timely access to the Holy Communion. It is not to be expected that they who are not brought to Confirmation, will be duly catechized in their duty to God, their neighbour, and themselves. They will grow up to man's estate without becoming healthy members of the Body of Christ. They will not come to the Lord's Table. It is to be feared, that many of them, not receiving the means of grace which are necessary for their spiritual growth, will fall into schism, indifference, unbelief, and ungodliness; and that the Church of Christ may sit as a Rachel weeping for her children because they are not.

Again. Christ has taught us by the agency of His Apostles, what is the right mode of *settling Controversies* in the Church. By the Convention of the Apostles and Presbyters to the *Council* of Jerusalem, as recorded in the fifteenth chapter of the Acts of the Apostles, and by the Mission of Paul and Barnabas to that Council, and by the part taken in it by St. Peter, St. James, and St. Paul, Christ, Who guided them by His Spirit, declares from Heaven, that for the appeasing of religious differences, men are not to resort to any one person, although he may call himself infallible, nor are they to follow the wayward devices of their own private imaginations; but that appeals are to be made to Synods of Bishops and Presbyters, invoking the aid of the Holy Ghost, and grounding their decrees on Holy Scripture; and that whatever has been settled and promulgated by them, regulating their proceedings by these principles, and is received by the consentient voice of Christendom, and takes root in the practice of the Universal Church, may be deemed to be a true exposition of Scripture, and conformable to the mind of Christ.

Other things there are in the Constitution and Regimen of the Christian Church, which are intimated in this book, and which may be ascribed to Christ teaching from Heaven by means of His Apostles upon earth.

One of these is the sanctification of the *First Day of the week*,—the Christian Sunday. Doubtless it is a part of positive Divine Law, dating from the Creation, as revealed in the Old Testament, that one day in seven should be hallowed; and by that Law, the day to be hallowed is the seventh day of the week. But that the seventh-day Sabbath is now abrogated, and that the first day of the week is to be hallowed in its stead, can hardly be proved by any, who do not take into consideration Christ's Teaching, as embodied in the practice of the Apostles, observing as holy the first day of the week, instead of the seventh.

The Acts of the Apostles supplies a necessary connecting link in this argument. There it is said⁶ that "upon the First Day of the week, when the disciples came together to break bread," that is, to receive the Holy Communion, "Paul preached unto them." This passage is to be taken together with other intimations in Holy Scripture, particularly the relation of Christ's appearances to His Apostles on this day, the day of His Resurrection⁷, and the narrative of the sending of the Holy Ghost from Heaven on this day⁸, and the record of Christ's revelation of Himself to St. John in Patmos when in the Spirit on the Lord's Day⁹. And these intimations, combined with what we know from other quarters of the primitive practice of Christians, will suffice to convince an unprejudiced person, that while the sanctification of one day in seven still remains in full force, on

¹ John vii. 39.

² 1 Thess. iv. 8.

³ Matt. x. 40.

⁴ Luke x. 16.

⁵ 1 Cor. xvi. 22.

⁶ Acts xx. 7. See note there.

⁷ John xx. 19. 26.

⁸ Acts ii. 1.

⁹ Rev. i. 10.

its original foundation of positive Divine Law from the beginning, the Day to be sanctified by Christians is the First Day of the week.

It may indeed be objected, that some of those conclusions are collected rather by probable inferences, than deduced directly by demonstrative proof. But perhaps it may be replied, that our moral probation in this world consists in the trial, whether we will attend to such probabilities as these. They are the best tests of our obedience; they prove its sensibility; they show, whether we are actuated only by that servile fear, which does God's bidding, when it is commanded to do so under strong coercion and penal discipline; or whether we are animated by that clear-sighted and cheerful spirit of filial love, which divines, and almost anticipates, our heavenly Father's desires, and hastes with angelic alacrity, at the least signification of His will.

These intimations therefore of the Will of Christ as to Christian Doctrine, and Church Discipline, as displayed in the Acts of the Apostles, are of inestimable value; they are not mere isolated incidents, and historical facts, limited in their uses to any particular age or country; they are general types and divine precedents, of universal application.

The Acts of the Apostles is a concise book, and it is an inspired book. In its brief compass the Holy Ghost describes the operations of Christ, acting by His Holy Apostles. It *omits* many things in their history which the world would desire to know; and these omissions are eloquent proofs, that the actions of the Apostles, which the Holy Spirit has *not* omitted, but has specially selected for commemoration in this book, are of paramount importance. The *omissions* serve to bring out in bolder relief, and in more salient prominence, the significance and value of what is *not* omitted, but distinctly set down in writing by the dictation of the Holy Spirit. The actions of the Apostles—or rather, the actions of Christ operating by them—which are recorded in this book, are doubtless designed to be patterns and examples for the faith and practice of the Church, in every country and in every age. They are like beams of the Sun of Righteousness, drawn together and concentrated in a brilliant focus, so that they may illumine the mind of the Church in every age of her existence.

Therefore we need not hesitate to say, that in the Acts of the Apostles the Shepherd and Bishop of our souls¹, Jesus Christ, is revealed to us as sitting in His chair in His heavenly Cathedral, surrounded by His Angelic Hierarchy, and delivering to all Christian Bishops and Pastors a divine charge and directory, a symbol of Christian Doctrine, a code of Ecclesiastical Polity, a rule of Church-Discipline, a chart of Missionary enterprise, a system of Biblical Evidences and Interpretation, for the perpetual instruction and regimen of every age and clime, even till He comes again, to judge the Quick and Dead.

VII. We may therefore derive great benefits from this contemplation.

First, the inestimable blessing of Unity. Christendom is torn asunder by schisms. Our Country is distracted by strife. Surely the time is come, that we should lay to heart "the great dangers we are in by our unhappy divisions." Surely the hour is arrived, that we should consider the grounds of our differences, and meditate on the sin of strife, and on the blessedness of peace.

Among the means available for the appeasing of strife and recovery of unity, none is more efficacious than this Divine Book, dictated by the Holy Spirit of Love; in which He reveals His own mission from Christ, and displays to us Christ acting and teaching by means of those who were sent by Him, and inspired by the Holy Ghost.

Therefore in referring to what the Apostles taught, we are referring to Christ Himself; and all who love Him may do well to remember His own words, "If ye love Me, keep My commandments"; and "Why call ye me Lord, Lord, and do not the things that I say?" It cannot consist with love to Christ, to slight any, even the least, indication of His will, revealed in this book by the Holy Ghost.

Here is the true foundation of Apostolic Doctrine and Discipline; it is built upon a Rock, the Rock of Ages, which is Christ.

Let us then consider, whether in this Divine Book we may not find a path of unity, in which we may walk together as Brethren toward our heavenly home.

On the one hand, they who revere the doctrinal symbols and primitive organization of the Church, and desire to restore and reinvigorate them, wheresoever they are decayed, and to propagate

¹ 1 Pet. ii. 25.

² John xiv. 15.

³ Luke vi. 46.

them where they are wanting, may be invited to consider, whether, in endeavouring to attain this end, some among us may not have placed the Church in too prominent an attitude, and in too independent a position; and whether it be not our duty, to raise our eyes, and to direct the eyes of others upward, from the Church upon earth to Jesus Christ her Lord, acting and teaching in and by her from Heaven. The Holy Ghost has taught us in this Divine Book not to rivet our minds even on the Apostles themselves¹; but to concentrate all our thoughts and affections on Him Who sent them, and acts by them. Let us not regard the Church as separable from Christ; but ever think on her as dependent on Him, and as deriving all her grace and virtue, all her authority and power, from Him alone. Let us not forget the words of the Psalmist, speaking to her, the Queen at Christ's right hand, and saying "He is thy Lord God, and worship thou Him²."

On the other hand, if we are tempted to think lightly of the Apostolic and Primitive Church, if we are disposed to treat with indifference any of the specific functions of the Christian Ministry, and its threefold orders, then let us pause and consider, whether we have rightly conceived the question at issue; and whether, by such a temper of mind, we may not be doing grievous wrong—not to men—but to Christ; to Christ our Lord and King, our Prophet and Priest, our Saviour and our Judge, seated in heavenly glory and majesty at God's right hand; to Christ, vouchsafing to send "His Holy Spirit from Heaven to teach His Apostles, and to guide them into all Truth³;" and whether we may not be guilty of disobeying Him, and of sinning against the Holy Ghost.

To think less of men, and to think more of God; to lift up our eyes from the Church Militant on earth, to her Lord and Head triumphant in heaven,—this is what the Holy Ghost teaches us in the Acts of the Apostles. Therefore it is, that He annexed it as a second volume to St. Luke's Gospel, and joined both together in one work; revealing in the former, Christ acting and teaching on earth, and in the latter, Christ acting and teaching in heaven. The Acts of the Apostles is the Gospel of Jesus Christ, now reigning in glory.

VIII. The Notes, which are contained in the present Volume, have been written with such persuasions as these.

They have also been dictated by a belief, that the design of this sacred Book has scarcely received the attention which it claims, and which, if duly bestowed upon it, would do much to settle the controversies of Christendom, and to advance the progress of the Gospel; and that the nearer the end of earthly things approaches, the greater its uses will be.

Accordingly, the Plan of the Book has been dwelt upon at large in the present Introduction.

The writer of these Notes cannot quit this subject, without an expression of thankfulness to Almighty God, that He has preserved in England a Church, which has not disqualified herself for interpreting the Acts of the Apostles.

One of the most painful feelings arising in the mind, from the perusal of interpretations of the Acts of the Apostles by learned members of those religious Communion, which have departed from the rule of primitive Christian Doctrine and Discipline, is caused by distortions or disparagements of the Apostolic precedents recorded in this Book, and received and followed by the ancient Church.

By a dereliction of those Apostolic precedents, those Communion have disabled themselves for expounding the Acts of the Apostles. They cannot interpret this Book aright, without, at the same time, pronouncing a sentence of condemnation on themselves; and, from the infirmity of human nature, it is hardly to be expected, that they should be willing to censure their own principles.

The student of Scripture may need to be cautioned against those interpretations; and still more should he be on his guard against those expositions, which are blemished by sceptical strictures on the History of the Acts, as well as by perversion of its teaching in matters of Christian Doctrine and Discipline, and by imputations of errors to those Saints and Martyrs, who were inspired by the Holy Ghost⁴. For this reason also, the English student of Holy Scripture, while he thankfully avails himself of all the aids—critical, philological, historical, and antiquarian—which the erudition of Germany has richly furnished,—may well be thankful to the Great Head of the Church, that the principles of the English Reformation were not innovating, but preservative, not revolutionary, but restorative; and that God has raised up Expositors in England, inferior to none in wisdom and learning, and has

¹ See above, p. 6.

² Ps. xlv. 12.

³ John xvi. 13.

⁴ For a specimen of this, the Reader may refer to the notes on the speech of St. Stephen, Acts vii.

placed them on a sacred vantage-ground of sound Exposition, by the principles and constitution of the Church, to which they have the happiness to belong.

IX. The details of the personal history of the Author of this Book will be found in the Introduction to his Gospel; and in the Chronological Table prefixed to this Book. The Acts of the Apostles, which brings the history of St. Paul down to the end of his first imprisonment at Rome, cannot have been completed before A.D. 63. It was probably published at Rome at that time.

X. For the reasons stated above, the Acts of the Apostles, which has sometimes been regarded merely as an appendage to the Four Gospels, but which holds an unique and independent place in the New Testament, forms a separate Part in the present edition.

In the Text of this Edition, more deviations from the *Textus Receptus* will be found, than, within the same compass, in the Edition of the Gospels. This is due to the fact, that there are many more discrepancies in the Manuscripts¹ of this Book, than of them, or of almost any other Book of the New Testament.

The reader, however, will feel satisfaction in observing, that scarcely any of these variations affect the sense, in any perceptible degree; and that none in any respect touches the substance of any Christian Doctrine². And he may thence derive an assurance, that while the collation of the vast variety of Manuscripts of the New Testament, which are derived from all parts of the world, serves to establish immoveably the integrity of the Text of the Inspired Volume, and to confirm the Truth of the Gospel; not one of that countless multitude has been found to invalidate in the least degree any historical fact, or any doctrinal article, on which the Christian Religion is founded, and our hope of salvation rests.

¹ Particularly MS. D, i.e. the Codex Bezae or Cambridge Manuscript, on which see *Bp. Middleton's* Remarks, Appendix to his Work on the Greek Article, pp. 649—669. *Bornemann's* edition of the Acts is based upon that MS. Some of its principal

discrepancies may be seen in *Bickelorn's* Einleitung in d. N. T. ii. p. 87; *Kuinoel*, Prolegomena, § 2.

² Except, perhaps, Acts xx. 18, and the question there is rather one of language than of substance.

CHRONOLOGICAL SYNOPSIS

OF THE

EVENTS RELATED IN THE ACTS OF THE APOSTLES¹.

IN the examination of this subject the following propositions are presented to the reader's notice.

1. The common era—*Anno Domini*—begins about *four years too late*. (See above on Matt. ii. 20.)

2. Our Blessed Lord's ministry, which *began* when He was *thirty years of age* (see on Luke iii. 23), and which seems to have lasted *three years and a half* (see on John v. 1), and which terminated at a *Passover*, commenced probably in the Autumn of A.D. 26, and ended at the Passover in A.D. 30. (See on John i. 14, and vii. 2; and cp. *Africanus*, Chronogr. *Routh*, R. S. ii. 187—190. *Clinton*, *Fasti Rom.* p. 14.)

3. Our Blessed Lord and Saviour was crucified on the 15th of Nisan, A.D. 30; and His Resurrection was on the 17th of Nisan of that year; and the Ascension was forty days afterwards; and the Day of Pentecost on which the Holy Spirit descended, was on a Sunday, the Seventh Lord's Day after that on which He rose from the Dead. (See on Acts ii. 1.)

4. The only date in the history of the Acts of the Apostles which can be fixed with absolute certainty, is that of the death of Herod Agrippa at Cæsarea, described in Acts xii. 20—22; and the determination of other points in the Chronology of the earlier portion of the Acts depends mainly on the date of this event.

Herod Agrippa was made King of Judæa and Samaria by the Emperor Claudius on his accession (*Josephus*, Ant. xix. 8. 2), which took place early in the year A.D. 41 (his predecessor, Caligula, having been murdered on the 24th of January in that year), and Agrippa died soon after the completion of the third year of his reign (*Bell. Jud.* ii. 11. 6). His death therefore took place A.D. 44; and it appears from the Acts that it was after a Passover (xii. 3).

Besides, *Josephus* informs us (Ant. xxiii. 6. 10) that Herod Agrippa had been appointed by the predecessor of Claudius, Caligula, to the Tetrarchies of Philip and Lysanias, soon after his accession, which was in the month of March, A.D. 37 (*Dio*, lvi. 639. *Basnage*, *Annales* i. p. 458. *Clinton*, F. R. p. 28). And it is stated by *Josephus* (Ant. xix. 8. 2) that Herod Agrippa died in the seventh year of his government, dating from that appointment by Caligula, early in A.D. 37. And thus we are brought again to A.D. 44, as the year of Herod's death.

5. Thus we have *two limits* in the history of the Acts, an *anterior limit*, or *terminus à quo*, in our Lord's Ascension and the descent of the Holy Spirit in the Spring of A.D. 30; and a *posterior limit*, or *terminus ad quem*, in the Spring or Summer of A.D. 44, the date of Herod's death. And in this interval of *fourteen years* are to be arranged the events recorded in the first *twelve chapters* of the Acts of the Apostles.

6. Another note of time is furnished by notices in the history of St. Paul, as narrated by himself in the first and second chapters of his Epistle to the Galatians.

In order to show that his preaching was not derived from *men*, but by revelation from Christ Himself, he there relates (Gal. i. 17) that he had no intercourse with the other Apostles, which could have imparted to him the knowledge he possessed; and that it was not till *three years* after his Conversion that he went up to Jerusalem from Damascus to see Peter, and that he remained there only fifteen days, and thence went into Syria and Cilicia (Gal. i. 17—21).

He adds, that *fourteen years* afterwards he went again up to Jerusalem with Barnabas, and took Titus with him.

¹ The principal works on this subject are those of *Josephus*, *Eusebius*, Hist. Eccles. and Chronicon (Venet. 2 vols. 4to. 1818), *Prosper Aquitanus*, Chronicon (Bassani, 1782), *Bishop Pearson*, *Tillemont*, *Basnage*, *Lardner*, and *Paley*, specified in the List of Authors prefixed to this volume; and in more recent times,

those of *Anger*, A. de temporum in Actis ratione, Lips. 1833; *Birks*, *Grewell*, *Lewin*, *Conybeare*, and *Howson*, *Winer*; B. W. B. Art. Paulus; *Clinton's Fasti Romani*, Oxford, 1845; and *Wieseler*, Chronologie des Apostolischen Zeitalters, Götting. 1848.

It has been doubted, whether these *fourteen years* are to be dated from his conversion, or from the expiration of the three years mentioned previously in Gal. i. 18.

It seems most probable that the fourteen years are to be dated from the short visit to Jerusalem, and the journey thence to Tarsus at the end of those three years. For it is observable that in Gal. i. 18, the Apostle says, *ἔπειτα, μετὰ ἑτῆς τριῶν*, i. e. *then, after three years* from my conversion. But in Gal. ii. 1, he says, *ἔπειτα, διὰ δεκατεσσάρων ἐτῶν, πάλιν ἀνέβην*, i. e. *then, having passed through an interval of fourteen years*, from the last-named date, *I went up again* to Jerusalem¹.

This visit was most probably the same as that described in Acts xv. 2—22, when St. Paul was sent from Antioch to the COUNCIL of JERUSALEM. It is true that St. Paul had been at Jerusalem some little time *before* that visit; but he had only gone to the Elders with alms (xi. 30; xii. 25), and he had no occasion to refer to this visit, in his Epistle to the Galatians. Besides, he says that in the visit which he is mentioning in his Epistle to the Galatians, he had recounted to the Apostles what he had been *preaching* to the *Gentiles* (Gal. ii. 2). But such an assertion as that is wholly inapplicable to the short visit mentioned in Acts xi. 30; xii. 25, on which he went up with alms to Jerusalem, and when he had not as yet been even *ordained* to preach to the *Gentiles*². (See Note on Acts xiii. 1, 2; cp. *Bede* in Act. xv. *Davidson*, ii. 112—122. *Howson*, i. p. 539—547.)

But in writing to the Galatians, concerning his intercourse with the other Apostles, he could not omit to notice the visit, which he made soon afterwards to Jerusalem, namely, that described in Acts xv. 2—22, when he went up to the Apostles and Elders assembled in Council there, to discuss a question in which St. Paul had a personal and official concern. Hence it would seem, that the COUNCIL of JERUSALEM was held about *seventeen years* after the Conversion of St. Paul.

This conclusion cannot be regarded as more than an approximation to the truth; because it depends on the two passages above cited, where St. Paul speaks of years, which may be either complete years, or only, according to the Jewish method of reckoning, current years.

7. Another chronological clue seems to be supplied by the mention of the circumstances of St. Paul's escape from Damascus after his Conversion (ix. 25). It appears from 2 Cor. xi. 32, 33, where St. Paul himself is describing that escape, that the city of Damascus had then fallen into the hands of Aretas, King of part of Arabia Petraea, who had appointed an Ethnarch there.

In looking for a season when such a remarkable incident was likely to have occurred, we find none more probable than that in which Aretas had defeated the forces of Herod Antipas, to whom he had long been hostile, on account of Herod's ill-treatment of his daughter, whom he had abandoned for Herodias. (*Joseph. Ant.* xviii. 5. 1. *Matt.* xiv. 1—13.) Herod Antipas being defeated (late in A.D. 36), appealed for succour to the Emperor Tiberius, who commanded Vitellius, then President of Syria, to declare war against Aretas. (*Joseph. Ant.* xviii. 5. 1.) But soon after, Tiberius died (March, A.D. 37); and Vitellius drew off his forces, and went to Rome. (See notes below on ix. 2 and 24.)

It seems probable, that Aretas availed himself of the favourable opportunity thus presented for occupying the city of Damascus. This occupation would be only of short duration. Caligula interfered in the affairs of Arabia, in the *second year* of his reign (*Dio*, lix. 9), and would hardly have allowed Aretas to retain what he had usurped. If these calculations are just, the date of St. Paul's Conversion would be A.D. 34.

It may be remarked, that the Jews do not seem to have had the same power of persecuting the Christians at Damascus when St. Paul escaped from that city, as they had when he came down from Jerusalem with a commission from the High Priest. (Acts ix. 1—14; xxvi. 11.) But *now* the Jews *lie in wait* for him, and endeavour to destroy him by the permission and agency of the Ethnarch of Aretas. (Acts ix. 23. 2 Cor. xi. 32.) The occupation of Damascus by Aretas seems therefore to have been *after* his Conversion.

8. Another note of time may be derived from Acts ix. 31, where it is related that "all the Churches in Judæa, and Galilee, and Samaria had *rest*, and walking in the fear of the Lord and the comfort of the Holy Ghost were multiplied." The Christians had nothing to fear at that time from the *Romans*. Their persecutions were from the *Jews*; and if the Churches had *rest*, it

¹ *Bishop Pearson*, indeed, infers, p. 379, that the *ἔπειτα* (in Gal. ii. 1) must be deduced from the conversion, and *not* from the end of the three years, because another *ἔπειτα* intervenes in i. 21. But perhaps this circumstance may be rather alleged as an argument in favour of what is said above. For it is evident that the second *ἔπειτα* in i. 21, which introduces the visit of fifteen days to Jerusalem, and the journey thence to Tarsus, is dated from the

first *ἔπειτα*, which specifies the end of the three years; and so it seems the third *ἔπειτα* is to be dated from the second.

² *Bede* says in Act. xiii., "Videtur Paulus xiii^o post Domini passionem anno Apostolatium cum Barnabâ accepisse, xiv^{to} autem anno ad Gentium magisterium profectus est. Nec Historia Ecclesiastica repugnat, docens Apostolis esse præceptum ut duodecim annis prædicarent in Judæâ."

was not to be ascribed to any cessation of desire, but to a suspension of power or opportunity on the part of the Jews to persecute them.

It has been suggested by *Basnage*, ad A.D. 40, *Lardner* (i. 55; iii. 252), and others (see Note on Acts ix. 31), that this "*rest of the Churches*" was due to the alarm in which the Jews themselves were, on account of the command given by the Emperor Caligula, to the President of Syria, Petronius, in A.D. 39, to set up the Imperial Statue in the Temple at Jerusalem. (*Joseph. Bell. Jud. ii. 10. 1. Ant. xviii. 8. 2. Philo, Legat. 31. Euseb. ii. 5.*)

It was not till the death of Caligula and the accession of Claudius, 24th Jan. A.D. 41, that the Jews were relieved from this panic. And soon after that, Herod Agrippa, the person who had showed his zeal for the Jews by interceding with Caligula for a revocation of this command (*Joseph. Ant. xviii. 8. 7. Philo, Leg. 35*), "*stretched forth his hands to vex certain of the Church, and killed James the brother of John with the sword; and because he saw it pleased the Jews, he proceeded to take Peter also.*" (Acts xii. 1.)

This *Rest of the Churches* cannot have commenced till *after* St. Paul's visit to Jerusalem, for then a persecution was going on, to which he was exposed. (Acts ix. 26—31.) Besides, when Paul came to Jerusalem, Peter was there; but during the *rest*, Peter was absent from Jerusalem on a Missionary Tour. (Acts ix. 31—43; cp. *Lardner*, iii. 253.)

9. Certain other notes of *duration* are set down in the Acts (*viz.*):—

(1) After St. Paul's first visit of fifteen days to Jerusalem and his journey to Cilicia (Gal. i. 18—21. Acts ix. 30; xi. 25), and his intercourse with Barnabas, who brought him from Tarsus to Antioch, he remains with Barnabas a *whole year* at Antioch, where the Disciples are first called Christians (xi. 25—27).

(2) Paul and Barnabas, after their *first* Missionary Journey in Asia, returned to Antioch, and *tarried no small time* there (διέτριβον χρόνον οὐκ ὀλίγον) with the Disciples (xiv. 28).

(3) After their return from the Council of Jerusalem to Antioch they again *tarried* there (διέτριβον, xv. 35).

(4) St. Paul, in his *second* Missionary Journey, came through Asia Minor and Macedonia into Achaia (Acts xvi. xvii.), and *remained* at Corinth *a year and six months* (ἐκάθισε ἐνιαυτὸν καὶ μῆνας ἕξ, xviii. 11).

(5) From Cenchreae, the eastern port of Corinth, he set sail for Ephesus, where he remained only a *short time*, being desirous of being at Jerusalem for the feast (xviii. 19—21), probably Pentecost.

(6) After a short visit to Jerusalem he returned to Ephesus, and spent there *three years* (xx. 31).

(7) After these three years he went again to Macedonia (xx. 1), and came into Hellas, and spent there *three months* (xx. 3).

He then went back through Macedonia, came to Philippi (xx. 6), where he spent *Easter*, and passed by Troas (xx. 6—12) and Miletus (xx. 15) to Cæsarea and to Jerusalem; where he had not been for several years (δι' ἐτῶν πλειόνων, xxiv. 17), and where he had desired to be at the feast of *Pentecost*.

(8) He was arrested in the Temple at Jerusalem by the Jews, and was sent by Claudius Lysias for safety to *Cæsarea*; and he was detained there in "*custodia libera*" *two years* by Felix, who (xxiv. 27) had been governor for *many years* (ἐκ πολλῶν ἐτῶν, xxiv. 10), and is succeeded in the procuratorship by Festus, who sends St. Paul by sea toward *Rome*.

(9) After his shipwreck in the Mediterranean, St. Paul remains during the winter at Malta; and *after three months* he sets sail again "in a ship which had *wintered* in the island" (xxviii. 11).

(10) He remained at Rome *two whole years* (διετίαν ὅλην, xxviii. 30).

(11) It is evident from St. Luke's narrative that St. Paul arrived at Rome in the *Spring* of the year after the succession of Festus to the Procuratorship in the Room of Felix;

What year was that?

(1) Felix was Procurator of Judæa in A.D. 52¹; and he had been *many years* (ἐκ πολλῶν ἐτῶν) Procurator, when Paul pleaded before him at Cæsarea. (Acts xxiv. 10.)

(2) Felix, when recalled, was saved from the punishment due to his misgovernment by the

¹ It is said by *Wieseler*, p. 67, and others, that Felix was appointed by Claudius in the thirteenth year of his reign, i. e. after Jan. 24, A.D. 53; and this is inferred by him from *Josephus*, Ant. xx. 7. 1, δαδέκατον ἔτος ἦδη ἐκκληρωκός. But *Josephus* applies these words to the appointment of *Agrippa*, and not of *Felix*. It appears from that passage, and from Bell. Jud. ii. 12. 8, that Felix was appointed Procurator before, though probably

not long before, the appointment of Agrippa to the tetrarchy of Philip; which took place early in A.D. 53. The appointment of Felix is placed still earlier by *Tacitus*, Ann. xii. 54, "Pallas jampridem Judææ impositus." *Eusebius* (Chron. ii. p. 271) assigns it to the *eleventh* year of Claudius, i. e. A.D. 51. *Clinton* (Fasti Rom. pp. 34—36) is in favour of an earlier date than A.D. 52, for the appointment of Felix.

influence of his brother *Pallas* with the Emperor Nero. (*Joseph. Ant. xx. 8, 9.*) *Pallas was put to death by Nero* A.D. 62. (*Tacit. Ann. xiv. 65.*) Therefore *Felix* must have ceased to be Procurator, and *Festus* must have been appointed to succeed him, some time before that date.

(3) *St. Paul*, when brought a prisoner to Rome, was delivered into the charge of the prefect of the prætorian guard (τῷ στρατοπεδάρχῃ, *Acts xxviii. 16.*) It seems then that there was only *one* prefect at that time. But after the death of *Burrhus*, who was prefect till February, A.D. 62, when he died (*Tacit. Ann. xiv. 51. Clinton, F. R. p. 44. Wieseler, p. 83.*), there were *two* prefects. See *Bp. Pearson, ii. 389*, and *Wieseler, p. 86.* Therefore it is probable that *St. Paul* came to Rome before March A.D. 62.

(4) *Josephus* relates (*Ant. xx. 8. 11.*), that a dispute arose between the Jews and *Festus* the Procurator, and that they sent a deputation to Rome, where their cause was favoured by *Poppæa*, the wife of Nero. This could not have been before A.D. 62, when *Poppæa* became his wife. (*Tacit. Ann. xiv. 49. Sueton. Ner. 35.*) But some time must have elapsed after the appointment of *Festus*, before the dispute could have arisen, and the deputation have proceeded to Rome and have gained the favourable notice of *Poppæa*.

(5) *Josephus* also states (*Vit. 3.*) that he himself went to Rome to intercede for some Jewish Priests whom *Felix* had sent there *before his* removal from the procuratorship. *Josephus arrived* at Rome A.D. 63 (*Vit. 1.*). From his narrative it appears that they had been some time in detention at Rome, and that he engaged the interest of *Poppæa* in their favour.

(6) *Eusebius* says (*H. E. ii. 23.*) that *James*, the Bishop of Jerusalem, was martyred by the Jews at Jerusalem, because they were disappointed by the escape of *St. Paul* from their hands. The martyrdom of *St. James* took place at the Passover, A.D. 62. (*Euseb. ii. 23. Joseph. Ant. xx. 9. 1.*) It appears that *Festus* the Procurator had recently died, and that his successor had not arrived; and that *Ananus* the High Priest, who was a Sadducee, and of a cruel temper, and his adherents, took advantage of this interval to destroy *St. James* and others. (*Euseb. ii. 22, and ii. 23, where see Vales. Joseph. Ant. xx. 9. 1.*) *St. Paul's* arrival at Rome would therefore have been before—but not long before—that time.

(7) On the whole, therefore, it seems most probable that *Festus* succeeded *Felix* in the Spring or Summer of A.D. 60, and that *St. Paul's* arrival at Rome is to be placed in the Spring of A.D. 61, and that he remained at Rome till the Spring of A.D. 63. *Lardner* (iii. 279) says, "Paul came to Jerusalem at the Feast of Pentecost, A.D. 58, and was sent away to Rome at the end of A.D. 60," and he is followed by *Wieseler, 66—80. Winer, R. W. B. i. p. 368. Birks, Horæ Apostolicæ, pp. 167—182. Howson, ii. 669—672. Hackett, p. 15; and see also Vales. in Euseb. ii. 23.*

From the above premises we arrive at the results, which may be arranged as probable in the following CHRONOLOGICAL TABLE.

CHRONOLOGICAL TABLE.

A.D.

30. The Crucifixion of Christ at the Passover.
His Ascension, forty days after His Resurrection.
The Descent of the Holy Spirit at the Feast of Pentecost, fifty days after the Passover.
- 31—32. The Events described in Chapters iii.—vi. of the Acts of the Apostles.
33. St. Stephen's Martyrdom (Acts vii.). *Saul* was then a *young man, veaviās* (vii. 58).
St. Philip's Missionary Journey (Acts viii. 5—40).
St. Peter and St. John at Samaria. Simon Magus (Acts viii. 14—24).
34. Saul's Conversion (Acts ix. 1—25): cp. *Euseb.* H. E. ii. 1; and see note below on 1 Tim. i. 13.
Saul retires to Arabia (Gal. i. 17).
36. Pontius Pilate is recalled from his procuratorship in Judæa (*Joseph.* Ant. xviii. 4. 2):
Damascus occupied by Aretas, who appoints an Ethnarch there.
37. 'After *many days*' (ix. 23), Saul escapes from Damascus.
Goes up to Jerusalem; where he remains *fifteen days*, and sees Peter and John (Gal. i. 18, 19. Acts ix. 26, 27); and
Disputes with the Grecians;
Saul is sent to Tarsus (ix. 30).
The Emperor Tiberius dies 16th March;
Caligula succeeds.
- 38—41. "Rest of the Churches" (Acts ix. 31).
St. Peter's Missionary Journey (ix. 32—43).
He tarries at Joppa *many days* (ix. 43).
Conversion of Cornelius (Acts x. 1—48).
41. The Emperor Caligula dies 24th January, and is succeeded by Claudius.
43. Euodius, first Bishop of Antioch (*Euseb.* Chron. ii. p. 269. *Clinton*, F. R. App. ii. p. 548).
The Disciples called CHRISTIANS at Antioch (Acts xi. 26).
44. The Apostle St. James, the brother of John, is killed with the sword (Acts xii. 2), and
St. Peter is imprisoned, by Herod Agrippa, before Easter (xii. 4). Peter is delivered; and
Herod is smitten by an Angel, and dies at Cæsarea (xii. 23).
St. Peter retires from Jerusalem (xii. 17).
Saul and Barnabas, having been deputed by the Christians at Antioch (xi. 27—30) to
bring supplies to the Brethren in Judæa, on account of the anticipation of the famine
foretold by Agabus, which "came to pass in the reign of Claudius Cæsar" (xi. 28),
i. e. after January, A.D. 41, return from Jerusalem to Antioch, with John Mark, who
was connected with Peter (xii. 12), and with Barnabas. (See on xv. 39.).
45. The *Ordination of Saul and Barnabas*, at Antioch, to the *Apostleship of the Gentiles*. (See
on xiii. 1.)
Saul is henceforth called *Paul*. (See Acts xiii. 9.) St. Paul's "Visions and Revelations of
the Lord" seem to have been vouchsafed to him about this time. (See on 2 Cor. xii.
2, 3.)
Their *first Missionary Journey* to Cyprus (Paphos), and Pisidia, and Perga in Pamphylia
(xiii. 4—13), whence Mark returns to Jerusalem. They visit Antioch of Pisidia,
Iconium, Lystra; come to Perga and Pamphylia, and thence return to the place
of their ordination, Antioch; where they remain a considerable time with the disciples
(Acts xiv. 26—28).
49. A controversy arises at Antioch concerning the obligation of the Ceremonial Law (xv. 1, 2).
Paul and Barnabas, and some others, are deputed to go from Antioch to Jerusalem, "to
the Apostles and Elders," concerning this matter (xv. 2, 3).

A.D.

- 50, 51. Council of Jerusalem (xv. 6—29).
 Paul and Barnabas return to Antioch; where they remain some time (xv. 35, 36).
 St. Peter is rebuked by St. Paul (Gal. ii. 11—13).
 The *παροξυσμός* (Acts xv. 39), and separation of Paul and Barnabas.
 Paul takes Silas (xv. 40) on his *second Missionary Journey*, and afterwards Timothy also at Lystra (xvi. 1).
- 52—54. St. Paul passes through Phrygia and Galatia to Troas (xvi. 6. 8). Thence crosses over to Philippi (xvi. 12), and Thessalonica (xvii. 1), and Berea (xvii. 10); thence to Athens (xvii. 15).
 St. Paul comes to Corinth, where he spends *a year and six months* (xviii. 1. 11).
 Aquila and Priscilla come to Corinth.
The two Epistles to the Thessalonians. See below the *Introduction* to those Epistles, p. 1, 2, and p. 25.
Epistle to the Galatians written probably about this time from Corinth. See below the *Introduction* to that Epistle, pp. 36—41.
 St. Paul sets sail from Cenchreæ in the Spring for Ephesus, on his way to Jerusalem, for the feast, probably Pentecost (xviii. 18, 19).
 The Emperor Claudius dies (13th October A.D. 57), and Nero succeeds.
 After a short visit at Jerusalem (xviii. 21),
 St. Paul returns by way of *Antioch*, where he spends some time (xviii. 22), and through *Galatia* and *Phrygia*, where he confirms all the disciples (xviii. 23), and by the *upper regions* of Asia Minor (xix. 1) to Ephesus; where he spends *three years* (xx. 31)—*three months* in the Synagogue, and *two years* in the School of Tyrannus (xix. 8—10).
57. *First Epistle to the Corinthians.* See below *Introduction* to that Epistle, pp. 75—77.
 St. Paul, after three years' stay at Ephesus, quits it for Macedonia (xx. 1).
Second Epistle to the Corinthians. See *Introduction* to that Epistle, p. 143.
 Comes into Hellas; and spends *three months* there (xx. 3).
58. *Epistle to the Romans*, written at Corinth or Cenchreæ. See *Introduction* to it, p. 203.
 St. Paul returns to Macedonia in the Spring, and arrives at Philippi for Easter (xx. 6).
 Passes over to Troas (xx. 6). Touches at Miletus, where he bids farewell to the Presbyters of Ephesus, and gives them an Apostolic charge (xx. 17); and Tyre (xxi. 3), and lands at Cæsarea (xxi. 8).
 Comes to Jerusalem, *after several years* (xxiv. 17), for the Feast of Pentecost (xx. 16; xxi. 17):
 St. Paul is arrested at Jerusalem in the Temple (xxi. 28).
 Is conveyed to Cæsarea (xxiii. 23—33).
- 58—60. Remains *two years* in detention at Cæsarea (xxiv. 27).
 Is sent by Festus, in the Autumn of A.D. 60, by sea toward Rome (xxvii. 1).
 Winters at Malta (xxviii. 11).
61. Spring: arrives at Rome.
62. Martyrdom of St. James the Bishop of Jerusalem, at the Passover.
- 62, 63. St. Paul is at Rome, where he writes the *Epistles* to the *Ephesians*, *Colossians* (see *Introduction* to Ephesians, p. 269), and to *Philemon*, in which he calls himself "*Paul the aged*" (Philem. 9. See above on A.D. 33), and that to the *Philippians*, at the close of his *imprisonment* A.D. 63.
 Is detained at Rome for "*two whole years*," till the Spring of A.D. 63 (xxviii. 30); where the History of the "*ACTS of the APOSTLES*" concludes: cp. *Euseb.* ii. 22.
 For a *continuation* of the Apostolic History, see the *Chronological Tables* prefixed to St. Paul's Epistles, and the *Introduction* to the Epistles to Timothy, pp. 416—424, and the *Chronological Table* prefixed to the General Epistles.

A TABLE of the Contemporary Chronology of the *Emperors of Rome*, the *Presidents of Syria*, the *Procurators of Judæa*, and the *High Priests of Jerusalem* ¹.

A.D.	EMPEROR.	PRESIDENT OF SYRIA.	PROCURATOR OF JUDÆA.	HIGH PRIEST.
30.	Tiberius, since A.D. 14, Aug. 19.	. . . . .	Pontius Pilate from A.D. 26 or 27 (<i>Jos. Ant. xviii. 4. 2</i>).	Caïaphas, since A.D. 25.
34.	. . . . .	Vitellius (<i>Joseph. Ant. xviii. 4. 4. Tacit. Ann. vi. 27</i>).	. . . . .	. . . . .
36.	. . . . .	. . . . .	Pontius Pilate recalled (<i>Jos. Ant. xviii. 4. 2</i>).	. . . . .
37.	Caligula succeeds March 16.	. . . . .	. . . . .	Caïaphas removed by Vitellius.
39.	. . . . .	Petronius (<i>Joseph. Ant. xviii. 8. 2</i>).	. . . . .	Jonathan, son of Ananus (<i>Jos. Ant. xviii. 4. 3</i>).
41.	Claudius succeeds Jan. 24.	. . . . .	HEROD AGRIPPA, King of Judæa.	Theophilus, son of Ananus (<i>Jos. Ant. xviii. 5. 3</i>).
42.	. . . . .	Vibius Marsus (<i>Ant. xix. 6. 4</i>).	. . . . .	Simon, son of Boëthus (<i>Jos. Ant. xix. 6. 2</i>).
43.	. . . . .	. . . . .	. . . . .	Matthias, son of Annas (<i>Ant. xix. 6. 4</i>).
44.	. . . . .	C. Cassius Longinus (<i>Ant. xx. 1. 1</i>).	Cuspius Fadus (<i>Ant. xix. 11. 2; xx. 5. 1</i>).	Elionæus, son of Cantheras (<i>Ant. xix. 8. 1</i>).
45.	. . . . .	. . . . .	Herod, King of Chalcis, obtains from Claudius the appointment of the High Priests, and the charge of the Temple (<i>Ant. xx. 1. 3</i>).	Joseph, son of Cami (<i>Ant. xx. 1. 3</i>).
46.	. . . . .	. . . . .	Tiberius Alexander (<i>Ant. xx. 5. 2</i>).	. . . . .
47.	. . . . .	. . . . .	Ventidius Cumanus (<i>Ant. xx. 5. 2</i>). Herod, King of Chalcis, dies, is succeeded by his nephew, Herod Agrippa II.	Ananias, son of Nebedæus, appointed by Herod, King of Chalcis (<i>Ant. xx. 5. 1</i>).
48.	. . . . .	. . . . .	. . . . .	. . . . .
49.	. . . . .	Titus Ummidius Quadratus (<i>Ant. xx. 6. 2. B. J. ii. 12. 5</i>).	. . . . .	. . . . .
53.	. . . . .	. . . . .	Felix (<i>Ant. xx. 7. 1</i>). HEROD AGRIPPA II., who had been King of Chalcis since A.D. 48, and had the charge of the Temple and the appointment of the High Priests, and was advanced, about the close of A.D. 52, to the Tetrarchies of Philip and Lysanias, with the title of King (<i>Ant. x. 7. 1. B. J. ii. 12. 8; iii. 3. 5</i>).	. . . . .
54.	Nero succeeds Oct. 13.	. . . . .	. . . . .	. . . . .
59.	. . . . .	. . . . .	. . . . .	Herod Agrippa appoints Ishmael, son of Phabi (<i>Ant. xx. 8. 8</i>).
60.	. . . . .	Domitius Corbulo.	Festus succeeds Felix (<i>Ant. xx. 8. 9</i>).	. . . . .
61.	. . . . .	. . . . .	Festus dies. The province without a procurator.	Agrippa appoints Joseph, surnamed Cabi, son of Simon (<i>Ant. xx. 8. 11</i>).
62.	. . . . .	. . . . .	Albinus (<i>Ant. xx. 9. 1. B. J. ii. 14. 1</i>).	Ananus (<i>xx. 9. 1</i>).
63.	. . . . .	. . . . .	. . . . .	Jesus, son of Damnaeus (<i>xx. 9. 1</i>).
68.	Nero dies June 9.	. . . . .	. . . . .	. . . . .

¹ Cp. *Zeittafeln in Wieser*, B. W. B. ii. p. 763. *Wieseler*, p. 594. *Lewin*, pp. 1022—1107, and *Alford*, *Proleg.* pp. 23—25.

Inferences deducible from the preceding CHRONOLOGICAL SYNOPSIS and TABLE.

The consideration of the results represented above may suggest the following reflections :—

1. The Times and Numbers which are recited in Holy Scripture, and which serve as landmarks of Sacred History, seem to be regulated by certain laws.

For example, the periods of *Forty Days* and *Forty Years* recur frequently in Holy Scripture as Times of Probation. See Numb. xiv. 33; xxxii. 13. Ps. xcv. 10. Heb. iii. 9, 17, and Notes on Acts i. 3; vii. 23.

2. If the dates assigned in the above Table are correct, it appears, that (as *Eusebius* has observed, H. E. iii. 7) the period of penitential probation, which was allowed to the city of Jerusalem after the crucifixion of Christ, was *Forty Years*; i. e. from A.D. 30 to A.D. 70, when it was taken by the Romans, and the Temple was destroyed. This result being consistent with the general dealings of Divine Providence with His people, confirms the conclusion stated in the Table.

3. St. Luke's work is divided into two parts, viz. : 1. his Gospel. 2. the Acts of the Apostles.

If the dates specified above are correct, then the Ascension of Christ, with which St. Luke's Gospel ends, and the Book of the Acts begins, stands at the middle point between both; and each portion of St. Luke's work records the events of about *Thirty-three Years*.

4. It is related in Holy Scripture of King David, the type of Christ, that he reigned *forty years*; seven, or seven and a half, in Hebron, and *thirty-three years* in Jerusalem over all Israel and Judah. (2 Sam. v. 4, 5. 1 Chron. xxix. 27.)

Perhaps these times may be typical of Christ's kingdom after His Ascension; at first limited to the literal Israel, and then, in the eighth year after the Ascension, extended, in the Conversion of Cornelius, to all nations.

David reigns forty years; and Solomon, the peaceful, also a type of Christ, succeeds; who builds the Temple, the figure of the Church.

In the fortieth year after the Ascension of Christ, the literal Temple was destroyed; but this destruction of the material fabric conduced to the construction of the spiritual; the demolition of the Temple was the building up of the Church. It weaned the hearts of the people of God from the earthly Jerusalem, and raised their eyes to the graces and glories of the heavenly, which is the Mother of us all. (Gal. iv. 26.) It promoted the union of Jew and Gentile in Christ and His Church;

Thus that period of forty years led to the peaceful settlement of the people of God under the divine Son of David, the true Solomon, the Prince of Peace.

5. The number *seven* generally introduces in Scripture a period of Rest after toil and affliction. See on Matt. i. 17; xxvii. 52. 62. Luke xxiii. 56.

In looking at the Chronological Table of the History of the Acts we find,

(1) The first seventh year, i. e. A.D. 37, marked by the "Rest of the Churches."

(2) The second, or fourteenth year (i. e. A.D. 44), distinguished by another rest, after the death of Herod Agrippa I. See Acts xii. 24.

(3) The Third septennium, A.D. 51, also distinguished by Rest after controversy, xv. 23—30; xvi. 4, 5.

All these periods of seven are marked in the history by what may be called sabbatical sentences, expressive of Rest after labour and suffering. See ix. 31; xii. 24; xv. 31; xvi. 5.

Such analogies as these will appear more or less worthy of notice to the reader, in proportion as he is disposed to attach more or less importance to a subject which has received little consideration in modern times, viz. the significance of periods of time in Sacred History. In the present state of our knowledge in this respect, it would be rash to build any thing upon them as a foundation; but the observation of them, if otherwise deducible by reasoning, may be confirmatory of the results to which that reasoning leads; and may perhaps induce others to pursue the inquiry further; which, while it demands patience of investigation, and soberness of deliberation, and diffidence in stating its results, has enough to commend it to the thoughtful student of Scripture, in the records of Inspiration and in the testimony of Christian Antiquity, and will not be lightly set aside by any who desire to understand the "whole counsel of God."

ANCIENT GREEK MANUSCRIPTS, IN UNCIAL LETTERS,

CONTAINING

THE ACTS OF THE APOSTLES.

- A *Alexandrine*, of IVth or Vth century, in British Museum, London ; a facsimile published by C. G. Woide, Lond. 1786. Folio.
- B *Vatican*, of IVth or Vth century ; in the Vatican at Rome, No. 1209, published, with questionable accuracy, at Rome, 1857, and reprinted at London, 1859. Cp. *Tischendorf*, Proleg. p. cxlvi.
- C *Codex Ephraem Syri rescriptus* (Palimpsest), in Imperial Library at Paris. Num. 9. Published by *Constantine Tischendorf*, Lips. 1843.
- D *Codex Bezae*, Greek and Latin, of VIth or VIIth century (?) ; in the University Library at Cambridge. A facsimile published by *Kipling*, Cantabr. 1793. Folio.
- E *Laudianus*, Greek and Latin, of VIth or VIIth century ; in the Bodleian Library at Oxford ; originally from Sardinia. Published by *Hearne*, Oxon. 1715.
- F *Coislinianus* ; VIIth century ; published by *Tischendorf*, Monumenta Sacra, p. 404.
- G *Angelica Bibliotheca*, at Rome, formerly belonged to Cardinal Passionei, IXth century.
- H *Mutinensis*, IXth century.

In the Acts of the Apostles

A is complete.

B is complete

C contains only some portions, viz. :

Chap. i. 2—iv. 3.
v. 35—x. 42.
xiii. 1—xvi. 36.
xx. 10—xxi. 30.
xxii. 21—xxiii. 18.
xxiv. 15—xxvi. 19.
xxvii. 16—xxviii. 4.

D is defective, as follows :

From viii. 29—x. 14.
xxi. 2—xxi. 10.
xxi. 15—xxi. 19.
xxii. 10—xxii. 20.
xxii. 29 to end.

E is defective, as follows :

From xxvi. 29—xxviii. 26.

F contains only some portions :

iv. 33, 34.
ix. 24, 25.
x. 13, 15.
xxii. 22.

G begins at viii. 10, and is thence complete to the end.

H contains only some portions :

v. 28—ix. 38.
x. 19—xiii. 36.
xiv. 3 to end ; the portion after xxvii. 4 being supplied by a later hand.

PRINCIPAL CRITICAL EDITIONS OF THE NEW TESTAMENT.

Erasm. Basil, 1516, 1519, 1522, 1527, 1535.

Complutensis, in the fifth volume of the Complutensian Polyglot: *printed* in A.D. 1514, and published at Complutum, or Alcalá, in 1520.

Stephens. Paris, 1546, 1549, 1550, 1551.

Besa. Genev. 1565, 1576, 1589, 1598.

Elsevir, commonly called the "Textus Receptus." Lug. Bat. 1624.

Fell. Oxon. 1675.

Mill. Lond. 1707. Roterod. 1710, by *Kuster*.

Bentley. On his proposed edition, see *Bentley's* Correspondence *passim*, and *Tregelles* on the Printed Text of N. T. pp. 57—78.

Bengel. Tubing. 1734.

Wetstein. Amstelodami, 1751, 1752. 2 vols. folio.

Griesbach. 1st ed. 1774; 2nd ed. 1796—1806.

Matthæi. Riga, 1782—1788. 12 vols.

Alter. Viennæ, 1786, 1787.

Birch. 1788—1801.

Scholz. Lips. 1830—1836. 2 vols. 4to.

Lachmann. 1st ed. 1831; 2nd ed. Berolin, 1842—1850. See *Tregelles*, pp. 97—115, and *Tischendorf*, pp. xli—xlvii.

Tischendorf. Lips. 1841. Two at Paris, 1842.

His first critical edition appeared at Leipzig, 1849: with copious Prolegomena.

His *seventh* Edition (1857—1859) is intended to present a complete conspectus of all the critical subsidia, as yet available, for the revision of the Text of the New Testament.

The following extracts from the prospectus are of importance, as indicating the *present views* of the learned Editor:—

"Auf Grund dieser dokumentlichen Vorarbeiten, wie sie wohl noch nie für eine Neutest. Ausgabe unternommen worden sind, wird *zum ersten Male* ein solcher kritischer Apparat dargeboten, der für alle aufgenommenen Lesarten, ohne Ausnahme die Zeugnisse für und wider enthält, so wie auch die Angabe aller anderen Lesarten, die in den griechischen Unzialhandschriften gefunden werden oder sonst irgend beachtenswerthe Auctorität für sich haben.

"Der Textconstituierung ist die grösste Sorgfalt und Gewissenhaftigkeit gewidmet worden. Fortgesetzte und immer tiefer eingehende Beobachtungen haben den Herausgeber zu *mancher Aenderung der frühern Entscheidungen geführt*; namentlich hat er die *Bevorzugung einiger unserer ältesten Zeugen aus triftigen Gründen beschränken zu müssen geglaubt*.

"In diesem Betrachte gewährt die neueste Ausgabe eine gewiss willkommene Förderung kritischer Studien dadurch, dass sie sehr häufig eine Andeutung der Entscheidungsgründe über die einzelnen Lesarten enthält."

Alford. Lond. 1855-9. 4 vols.

Bloomfield. Lond. 1855. 2 vols.

For List of ANCIENT VERSIONS see the Edition of the Gospels, p. xxxvi.

For special Editions of the ACTS of the APOSTLES, see the following List:—

ABBREVIATIONS, AUTHORS, AND EDITIONS,

CITED IN THE FOLLOWING NOTES TO THE ACTS OF THE APOSTLES¹.

- Akerman, John Yonge*, F.S.A., Numismatic Illustrations of the New Testament. London. 1846.
- A Lapide, Cornelius*. Lugd. 1732. Folio.
- Alford, Henry*, D.D., Greek Testament. 3 vols. 1855-6.
- Ambrose, S.*, Ambrosii Opera. 4 vols. Paris. 1836.
- Ammonius*. See *Catena*.
- Andreues, Bp.*, Works. Oxford. 11 vols. 1841—1854.
- Arator*, Ecclesiæ Romanæ Diaconus; de Actibus Apostolorum ad Papam Vigilium Libri duo. A well-composed Latin Poem in Hexameter Verse, consisting of 2326 lines, written about the middle of the Sixth Century. It is contained in the Bibliotheca Patrum Maxima, Vol. x. Lugd. 1677; and in the Abbé Migne's Patrologia, Vol. lxxviii. Paris. 1847.
- Athanasius, S.*, Opera. Ed. Bened. 2 vols. folio. Patavii. 1777.
- Augustine, S.*, Augustini Opera. Ed. Benedict. 12 vols. 8vo. Paris. 1836.
- Barrow, Isaac*, D.D., Works. 6 vols. 8vo. Oxford. 1841.
- Basil, S.*, Basilii Cæsar. Opera. Ed. Paris. 1721. 3 vols. folio.
- Basnage, Sam.*, Annales Ecclesiastici à Cæsare ad Phocam. Roterodam. 3 vols. folio. 1706.
- Baumgarten, M.*, Apostelgeschichte. English Translation by *Morrison and Meyer*. Edinb. 1854.
- Bede, Venerabilis*, In Acta Apostolorum, et Retractationes. Tom. xii. Lond. 1844.
- Bengel, J. A.*, Gnomon N. T. 2 vols. Tubingæ. 1835.
- Beveridge, Bp.*, On the Thirty-nine Articles. Oxford. 1840. 2 vols.
- Bingham, Joseph*, Origines Ecclesiasticæ. Lond. 1834. 8 vols. 8vo.
- Birks, Rev. T. R.*, M.A., Horæ Evangelicæ. Lond. 1852. See also *Paley*.
- Biscoe, Richard*, M.A., Boyle Lectures on the Acts of the Apostles. 2 vols. Lond. 1742.
- Bloomfield, S. T.*, D.D., Greek Testament. 2 vols. 8vo. Ninth ed. 1855.
- Blunt, J. J.*, B.D., History of the Christian Church during the first Three Centuries. Lond. 1856.
- Bornemann, F. A.*, Acta Apostolorum ad Codicis Cantabrigiensis fidem recensita. Grossenhain. 1848.
- Browne, Professor E. H.*, On the Thirty-nine Articles. London. 1850. 2 vols.
- Bruder, C. H.*, Concordantia Novi Testamenti. Lips. 1842. 4to.
- Bull, Bp.*, Works. Ed. Burton. 7 vols. Oxford. 1827.
- Burton, Edward*, D.D., Lectures on the Ecclesiastical History of the First Century. Oxford. 1831.
- Buxtorf, Johannes*, Synagoga Judaica. Basil. 1680.
- Cassiodorii Senatoris Complexiones in Acta Apostolorum*. Roter. 1723.
- Catena in Acta SS. Apostolorum à Cod. Nov. Coll. edidit J. A. Cramer*, S.T.P. Oxon. 1838.
- Chrysostom, S.*, Homilies on the Acts, Tom. iv. Ed. Savil. 1612. Pp. 607—919.
- Clemens Alexandrinus, S.*, Opera. Ed. Potter. 2 vols. folio. Oxon. 1715.
- Clinton, H. F.*, M.A., Fasti Romani. 1845 and 1850.
- Conybeare, Rev. W. J.*, M.A., and *Houson, Rev. J. S.*, M.A., The Life and Epistles of St. Paul. 2 vols. Lond. 2nd ed. 1856.
- Cook, Rev. F. C.*, M.A., The Acts of the Apostles, with a Commentary. Lond. 1850.
- Cosin, Bp.*, On the Canon of Holy Scripture. Lond. 1672.
- Cyril, S.*, Alexandrin., Opera. Lut. Paris. 1638.
- , Hierosolym., Opera. Ed. Venet. 1763.
- Davidson, Samuel*, LL. D., Introduction to New Test. Lond. 1848.
- De Wette, W. M. L.*, Handbuch zum N. T. Leipzig. 1845. 3te Auflage. 2 vols. 8vo.
- Didymus*. See *Catena*.

¹ See also the List prefixed to the Edition of the Gospels, p. xxxvii.

- Elz.*, Elzevir Edition of Nov. Test. Græc. Lug. Bat. 1624.
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ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

I. ¹ ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὃ Θεόφιλε, ὧν ^a Luke 1. 2. ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ² ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ^b Luke 24. 51. ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη ³ οἷς καὶ παρ- ^c ch. 13. 31. ἔστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

THE Title of this Book is Πράξεις Ἀποστόλων, literally Acts of APOSTLES, and not, "the Acts of the Apostles," for it only proposes to give an account of some acts of some Apostles, as specimens of the rest;—see the Introduction to this Volume, p. 5, note; and on the design of the Book, see the Introduction, pp. 2—20.

CH. I. 1. τὸν μὲν πρῶτον λόγον] τὸν πρῶτον λόγον, the former story or account,—λόγον, as Herod. vi. 19, a history; a modest name for his Gospel. (Chrys.) πρῶτον for πρότερον, as Luke ii. 2, see note.

On μὲν without δὲ expressed, see Acts iii. 21; iv. 16; xvii. 21; xlviii. 22. Winer, Gr. Gr. § 63, p. 508.

This expression πρῶτον λόγον is important for determining the time of the publication of the Gospels.

The Acts are carried down to A.D. 63. If they were written then (as seems probable), the Gospel of St. Luke, his πρῶτος λόγος, was written before A.D. 63.

The Gospels of St. Matthew and St. Mark, which are prior to St. Luke's, were published before that time.

It is probable that the Gospel of St. Luke was published before A.D. 64. See Introduction to his Gospel, pp. 168—170.

—περὶ πάντων] concerning all things. Not that St. Luke narrated them all (cp. John xxi. 25); but πάντες is used in Scripture in a relative sense, i. e. for all those things which are "apta et congrua et officio sufficientia" (Aug. de Consens. Evang. iv. 8), requisite, convenient, and sufficient for the purpose in view. Acts xxi. 27. Eph. vi. 21.

Cp. πάντοτε προσεύχεσθαι, Luke xviii. 1; ἦσαν διαπαντός ἐν τῷ ἱερῷ, Luke xxiv. 53.

—ἤρξατο] began. By this word, as here used, and at v. 22, as well as by the word Θεόφιλε, St. Luke connects his δεύτερον λόγον, or Acts of the Apostles, with his πρῶτος λόγος (the Gospel); see on Luke iii. 23, where he had used the word ἀρχόμενος to describe the beginning of Christ's ministerial career.

Besides, the word ἤρξατο Ἰησοῦς, Jesus began, as here used has a deeper sense;

St. Luke intimates by it, that our Lord's Ministry on earth was the ἀρχή, or beginning of His Mediatorial Kingdom; and that this Kingdom, so begun, received a fresh accession of majesty at His Ascension into heaven, and at His Session at the Right Hand of God; and that its sway is now exercised in the protection of His Church, and in the Government of the World, and that it will be continued till He appears again in glory, when all His enemies will be put under His feet; and then the Kingdom, which was begun at His Baptism, will be consummated, by the complete subjugation of Satan and of Death, and by the full and final triumph of Christ; and "God will be all in all." 1 Cor. xv. 28.

In the Gospels, the Holy Spirit has described the beginnings of that Kingdom as inaugurated by Christ on earth.

In the Acts, He describes the continuance and extension of

that Kingdom through the power of Christ exalted and glorified in heaven. Cp. Olshausen, p. 348, Alford, p. 1, Baumgarten, i. 11—15, and below, note on x. 11, on the word ἀρχαί as applied to the Gospels; and the Introduction to this book.

2. ἐντειλάμενος τ. ἀ. διὰ Πνεύματος ἁγίου] having given charge to His Apostles by the Holy Spirit (Chrys., Theophylact, Valck.), when He breathed on them and said, ἄβετε Πνεῦμα ἁγίου, John xx. 22, and so gave them an earnest of the gift of Pentecost. Cp. Heb. ix. 14, διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἡμῶν τῷ Θεῷ, and below, xi. 2^a, and xxi. 4, ἔλεγον διὰ τοῦ Πνεύματος, and Winer, § 61, p. 491.

—οὓς ἐξελέξατο] whom He chose out of the world for Himself (John xv. 16), obscure and humble though they were, and whom He advanced to the high dignity of seeing His miracles and hearing His Words, and finally to be witnesses of His Resurrection and Ascension. Such was His love and mercy to them.

3. ἐν πολλοῖς τεκμηρίοις] Matt. xxviii. 17. Mark xvi. 14. Luke xxiv. 13—50. John xx. 19. 1 Cor. xv. 5. 7.—τεκμήρια are called ἀναγκαῖα σημεῖα, irresistible proofs, by Aristotle, Rhet. 1; such as are incontrovertible (Quintil. v. 9); demonstrative evidences. See Westl. and Hackett, p. 36.

—δι' ἡμερῶν τ.] through forty days. On the modern allegations against this statement, see note above on Luke xxiv. 50; and to the testimonies there cited may be added that of S. Ignatius, Frag. 8, ap. Mai, Script. Vett. vii. p. 22, εἰ γὰρ ᾗδεῖς ὅτι Θεοῦ υἱὸς ἦν, ἐλύττωσκες ὅτι τεσσαράκοντα ἡμέρας ἀνευδὲς ποιήσας τὸ φθαρτὸν σῶμα.

St. Luke does not say that our Lord continued visibly present with His disciples during forty days, but showed Himself at intervals, in the period of forty days; for He appeared to them from time to time, and then disappeared (Chrys.), proving to them His humanity by eating and drinking with them; yet weaning them, by vanishing suddenly, from dwelling on His corporal presence; and instructing them in His Divine power, and perpetual, though unseen, presence, by unexpected appearances among them, and disappearances from them. See above on John xx. 19.

The period of "Forty Days" seems to be marked in Holy Scripture as significant of probation before some great Event. Examples may be seen in the History of the Flood, Gen. vii. 4. (See Aug. Serm. de Ascens. 264.) Moses in the Mount before the giving of the Law, Exod. xxiv. 18; xxxiv. 28. Deut. ix. 9; x. 10 (see Bunt, Lectures, p. 12); the time of the spies in searching the Land, Numb. xiii. 25; xiv. 34; the time of Elias before coming to Horeb, 1 Kings xix. 8; the time of probation for Nineveh, Jonah iii. 4.

Compare the same period of Forty Days before our Lord's Presentation in the Temple (Luke ii. 22), and of His Fasting before He entered on His Ministry (Matt. iv. 2, where see note).

As ἱεὺς was forty days after His Birth before He was presented in the Temple in the earthly Jerusalem, and again forty days after His Baptism, before He entered on His Ministry, so now He waits forty days after His Birth from the Grave, before

d Luke 24. 49.
John 14. 26.
& 15. 26.
e Matt 8. 11.
Mark 1. 8.
Luke 3. 16.
John 1. 26.
ch. 3. 4. & 11. 16.
& 19. 41.
f Matt. 20. 21.
Luke 17. 20.
Isa. 1. 26.
Amos 9. 11.
g Matt. 24. 36.
h ch. 2. 2.
Luke 24. 48, 49.
John 15. 26, 27.

⁴ Καὶ συναλιζόμενος αὐτοῖς παρήγγειλεν ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ Πατρὸς, ἣν ἠκούσατέ μου. ⁵ ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.

⁶ Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; ⁷ Εἶπε δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς, οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. ⁸ ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθε

He presents Himself in the *Temple of the heavenly Jerusalem*, and enters on His Priestly Ministry in the true Holy of Holies, where He "ever liveth to make intercession for us." Heb. vii. 26.

The Forty Days, a term of Probation, have also a preparatory reference to the Pentecost or Fiftieth, the Day of Jubilee.

Forty years after this (a year for a day, Numb. xiv. 34) Jerusalem was destroyed, because the people would not believe in Christ, who had so mightily declared Himself the Son of God by His Resurrection, which had been so plainly proved by so many proofs for Forty Days. (*Lightfoot*.)

On this text, see *Barrow's* Sermon 29, vol. v. pp. 39—63.

—ὄπαίνόμενος] *appearing, manifesting Himself*. On the difference between *παίνομαι* and *θεωρῶ*, see on John xvi. 16.—ὄπαίνόμενος (a frequentative verb connected with *παίνομαι*) means *appearing suddenly, from time to time*. *Heyschius* well explains the word by *ἐμφανίζόμενος*.

—λέγων τὰ] *speaking the things*. Observe the article τὰ, the things that were requisite for them to know and do concerning the Kingdom of God.

—περὶ τῆς βασιλείας τ. Θ.] *concerning the Kingdom of God, or Christian Church* (Matt. xiii. 11. 19. 24. 31. 33. Luke iv. 43; vi. 20; vii. 28; viii. 10), her Doctrines, Government, Trials, Hopes, and future Consummation. See *Professor Blunt's* Lectures "on the History of the Church during the first three Centuries," pp. 12—16.

4. συναλιζόμενος] *associated, and assembling together with*, = συναχθεῖς συναθροισθεῖς (*Heysch.*), so used by *Xenophon*, *Cyrop.* i. 4. 14. *Anab.* vii. 3. 48. *Joseph.* Ant. viii. 4. 1; xix. 7. 4. Cp. *Bp. Pearson* in *Ignat.* ad Magnes. 10, and *Valck.* here.

—ἀπὸ Ἱεροσολύμων] The form Ἱεροσόλυμα is used about twenty times in the Acts, but never except after a preposition; in all other cases we have Ἱερουσαλήμ.

The same peculiarity is found in *St. Luke's* Gospel.

—μὴ χωρίζεσθαι] *not to depart from Jerusalem*: as they would otherwise have been disposed to do. But they were to remain there, in order to receive the Holy Ghost together in one and the same place; and in order that the miracle of the descent of the Holy Ghost upon them might be more striking and convincing as wrought in the capital of Judæa, and at the next great Festival after the Crucifixion, viz. at the Festival of Pentecost, when strangers from all parts of the world would be gathered to Jerusalem, and would carry back the tidings of that manifestation into all lands; and also that the Christian Law might go forth from Mount *Sion* (Isa. ii. 3. Micah iv. 2), and so show its harmony with the *Levitical* Dispensation.

It is recorded on ancient authority, that our blessed Lord enjoined His Apostles to remain at Jerusalem for twelve years after the Ascension. See the passages cited by *Bp. Pearson*, in *Acta*, § xi. *Routh*, *Rel. S. i.* pp. 471. 484. *Blunt*, *Lectures*, pp. 43, 44. Cp. below, vi. 2; viii. 1.

It is probable that the Apostles made circuits in Palestine during that time, and did not quit the Holy Land till about A.D. 42.

—τὴν ἐπαγγελίαν τοῦ Πατρὸς] *the promise of the Father*. Another expression connecting the Acts of the Apostles with the Gospel of St. Luke. See there, xiv. 49, ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρὸς μου ἐφ' ὑμᾶς.

—ἣν ἠκούσατέ μου] *which ye heard of Me*. For a similar change of the *oratio obliqua* to *recta*, cp. Luke v. 14, and below, xvii. 3, and xxiii. 22, and see *Winer*, *G. G.* § 60, p. 482, and § 63, 2, p. 511.

5. ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ] *but ye shall be baptized with the Holy Ghost*. See below, xi. 16.

But were not the Disciples baptized before?

It would seem that they were, and with Christ's Baptism (John iii. 22; iv. 2), and that Baptism differed from the Baptism of John; for John baptized unto repentance and faith in Christ

to come (Acts xix. 4), and they who were baptized by *John*, were baptized afterwards into Christ (Acts xix. 5). But we do not hear that any which were baptized into Christ before the Ascension and day of Pentecost, were baptized again after it. What the Disciples received by Baptism with water into Christ before the day of Pentecost, is a question on which various opinions have been offered (see *Aquinas*, 3, p. 9. 66, art. 2, and 73, art. 5, and *A Lapide* here).

But this is clear, that whatever it was, it was consummated as it were by a *χρίσις τελειωτική*, in the full effusion of the Holy Ghost on the day of Pentecost.

See further on Acts x. 47.

—οὐ μετὰ πολλὰς ταύτας ἡμέρας] *after not many days*, and those days ταύτας, namely, dating from *this present* time. Cp. *Winer*, § 23, p. 146.

He says that the days are not many, that they may hope; but He does not say how few they are, in order that they may watch. (*Chrys.*)

6. Κύριε] *O Lord*. Jesus is often called in this book, written for Hellenists, by the name Κύριος. And (as *Valck.* well observes) the word Κύριος in the LXX Version, read by the Hellenists, is used for *Jehovah*; "ut adeo parum intersit (adds *Valck.*), utrum Jesus Κύριος dicatur an Θεός." See below, on v. 21, and on xxv. 26.

—ἀποκαθιστάνεις τ. β.] The ordinary meaning of ἀποκαθίστημι in the LXX and N. T. is *to restore*. In the LXX it is used for the Hebr. נָשַׁב *reverti fecit*, from root נָשַׁב *reverti, reducere*. See Gen. xxix. 3; xl. 13. 21. Ps. xxxv. 17, and *passim*.

So in the N. T. it often means restoration or return, Matt. xii. 13. Mark iii. 5; viii. 25. Luke vi. 10. Heb. xiii. 19. It seems to have this meaning here; but it signifies something more.

According to the Jewish expectation, the times of the Messiah would bring more than all the pristine glory to the City and Nation of the ancient people of God.

They looked for an amplification of the power and splendour of David and Solomon, in Christ. See the Hebrew authorities in *Lightfoot* here. Therefore it seems that the word ἀποκαθίστημι and ἀποκατάστασις, as used in this respect, imply something more than *restoration*; viz. a consummation of all that had, in their opinion, been promised by God to His people when redeemed and restored under the glorious reign of the Messiah. And this sense of the word appears clearly in iii. 21.

The question therefore addressed to our Lord is, *Art Thou at this time intending fully to establish the Kingdom of the Messiah? καθιστάνω is stabilio*, and the preposition ἀπὸ (as in ἀποδοῦναι, Matt. xxii. 21) intimates that what is established is, as it were, *due*, and to be paid as a *debt*. The temporal kingdom of the Messiah for which they looked, was, they supposed, promised in ancient Prophecy, and pledged to Israel by solemn stipulations of God.

Hence ἀποκαθιστάναι is used by the LXX for *to pay*, Gen. xxiii. 16; cp. Job v. 18. See also *Gloss. Heysch.*, ἀποκαταστήσαι = *τελειῶσαι*, and cp. Mark ix. 12, and note below, iii. 21.

The question of the Apostles appears to be mentioned here, in order to show how much they needed the grace of the Holy Ghost to enlighten their minds as to the true nature of Christ's Kingdom. They thought of temporal Sovereignty, but He spoke to them of the *witness* which they must give (v. 8), and by which the Kingdom was to be advanced. And that witness was a witness of suffering. Compare the similar conversation, Matt. xx. 21—23.

7. χρόνους ἢ καιροὺς] *times or seasons*. χρόνοι = *πολλῶν καιρῶν συνοχή*, καιρός = *μέρος χρόνου*. (*Thom. Mag.*) Hence *Sophocles*, *Elect.* 1306, χρόνον καιρός. See below, 1 Thess. v. 1.

It is not for you to know the time which will elapse before My Kingdom will be established; nor the season in which it will be established.

—ἔθετο ἐν τ. ἰ. ἐ.] *placed in His own authority* that is, constituted them so as to be in subjection to it.

—ὁ Πατὴρ] *the Father*. See on Mark xiii. 32

μοῦ μάρτυρες ἐν τῇ Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.

⁹ Καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ¹ Mark 10. 19. Luke 24. 51. ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

¹⁰ Καὶ ὡς ἀτειέζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ^k Luke 24. 4. ^{John 20. 12.} ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῇτι λευκῇ, ¹¹ οἱ καὶ εἶπον, Ἄνδρες ¹ Matt. 24. 30. Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

¹² Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὁρῶν τοῦ καλουμένου Ἑλαιῶνος, ὃ ^m Luke 24. 52. ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν.

8. ἔσσεθε μοῦ] So A, B, C, D, and others.

Elz., ἔσσεθέ μοι. Μοῦ is emphatic, and the genitive is expressive of property in, and protection of. *Ye shall be witnesses of Me, and I will defend you.* Cp. ii. 32; iii. 15; v. 32; xiii. 31.

— ἕως ἐσχάτου τῆς γῆς] Here is the clue to the design of this Book—to trace the progress of the Church from its origin at Jerusalem to the ends of the earth. Observe the order of that progress, as here pre-arranged and foretold by Christ. First, *Jerusalem*, next *all Judea*; next *Samaria*; lastly, the *ends of the earth*. A precept to the Christian Church to begin with missionary work at home, and thence to enlarge that work to foreign parts. Thus the mustard-seed of the Gospel, taking root in the soil, becomes a tree, and covers the earth.

9. ἐπὶ ῥῆσιν] *he was lifted up*. Our Lord is said ἀναληθῆναι (Mark xvi. 19. Acts i. 2. 11. 22. 1 Tim. iii. 16) and ἐπαρῆναι here; and He is also said to go, as on a journey, πορεύεσθαι, v. 10; and so St. Peter says (1 Pet. iii. 22), πορεύεσθαι εἰς οὐρανόν. As His Resurrection is said to be God's act (Acts ii. 24. 32; iii. 26; xiii. 33, 34; xvii. 31), and yet His own act (John ii. 19; x. 18); so His Ascension (as Chrysostom observes) is called in Scripture an ἀνάβασις, as well as an ἀνάληψις, showing at once His Humanity and also His Divine power and Unity with the Father.

By His Ascension into Heaven, our Great High Priest fulfilled the type of the Levitical Law (Levit. xvi. 2), and entered with His own Blood, once for all, into the Holy of Holies, even Heaven itself, where He ever liveth to make intercession for us. Heb. ix. 12; vii. 25. *By Pearson, On the Creed, Art. vi. p. 505.*

— νεφέλῃ] *a cloud*. He did not vanish by degrees; but a cloud comes as a chariot to convey Him to Heaven. Ps. civ. 3. (*Chrys.*) And in like manner He will reappear at the last Day. Daniel vii. 10—13. Matt. xxiv. 30; xxvi. 64. Luke xxi. 27. Then shall they see the Son of Man coming in a cloud with power and great glory. Rev. i. 7, ἰδοὺ ἔρχεται μετὰ νεφελῶν, *behold He cometh with clouds*. Accordingly 'the cloud' is the γέννησις of Christ in the Apocalypse. See Rev. x. 1 and xiv. 14—16.

— ὑπέλαβεν] *a cloud received Him*; as a horse receives its rider on its back. Cp. Psalm lxxviii. 4. Observe ὑπό, *beneath*. Cp. Herod. i. 24.

10. ἀτενίζοντες] '*intentis oculis, rectis*.' "*tendere oculos*," *Lucr.* i. 67: "*tendens lumina*," *Virg. Æn.* ii. 405, one of the words used only by St. Luke (iv. 20; xxii. 56. Acts iii. 4, and eight other times in the Acts, iii. 12; vi. 15; vii. 55; x. 4; xi. 6; xiii. 9; xiv. 9; xxiii. 1) and by St. Paul (2 Cor. iii. 7. 13).

One of the numerous evidences from diction, of identity of St. Luke with the Author of the Acts, and of his connexion with St. Paul.

On the origin of the word ἀτενίζω, to gaze intently, see *Valck.* here, who says, "*ἀτενής significat valdè tendens, nervos tendens, valdè intentus*. *Euripides* (in *Alcæmon*. sp. *Hesych.*), *ἦκε δ' ἀτενής ἀπ' οὐκῶν* de homine qui cum summâ virium *conventionem* festinabat: hinc ἀτενίζω adhibetur de iis qui *rectis* atque *intentis oculis* intuentur: cp. *Bentl.* ad *Horat.* i. 3. 18."

— πορευομένου αὐτοῦ] *as He was going up*, in the cloud; as in a chariot of triumph to His heavenly city. Cp. Psalm civ. 3.

— ἰδοὺ ἄνδρες δύο παρειστήκεισαν] *behold, two men were standing near them*, while the Apostles were gazing up to heaven. The ἰδοὺ and the tense of the verb mark the suddenness of the appearance of the Angels.

He calls them ἄνδρες, *men*, as Luke xxiv. 4, ἄνδρες δύο, which he explains in v. 23 to be *Angels* (cp. also x. 3 with x. 30); so that there is no ground in this word for the allegation of some

modern writers, that St. Luke does not mean to affirm that these two ἄνδρες were *angels*. And these two *men* announce Christ's reception into heaven, and declare that He will come again from heaven in like manner.

But why did not the Holy Spirit call them *Angels*?

Because their message showed them so to be, and because they appeared as ἄνδρες. Observe also they address the Apostles as ἄνδρες, — ἄνδρες Γαλιλαῖοι, — and thus remind them and us, of the dignity to which our human nature is raised by the Ascension of the Man Christ Jesus, and of our own nearness to Angels, and of the glorious hope to which we men—even though we be obscure Galileans—are thus advanced, of being equal to the Angels (ἰσόγγελοι) in the world to come. (Luke xx. 36.) The name of the Angel *Gabriel*, who is specially employed on embassies concerning the Incarnation,—or union of the Manhood to God,—is equivalent to ἀνὴρ Θεοῦ, *man of God*. See on Luke i. 19.

Angels are always ministering to Christ as their Lord at His Birth, at the Temptation in the Garden, at the Resurrection, at the Ascension. (*Theophyl.*) Cp. our Lord's prophecy, John i. 51.

"Ascendit Iudex cœli; sonuit præco cœli; audierunt Apostoli angelicam vocem, 'sic veniet,' ad homines veniet; homo veniet, sed Deus, homo veniet, ut impleatur quod scriptum est, *videbunt in quem pupugerunt*" (*Zech.* xii. 10), *Aug.* *Serm.* 265, on the Ascension,—a festival observed in his time on the fortieth day after the Resurrection: see *ibid.* This Festival is reckoned by *Augustine* (*Epist.* ad Januar. 54) as one of universal observation; and as dating perhaps "ab ipsis Apostolis."

12. Ἑλαιῶνος] *Olivet*: beneath which He had suffered His agony, and had been taken prisoner: thence He now ascends in glory.

— σαββάτου ἔχον ὁδόν] *having a sabbath-day's journey*: two thousand cubits. The distance between the Tabernacle and the furthest point of the camp in the wilderness. (*Origen.* in *caten.* *Lightfoot*, i. p. 740, and ii. p. 637.) The distance is not very clearly determined, on account of the difference of the measure of the cubit. *Lightfoot* and *De Dieu* reckon it at about five stadia; *Reland*, Pal. i. 52, at six. See *Williams*, *Holy City*, p. 371.

Chrysostom's remark here, *δοκεῖ μοι ἐν σαββάτῳ γεγονέναι ταῦτα*, is only put forth as a private conjecture. But *Bengel* well says (p. 489), "*Colligit hinc Chrysostomus die Sabbati eos reversos esse in urbem. Malim statuere proprium in toto Oliveti Monte Ascensionis locum hâc ab urbe distantia notari.*" See next note.

Note concerning the place of the ASCENSION.

St. Luke says that our Lord led out His disciples from Jerusalem, ἕως εἰς Βηθανίαν, *as far as Bethany* (xxiv. 50), and blessed them, and ascended into heaven.

The village of Bethany was about fifteen furlongs from Jerusalem (*John* xi. 18), or about twice a Sabbath-day's journey (see on v. 12).

The village of Bethany was also on the eastern slope of the Mount of Olives, which was reckoned as five or six furlongs from Jerusalem. (*Joseph.* *Ant.* xx. 8. 6. B. J. v. 2. 3.)

Hence it has been inferred by some persons, that our Lord did not ascend from the summit of the Mount of Olives, but from the eastern slope of it. See note on Luke xxiv. 50.

But this opinion, which has been strongly affirmed by *Dr. Robinson* (*Palest.* i. 375), may be questioned; and it is more probable that the Ascension took place either at the summit of Mount Olivet or near that point. See *Williams*, *Holy City*, pt. ii. chap. v. pp. 441—445.

The passage in the Acts (i. 12) being written by St. Luke after the passage in his Gospel (xxiv. 50), ought to be taken to

n ch. 9. 39.
 & 20. 8.
 Matt. 10. 2—4.
 Luke 6. 15.

13 "Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερφῶν, οὗ ἦσαν καταμένοντες ὁ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθο-

explain and complete it; and not *vice versa*; i. e. the mention of the Mount of *Olives* is designed to be supplementary to the reference to *Bethany*, and to interpret it.

The term *Bethany*, as *Lightfoot* has shown (i. 252; ii. 485), is often used to describe the *district* of that village: which stretched toward Jerusalem, and touched the *suburb* called *Bethphage*, which extended eastward from Jerusalem to a distance of about 2000 cubits, or six furlongs, or a *Sabbath-day's journey*, on the Mount of Olives. (See *Lightfoot*, i. 252.)

When, therefore, St. Luke says that our Lord led His disciples out as far as *Bethany*, he means that He led them to its point of contact with *Bethphage* on the Mount of Olives.

This opinion, which has been well illustrated by *Lightfoot*, is confirmed by what *Dr. Robinson* himself calls (i. 378) one of the "earliest traditions of Palestine, and which points out the place of our Lord's Ascension on the summit of the Mount of Olives."

Lightfoot says (i. 252), "The Jews' Chorography will here help us. They tell us, *two thousand cubits was the suburbs of a city* (*Maym. in Schab. per. 27*); and *two thousand cubits were the bounds of a Sabbath*, or a *Sabbath-day's journey*. (*Talm. in Sotah, per. 5*.)

"*Bethphage* was of this nature; it was not a town upon Mount Olivet, as it hath been very generally supposed, and accordingly placed in most maps; but it was that space of ground that lay from Jerusalem wall forward towards Mount Olivet, and up Mount Olivet to the extent of *two thousand cubits* from the wall, or thereabout; and hereupon it was reputed by the Jews of the same qualification with Jerusalem, as a part of it, in divers respects. *Talm. Bab. Pesachin. fol. 63, fac. 2*, 'He that slays a thanksgiving sacrifice within, while the bread belonging to it is without the wall, the bread is not holy. What means without the wall?' *R. Tochanan* saith, 'without the wall of *Bethphage*.' And the same gloss useth the very same words again upon the same Tract, fol. 91, fac. 1. And again in the same Treatise, fol. 95, fac. 2, the *Mishna* saith thus: 'The two loaves and the shewbread are allowable in the Temple court, and they are allowable in *Bethphage*.' Nay, the Gloss in *Sanhedr. fol. 14, fac. 1*, saith, '*Bethphage* was a place which was accounted as Jerusalem for all things.' So that the place called *Bethphage* began from Jerusalem, and went onwards to and upon Mount Olivet, for the space of a *Sabbath-day's journey*, or thereabout; and then began the coast that was called *Bethany*. And hence it is that Luke saith that Christ, when He ascended into heaven, led forth His disciples as far as *Bethany* (Luke xxiv. 50), which elsewhere he sheweth was the space of a *Sabbath-day's journey* (Acts i. 12), which cannot be understood of the town *Bethany*; for that was fifteen furlongs (John xi. 18), or very near two *Sabbath-days' journey* from Jerusalem; but that He led them over that space of ground which was called *Bethphage*, to that part of *Olivet* where it began to be called *Bethany*, and at that place it was where Christ began His triumphant riding into the city."

The tradition that Christ ascended from the summit of the hill Olivet, is mentioned by *Eusebius*, Bishop of *Cæsarea* in *Palestine*, in his *Demon. Evang. vi. 18*, written about A. D. 315. Referring to the prophecy (Zech. xiv. 4, "His feet shall stand upon the Mount of Olives"), he says, "The feet of our Lord and Saviour—the Logos, or Word, Himself—by means of the Tabernacle of Humanity which He hath exalted (i. e. in His human Flesh), stood on the Mount of Olives, near the grotto there shown at this day; after that He had prayed, and had delivered to His disciples the Mysteries concerning the consummation of all things, on the summit of the Mount of Olives; whence He made His ascent into heaven." It is also corroborated by *S. Cyril* writing at *Jerusalem* in the fourth century, and Bishop of that city. See on Luke xxiv. 50. So *Cassiodor. p. 169*.

In pictures of the Ascension, the prints of our Lord's feet are often represented, impressed on the soil of the Mount of Olives.

This tradition is sometimes traced to *S. Jerome*, and he is quoted as saying (*de locis Hebraicis*, in *Acta*, in v. *Olivetum*), "Ultima vestigia Domini humi impressa hodie cernuntur." This Treatise is not by *S. Jerome* (he himself is cited in it v. *Smryna*); but it is not without its use, as representing the local opinion.

It has indeed been alleged as an objection, that on this supposition the Ascension would have been in sight of *Jerusalem*.

But this opinion seems to be grounded on a misconception of the nature of our Lord's personal appearances after His resurrection.

When He walked on the public road to Emmaus, He was

not recognized even by the two disciples for some time (Luke xxiv. 16). And He Who appeared suddenly on several occasions to the disciples in the city of *Jerusalem* (John xx. 19. 26), and on the sea-shore in *Galilee* (xxi. 1), and to more than five hundred brethren at once (1 Cor. xv. 6), so ordered His disappearance at His Ascension, that He made it manifest, "not to all the people, but to witnesses chosen before of God, even to those who did eat and drink with Him after He rose from the dead." (Acts x. 41.)

This opinion that our Lord ascended from the Mount of *Olives*, at a distance of about six furlongs from Jerusalem, sheds light on other passages of Scripture, and is fraught with spiritual instruction.

David, the type of Christ, wept as he went up the Mount of *Olives*, when he was rejected and resisted by his own people and son. (2 Sam. xv. 30—32.)

On the Mount of *Olives* Christ, the Son of David, had wept over Jerusalem. (Luke xix. 41.)

When David came to the top of the Mount of *Olives*, he worshipped, and sent his friend, Hushai the Archite, back to the city of Jerusalem (2 Sam. xv. 32—37), and Hushai's counsel prevailed over that of *Ahitophel*, the type of *Judas*. (2 Sam. xvii. 1—23.)

May there not be here some typical reference to the parting of our Lord from His faithful Apostles in this place?

Dr. Lightfoot says (ii. p. 486), "That place of Mount Olivet, where Christ ascended (viz. that part of the mount where *Bethphage* ended and *Bethany* began), was perhaps the very same place mentioned 2 Sam. xv. 32, or certainly not far off, where David in his flight taking leave of the Ark and Sanctuary, looked back and worshipped God; where, if any one would be at the pains to inquire why the Greek interpreters retain the word *Ῥῶς*, *Ros*, both here and in ch. xvi. 1, ἦν Δαβὶδ ἐρχόμενος ἐκ τοῦ Ῥῶς, and David came unto *Ros*: and Δαβὶδ παρήλθεν Βραχὺ τι ἀπὸ τοῦ Ῥῶς, and David passed on a little way from *Ros*, he will find a knot not easy to be untied."

So *Lightfoot*. But is not the word *Ῥῶς* of the LXX in those passages, the same as the Hebrew word used in both these places, *רֹאשׁ* *rosh*, the head, or summit of the Mount (of *Olives*)? And was not the summit so called in the popular language?

And if so, then this circumstance seems to increase the probability that our Lord ascended from the summit of that mount.

Again, on the Mount of *Olives* Christ had predicted the future destruction of Jerusalem (Matt. xxiv. 3), and His own second coming to Judgment (xxiv. 30).

What more suitable than that the scene of suffering should also be the scene of glory purchased by suffering?

What more proper, than that He should ascend in that place, where He had pre-announced His future descent in glory?

The Angels themselves seem to refer to this fitness of place in their address to the Apostles (Acts i. 11), "This same Jesus shall so come, as ye have seen Him go;" and it is worthy of remark, that the voice of Ancient Prophecy points to some future manifestation of the Messiah's glory on the Mount of *Olives*. (Zech. xiv. 4. Ezek. xi. 23.)

Again; it was from the border of *Bethany*, and its point of contact with *Bethphage* on the Mount of *Olives* (see on Mark xi. 1), that our Lord had begun to ride in triumph, as King and Saviour, into the City of Jerusalem. That triumphal entry seems to have been typical and prophetic. It is an appropriate and beautiful circumstance, that, at that point in the Mount of *Olives* where He began His triumphal entry into the earthly city, He also began His triumphal journey to the Jerusalem that is above, as King and Saviour of the World, riding on the clouds of heaven.

Hence also we may perhaps recognize the reason why the remarkable term "a *Sabbath-day's journey*" is used here to describe the distance which the Apostles walked, from what is here specified as the place of the Ascension.

This is the only passage in the New Testament where "a *Sabbath-day's journey*" is mentioned at all; and it seems surprising at first, that it should be mentioned by *St. Luke* writing for *Gentiles*, and should be specified in reference to an event posterior to the Resurrection, when the Jewish seventh-day Sabbath had ceased to be obligatory.

There surely must be therefore some inner meaning in this expression, "a *Sabbath-day's journey*," used in connexion with that glorious event, the consummation of Christ's earthly ministry, His Ascension into heaven. What can that be?

The Sabbath was a type of that rest, which, after their week

λομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. ¹⁴ Ὅδοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ, ^{o ch. 2. 1. Luke 24. 10. & 23. 49.} σὺν γυναιξὶ καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ τοῖς ἀδελφοῖς αὐτοῦ.

of this world's work, *remaineth to the people of God*, in that place of repose where they *rest from their labours* (Heb. iv. 9. Rev. xiv. 13), and whence they will pass, by a joyful Resurrection and Ascension, to the heavenly city of the great King.

The return of the Apostles with joy by a *Sabbath-day's* journey to the earthly Jerusalem from the place of Ascension, whence their Saviour mounted in glory to the heavenly Jerusalem, may be designed to suggest the cheering assurance, that they who contemplate on earth the Ascension of the Lord, and stand looking up stedfastly into heaven, and ascend in *heart and mind* with Him Who is the *Prince of Peace*, and continually dwell in spirit with Him there, will pass by a Sabbath-day's journey through the grave and gate of death into the *Jerusalem—or City of Peace*—that is above, and there enjoy the beatific vision of eternal peace. "Qui gloriam Domini ad Patrem ascendenti *intus* intueri merebitur, hic Sabbati itinere urbem perpetue pacis ingreditur." (*Bede*.)

13. τὸ ὑπερφῶν] sc. οἶκημα. *υπερφῶν* is properly an adjective (*Valck.*); not an upper room, but the upper room, τῆς (*Vitringa*, de Synag. p. 145, and *Lightfoot* here, p. 638). The definite article points to some place already used as the resort of the Apostles, οὗ ἦσαν καταμένοντες, as is said here. Ancient authorities assert that this was no other than the large ἀνάγειον or upper room (see on Mark xiv. 15), in which our Blessed Lord had celebrated the last Passover, and had instituted the first Eucharist, and where He had appeared on the two successive Sundays after His Resurrection from the dead.

Here it would seem the Apostles were afterwards assembled when the Holy Ghost descended upon them. *S. Cyril*, Bishop of Jerusalem, affirms (*Catech.* xvi.) that τὸ Πνεῦμα τὸ ἅγιον καθ' ἑλθεν ἐνταῦθα ἐν τῇ Ἱερουσαλὴμ, and that this Upper Room was afterwards called ἡ ἀνωτέρα τῶν ἀποστόλων ἐκκλησία. Cp. *S. Jerome*, Epist. 86, Ep. Paulæ, and *Bede*, De locis sanctis, c. 3. *Cave*, Primitive Christianity, i. 6. Hither the Apostles resorted for prayers, and for the Holy Communion. See note below on Acts ii. 2. 46; v. 42. And so says *Sp. Pearson* here, "Ibi Ecclesia videtur esse constituta. Nam, ut narrat *Epiphanius*, lib. de Pond. c. 14, cum Adrianus imperator Hierosolyma adiret, invenit urbem totam funditus eversam, et templum Dei dirutum, παρεκτὸς ὀλίγων οἰκημάτων, καὶ τῆς τοῦ Θεοῦ ἐκκλησίας, μικρὰς ὁδοῦς, quam ibi collocatū assertit, ubi discipuli reversi, cum Salvatore ascendit à Monte Oliveti, ἀνέβησαν εἰς τὸ ὑπερφῶν. Ἐκεῖ γὰρ φιλοδόκητο, τούτῳ ἐν τῇ μέρει Σιών. *Nicéphorus* etiam tradit. *Helenam* Constantini matrem amplissimum in Sione templum erexisse; in cuius postico domum circumclausit, ubi facta est ἡ τοῦ ἁγίου Πνεύματος κάθοδος ἐν τῷ ὑπερφῶν, lib. viii. c. 30."

Therefore this "upper room" on Mount Sion at Jerusalem was the first Church in the world,—the primitive Church of Christendom.

There is one God, and in this one Godhead there is one Father, one Son, and one Holy Ghost; and there is one Church of God from the beginning to the end of the world. Perhaps the continuous unity of the Church was marked by the fact, that the same upper room which had seen the celebration of the last Passover, saw also the administration of the first Eucharist by Christ. And perhaps this unity was displayed further when this same upper room saw the first appearance of the Son of God to His assembled Apostles after His Resurrection on the First Lord's Day; and when this upper room, to which they resorted for prayer to God the Father (see Acts iv. 23, 24), saw also the descent of God the Holy Ghost upon them. See below, ii. 46.

—Ἰωάννης] *John*. So A, B, C, D. *Elz.* places James before John. In the three Lists of the Apostles (*Matt.* x. 2. *Mark* iii. 16. *Luke* vi. 14) before the Ascension, James comes before John, and in the two former of them, Andrew comes next to Peter. In the three Lists in the Gospels, Bartholomew comes before Thomas: in both of St. Luke's lists, Simon Zelotes comes before Jude. The only names which occupy the same places in all are,

1. *Peter*.
5. *Philip*.

9. *James*, the son of Alphaeus, probably the same as the Lord's Brother. See next note.

—Ἰάκωβος Ἀλφαίου] *James the son of Alphaeus*. It has been inferred by some, that this St. James, the Apostle, was not the 'Lord's brother,' because it is added here that the brethren of the Lord (v. 14) were also present. But James might well be distinguished from the other brethren of the Lord, as Mary is from the other γυναῖκες here, and as Joseph is from the other Patriarchs in vii. 9, and as Peter is from the other Apostles in

1 Cor. ix. 5. See below on xii. 17, and the *Introduction* to the Epistle of St. James; and the article on St. James in *Dr. Wm. Smith's Dictionary of the Bible*, 1860.

12. *Judas*, succeeded by Matthias.

—Σίμων ὁ Ζηλωτὴς] *Simon Zelotes*. See *Matt.* x. 4. He is called the *Cananite* by St. Matthew and St. Mark iii. 18, but *Zelotes* (the Greek synonym of *Cananite*) by St. Luke vi. 16, as here; a mark of connexion between the Author of St. Luke's Gospel and the Acts.

This mention of *Simon*, thus placed between James and Jude, the brother of James, confirms the opinion of some ancient writers, that *Simon Zelotes*, or the *Cananite*, was the same as the Simon who is mentioned as one of "the brethren of our Lord" ("James, Simon, and Jude") in *Matt.* xiii. 55. *Mark* vi. 3; and therefore that Simon Zelotes is no other than *Symeon* (which is the same name as *Simon*, see below, xv. 14. 2 Pet. i. 1), who succeeded his brother James, "the Lord's brother," in the Episcopal See of Jerusalem. See *Euseb.* (iii. 11, cp. iii. 22), who says that after the death of St. James, the survivors of the Apostles and disciples at Jerusalem met together, and unanimously chose *Symeon*, the son of *Clopas*, to be the successor of St. James; this *Symeon* being a cousin of the Lord (cp. *Euseb.* iv. 22); for *Hegesippus* testifies that *Clopas*, his father, was brother of Joseph. Cp. *Euseb.* iv. 22, where *Clopas* is called by *Hegesippus* θεῖος of Christ. In another place *Eusebius* (iii. 32) designates this *Symeon* as a son of the Mary described in the Gospel as wife of *Clopas*, and asserts that this *Symeon*, the second Bishop of Jerusalem, suffered martyrdom under Trajan, at the age of 120. *Hegesippus* also states that several persons of this family were chosen to preside over Churches, on the ground of their relationship to Christ. (*Euseb.* iii. 20.)

—Ἰούδας Ἰακώβου] *Jude, brother of James*: cp. *Luke* vi. 16. *Jude* I. Examples of this ellipsis of ἀδελφός, or brother, from profane writers, may be seen in *Valck.* and *Kuin.* Cp. *Winer*, G. G. p. 171.

Doubtless the words Ἰούδας Ἰακώβου might mean *Jude, son of James*; but it is not probable that James would have had a son old enough to be an *Apostle*; and the context must determine how the ellipse is to be supplied; and probably when St. Luke published the Acts, most Christians knew what the relationship between James and Jude was. See below, the *Introduction* to St. Jude's Epistle.

14. προσκαρτεροῦντες] One of the words often repeated in the Acts in relation to Church communion, and declaring its duties and privileges. Here the duty prescribed is *perseverance* and *stedfastness* in Christian faith and worship. See ii. 42. 46; vi. 4. Cp. *Rom.* xlii. 12.

—ὁμοθυμαδόν] With one heart and soul. The Holy Spirit writing by St. Luke, is constantly inculcating this word in this history of the Primitive Church. He applies it to the Apostles here; to the 120 (ii. 1), to the whole body of believers (ii. 46). Cp. iv. 24; v. 12; xv. 25, and *Rom.* xv. 6.

He thus reminds all future generations, that maintenance of Unity of Pastors among themselves, and of Pastors and People, is the duty of each and all, and is the characteristic of the Church. It was a fruit of Christ's doctrine (*John* xv. 12) and prayer (xvii. 21), and of His legacy (xiv. 27), and of His breathing upon them (xx. 22), and was matured by the descent of the Holy Ghost.

On ἐν τῷ αὐτῷ, see v. 15.

—τῇ προσευχῇ] *Elz.* adds, καὶ τῇ δεήσει, which is not in A, B, C, D, E, H, nor in the *Vulgate*, *Syriac*, and other Versions.

Another note of connexion with St. Luke's Gospel. See on *Luke* v. 18.

—σὺν γυναιξί] with the women. A remarkable notice; in the Jewish Temple, the Women were not admitted to worship God together with men, but were parted off into a separate court (*Joseph.* Ant. xv. 11. 5), "the Court of the Women;" and in the Synagogues also the women were separated from the men (*Philo*, ii. 476). But in Christ Jesus, Who is the Woman's Seed, "there is neither male nor female" (*Gal.* iii. 28), and the wall of separation is broken down. The women here assembled with the disciples, were probably Mary Magdalene, Salome, Joanna, and Susanna, and others mentioned in *Luke* viii. 2, 3; xxiii. 49. 55; xxi. 10.

—Μαρίᾳ] *Mary*. "Propter excellentiam distinguitur à cæteris." (*Valck.*) In the Gospels the blessed Virgin Mary is not mentioned as accompanying Christ from place to place with His

p Ps. 41. 10.
John 13. 18.
& 18. 3.

q Matt. 27. 5.
& 26. 15.

¹⁵ Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν εἶπεν, ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἰκοσιν, ¹⁶ Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν ¹⁷ ὅτι κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης.

¹⁸ Ὅστις μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. ¹⁹ καὶ γνωστὸν

Apostles; and this is the last place where her name occurs in Holy Scripture.

The Holy Spirit takes leave of her here, associated with the Apostolic company of worshippers in the Upper Room at Jerusalem. She is one of those who there continue steadfast in prayer. How unlike the spirit and language of the Holy Ghost is that will-worship, which takes her out of that holy fellowship of prayer, and makes her an object of adoration!

In recent times the blessed Virgin is often represented in Paintings as present at the Ascension; but *Arafur*, writing at Rome in the sixteenth century, in his poetical Version of the Acts, addressed to Pope Vigilius, speaks of her as waiting at Jerusalem for the return of the Apostles from the Mount of Olives, v. 55:

"Moenia nota petunt, quā tunc statione sedebat
Porta Maria Dei, Genetrix intacta Creantis
A Nato formata suo."

¹⁵ ἀδελφῶν] So A, B, C. *Elz.* μαθητῶν. — ὀνομάτων] names. A Hebraism for persons. *Vorst.* de Hebr. p. 350. Cp. Rev. ii. 13; iii. 4, and *Wetst.* here. But it may have a deeper Christian sense: see on iv. 36.

— ἐπὶ τὸ αὐτό] together; at the same place and time. A favourite expression with the Author of the Acts, and like *ἑνωμα-δὸν*, a note of Church unity (see v. 14), a watchword of the Church, and of every faithful member of it. See below, ii. 1, *ἑνωμαδὸν ἐπὶ τὸ αὐτό*. ii. 44, *ἦσαν ἐπὶ τὸ αὐτό*. Cp. on ii. 47. Hence *Ignat.* ad Magnes. 7, *ἐπὶ τὸ αὐτὸ μία προσευχή, μία διέσις, εἰς νοῦς, μία ἐλπίς, ἐν ἀγάπῃ*. *Clementis Romanus*, i. 34, *ἡμεῖς ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτὸ συναχθέντες*.

¹⁶ ἄνδρες ἀδελφοί] On this speech, see *S. Iren.* iii. 12.

¹⁷ ὅτι] because He was their ὁδηγός, or leader; because being one of us "he knew the place" (John xviii. 2) where, and the time when, He might be taken; and because it had been prophesied that one of His familiar friends should betray Christ. Ps. xli. 9.

— ἐν ἡμῖν] *Elz.* has οὖν ἡμῖν. But *ἐν* is in A, B, C, D, E, H, and in *Vulg.*, *Syriac*, and other Versions, and is more expressive. He was not only numbered with us, but *in* us, i. e. in our Apostolic body.

— ἔλαχε τὸν κλῆρον] He calls it a *lot* (see below, v. 26), because it was not by their own desert, but by God's grace that they were called to their office. (*Chrys.*) Hence the word *Clerus*, or *Clergy*. See *Vales.* in *Euseb.* vi. 43.

The Acts of the Apostles, if we may so speak, prepared a Christian *Onomasticon*, or Vocabulary for the Church, e. g. in its use of the words *ἐπισκοπή*, v. 20, *πρεσβύτεροι*, *χριστιανοί*, and others.

¹⁸ ἐκτήσατο] he was the moving cause of the purchase (see *Gregor.* Moral. i. c. 9). It has been alleged by some recent Expositors, that this statement is at variance with Matt. xxvii. 6—8, where it is said that the Chief Priests purchased the field with thirty pieces of silver; and that St. Luke could not have been acquainted with St. Matthew's Gospel, or he would not have inserted this statement. But the fact is, that St. Luke's assertion is in harmony with St. Matthew's, and is supplementary to it.

The Holy Spirit in Scripture is wont to trace human actions to their first causes; and to treat the principal agents as accountable for the whole transaction, though done, as Scripture itself records, by the instrumentality of others.

This is what might be expected in divine history; and there is a solemn moral lesson in it.

Thus in this book the Jews are four times said to have crucified Jesus (Acts ii. 23 and 36, and iv. 10 and v. 30), though they could not put any one to death (John xviii. 31); but they are said to have crucified Him, because they used the instrumentality of Pilate for that purpose. Thus Pilate is said to have scourged Jesus (John xix. 1), and Joseph to have hewn a tomb (Matt. xxvii. 60), and Christ to have baptized disciples (John iv. 1), though they only caused these things to be done. Thus also (vii. 9) the Patriarchs are said to have sold Joseph into Egypt, though they had no intention that he should go there. Thus the Jews are even said to have laid Christ in the tomb

(xiii. 29), though this was only a consequence in which they took no part, of His death, which was not inflicted by them, but by a heathen power, at their instance.

If such modes of speech as these—and others that could be adduced—are considered, it will hardly be denied, that Judas, who received the thirty pieces of silver, and who returned them to the Chief Priests, and, as it were, forced them upon them by throwing them down in the Temple (Matt. xxvii. 5), was the cause and prime mover of the purchase of the field, which was bought with that sum; and that he may be said to have been its purchaser.

It cannot be rightly argued, that there is a discrepancy here between the two Evangelists, and that one of them is in error; and that St. Luke was not acquainted with St. Matthew's statement, because he does not repeat it. It might as well be inferred, that St. Luke, or the Apostles, or those whose speeches he is recording, were not acquainted with the facts of the Crucifixion itself, because we read in the Acts that the Jews crucified Jesus, and laid Him in a tomb; or that St. Luke in writing the Acts did not remember what he himself had said in his "former treatise," his Gospel, because he does not repeat his own words concerning the same events, but adds some new incidents to his narrative: e. g. with regard to the Ascension.

Rather, he thus shows the independence of his own testimony.

It may also be conjectured with probability, that Judas might in other respects be regarded as the purchaser of the field;

For, it is evident from St. Matthew's account (xxvii. 5), that as soon as he had cast down the thirty pieces in the Temple he went and hanged himself;

It appears also from St. Peter's speech here (Acts i. 19), that the field was the place of his death: see on v. 19;

And the Field was purchased after his death (Matt. xxvii. 6).

It is remarkable, that a field in the neighbourhood of a great City, which was to serve as a Public Cemetery, should have been purchaseable for so small a sum as thirty pieces of silver, or shekels, i. e. for less than five pounds;

How is this to be explained? Probably from the circumstance intimated by St. Peter, that it had been polluted by the horrible death of Judas; whence it was called *Aceldama*; and that it was regarded with a feeling of execration on that account. Hence also it was, that when purchased for this paltry sum, it was applied to an unclean use, i. e. to be a burial-place; a burial-place for *ἔθνοι*, strangers, *heathens*, unclean persons, whom the Jews would not admit into their cemeteries.

It might well be said then, that in this sense, by defiling it, Judas had been instrumental in the purchase of the field; he had made it unavailable for any other than an unclean use, and had rendered it purchaseable by the Chief Priests for the miserable sum of thirty pieces of silver, which he had received from them as the wages of iniquity, and had then thrown back in remorse into their hands.

See below, vii. 9; xiii. 29, and *Whitby's* note here; and above on Matt. viii. 5.

— ἐκ μισθοῦ] So A, B, C, D, E, H. *Elz.* τοῦ μισθοῦ.

— πρηνὴς γενόμενος] falling on his face, "pronus in faciem prolapsum. πρηνὴς, ἐπὶ πρόσσωπον." (*Heysch.*) ἐπὶ στόματος. (*Phavorin.*)

Judas, the betrayer of Christ, was prefigured in the manner of his death, i. e. hanging, by Abithophel the traitor, and Absalom the rebel against David. (*Bede.*)

— ἐλάκησε μέσος] he burst asunder in the midst; after he had hanged himself. St. Matthew says clearly (xxvii. 5), *ἐκ-ῆγγαστο*, he hanged himself; the same word as is used by the Septuagint in 2 Sam. xvii. 23 to describe the death of Abithophel. Abithophel was a type of Judas in his nearness to David's person, in his treachery, and in his death. And the word used to describe Abithophel's death by the LXX may serve to remove the supposed ambiguities with regard to the manner of the death of his antitype Judas. See on Matt. xxvii. 5, where *Kuin.* after *Wetstein* (p. 459) and *Valck.* (p. 324), well says, "Locus Matthæi

ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνον
τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά· τούτέστι χωρίον αἵματος· ²⁰ γέγραπται ἰ Pa. 69. 26.
γὰρ ἐν βίβλῳ Ψαλμῶν, Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ & 109. 8.
ἔστω ὁ κατοικῶν ἐν αὐτῇ· καί, Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἔτε-
ρος. ²¹ Δεῖ οὖν τῶν συνελθόντων ἡμῶν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε s ver. 8.
καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς, ²² ἀρξάμενος ἀπὸ τοῦ βαπτίσματος & ch. 4. 33.
Ἰωάννου ἕως τῆς ἡμέρας τῆς ἀνεληφθῆαι ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως John 15. 27.
αὐτοῦ σὺν ἡμῖν γενέσθαι ἓνα τούτων.

²³ Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰούστος,

cum loco Lucæ facillimè potest componi, si statuitur, Matthæum exposuisse mortis genus, Lucam verò attigisse ejus eventum. Judas ægritudine animi commotus, laqueo sibi mortem conscivit (ἀπήγγατο), laqueo autem, sive pendentis corporis Judæ gravitate, sive aliâ quâcunque de causâ diarupto, ex altiore loco, è rupe, præceps ac pronus delapsus est, ita, ut diffisso corpore, intestina diffusa sint. *Apuleius* Met. i. p. 12, ascenso grabatulo ad exitium sublimatus immisso capite laqueum induo; sed dum pede altero fulcimentum, quo sustinebar, repello, ut ponderis deductu restis ad ingluviem adstricta spiritus officia discluderet, repentè putris aliqui et vetus funis rumpitur, atque ego de alto decidens in terram devolor." Cp. *Cholin*, f. 56 (ap. *Welstein*), "Aramæus quidam vidit hominem qui de tecto in plateam decidit, et ruptus est ejus venter, et viscera ejus effluerunt." *Meyer* says (p. 30) that St. Luke is at variance with St. Matthew, and "follows another tradition, according to which Judas did not destroy himself." Others (*Strauss* and *Zeller*), on the plea of this alleged discrepancy, deny the fact of his death altogether!

With this account in the speech of St. Peter compare the narrative of the death of Judas by *Papias*, the contemporary of the Apostles, and Bishop of Hierapolis, in the fragment preserved by *Theophylact* (pp. 16. 195. *Æcumen*. p. 11), and in *Cramer's Catena*, p. 12, where *Apollinarius* says, οὐκ ἐναπίθανεν τῇ ἀγχορῇ Ἰούδας, ἀλλ' ἐπεβίω, καθαιρεθείς πρὸ τοῦ ἀποκηρῆναι; and he then introduces the relation under the name of *Papias* (cp. *Routh*, R. S. i. p. 9), which explains St. Peter's words, πρὸς τὸν γενόμενος ἔλακχε μοῖρος, by the πρὸς τὸν δὲ γενόμενος of the body, and which states that Judas died in his own field, ἐν ἰδίᾳ χωρίῳ.

Cp. also the lines of *Arator* :—

"Mercedem sceleris solvit sibi, tædia vitæ
Horruit ipse suæ, stringens in gutture vocem;
Aëris in medio, cælo terræque perosus
Inter utrumque perit —
Viscera rupta cadunt nullis condenda sepulchris."

On the death of the hæresiarch *Arius* as compared with that of *Judas*, see *Athanas*, Ep. ad Serapion. vol. i. § 3, p. 270.

19. Ἱερουσαλὴμ See above, i. 4.

— Ἀκελδαμά *Akel-dama*. Syr. [ܐܬܪܐ ܕܡܝܬܐ] Chald. ܡܪܬܐ ܕܚܝܬܐ *ager cadis*, ἀγρός αἵματος, Matt. xxvii. 8. (*Kuin*). A, B have ἀκελδαμάχ (D has ἀκελδαμάχ), and so *Lach*, *Tisch*, *Alf*.

It was called "field of blood" for a double reason,
As bought with the price of blood, Matt. xxvii. 8.
As sprinkled with the blood of him who took that price.

It was near Mount Sion, to the south side of it. (*Jerome*, de locis Hebr.) Cp. *Routh*, R. S. i. 24. *Robinson*, Palestine, i. 524. *Winer*, i. 188. It would therefore be near the valley of *Hinnom*. *S. Chrys.* (on v. 26) observes that this name was given by the Jews, by a providential dispensation from God: ὡνόμασαν οὐτω, οὐκ εἰδότες, καθάπερ Καὶ ἄφ' αὐτοῦ προεφήτευσεν, οὐκ εἰδός.

20. γέγραπται γὰρ for it is written. This citation is from two Psalms, lxi. 25, cix. 8, and almost verbatim from the LXX Version used by the Hellenistic Jews, for whom, as well as for Gentile converts, St. Luke specially wrote, and has been well harmonized with the original Hebrew by *Surenhianus*, p. 383.

The only notable variation is αὐτοῦ for αὐτῶν.

This substitution of αὐτοῦ for αὐτῶν may be explained from St. Peter's own words, that Judas was leader to those who took Jesus, v. 16. In a word, Ἰούδας, the false Apostle who betrayed his Master to death, stands forth as the representative of the faithless Ἰουδαῖοι. His end is a type of theirs. What the Messiah, the King and Judge of all men, pronouncing a divine sentence by the mouth of the Psalmist¹ (Ps. cxix. 5—7; lxi. 22—

29. Cp. lix. 11—15), imprecates on him, He imprecates on them; and the death of their leader is a warning to those who were led by him, what their destruction will be, unless they repent. In Judas the Holy Spirit sees the Jewish nation personified; and finally, Jerusalem herself, because she would not repent, became an *Aceldama*, or field of blood.

— ἔπαυλις a sheep-cote. An allusion to the pastoral office of Judas. "ἔπαυλις respondet Hebraico nomini πῶς quod propriè domum pastoritiam cum stabulo significat, deinde verò etiam de castello et domicilio quocunque adhiberi solet: v. *Michaëlis* Supplem. ad Lexx. Hebr. p. 1011 sqq. *Hesych.*: ἔπαυλις, μάνδρα βοῶν, ἡ οἴκημα, ἡ αὐλή, ἡ στρατοπεδία, καὶ ἡ ποιμενικὴ αὐλή." (*Kuin*.)

— ἐπισκοπὴν bishop-ric, overseer-ship. πῶς inspectionem, visitationem (Numb. iv. 16; xvi. 29. Isa. x. 3. Jer. x. 15); and so prepared by the use of the LXX Version to designate the Episcopal office (τὴν ἐπισκοπὴν, *Chrys.*), in which Matthias succeeded to Judas. Cp. 1 Tim. iii. 1. *Clem. Rom.* i. 42. 44.

The same may be said of the word κλήρος, clerus, as used here, vv. 17. 25, 26 (see note there), as a preparation for its application to the Ministers or Clergy of the Church.

We may observe here the purpose of Almighty God in having prepared a Greek Version, i. e. the LXX, made by Jews themselves, of the Old Testament Scriptures, for the use of the Apostles and Evangelists in adopting names for the regimen and officers of the Church, and in disseminating the Gospel throughout the world.

— λαβέτω So A, B, C, D. *Elz.* λάβοι.

21. ὁ Κύριος Ἰησοῦς the Lord Jesus. This word Κύριος = Lord, Jehovah (see on v. 6 and ii. 36), applied to Christ, the Lord of the world, and Head of the *Kupia*, or Church, ever regulating her affairs by His Spirit, and maintaining her cause by His Power from His Throne in heaven,—may be regarded as the Key-note to the History of the Acts of the Apostles.

He it is who chooses Matthias in place of Judas (i. 24). He sends the Holy Ghost to His Church (ii. 33—35). He adds believers to her daily (ii. 47). He works Miracles by the hands of His Apostles (iii. 6; iv. 10). To Him St. Stephen prays at the hour of death (vii. 59, 60). He calls Saul with a voice from heaven (ix. 5). He sends Ananias to baptize him (ix. 10. 15). He sends Peter to Cornelius (x. 4. 14. 36). His Angel delivers Peter and destroys Herod (xii. 7. 23). He calls Paul to Macedonia (xvi. 9, 10). He comforts Paul at Jerusalem (xxiii. 11). And, finally, the book closes with the declaration, that Paul preaches at Rome, the heathen capital of the world, "the things concerning the Lord Jesus" (xxviii. 31).

22. ἀρξάμενος having begun. See v. 1, and Luke xxiii. 5. *Winer*, p. 547.

— μάρτυρα τῆς ἀναστάσεως a witness of His resurrection. Because this was the question at issue,—Is Christ risen from the dead? All other things in His history were manifest; this was more private, and known comparatively to a few, and it was to be believed and confessed by all. (*Chrys.*)

23. καὶ ἔστησαν δύο And they set out two, apart from the rest. Our Lord did not supply the place of Judas, when He was on earth, but left that place vacant at His Ascension, and to be supplied after it; and He did supply it from heaven, in answer to their prayer to Him as God. See vv. 24—26: "Show whom Thou hast chosen." "The lot was cast into the lap, but the disposing thereof was of the Lord." (Prov. xvi. 33.)

Thus He educated them in the fundamental doctrine of Church polity, viz. that the Church is ruled and protected by Him,—not visibly present in body, but sitting on His Royal Throne, in power and glory, at the right hand of God.

¹ This, as St. Augustine has already shown (see his Sermon, 22, where he refers to St. Peter's speech), is the true view of the maledictions in the Psalms. They are not curses pronounced by David or by any man, in his own person, but they are Prophetical Commi-

nations, Judicial Sentences, uttered by the Great God and Judge of all—Christ; they are rehearsals of the Sentence of the Great Day; and as such they are evidences of the Inspiration of the Psalms.

† 1 Sam. 16. 7.

καὶ Ματθίαν. ²⁴ Καὶ προσευξάμενοι εἶπαν, Σὺ, Κύριε, καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα, ²⁵ λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

u 1 Chron. 21. 5.

²⁶ Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

a Lev. 23. 15.
ch. 1. 14.

II. ¹ Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό.

— Ἰούδας] *Justus*. Concerning whom see *Euseb.* iii. 39.
²⁴ Κύριε] *O Lord*. This prayer is addressed to *Christ*. Cp. ἐξελέξω here, and ἐξελέξατο, i. 2. The Apostles are sent by *Him*. See v. 21.

²⁵ ἀφ' ἧς] So A, B, C, D. *Elz.* has ἐξ ἧς, but it seems more fitting to say that he went aside from it than out of it.

— εἰς τὸν τόπον τὸν ἴδιον] *to his own place*. See *S. Ignat.* ad Magnes. c. 5, ἐπεὶ οὐδὲ τέλος τὰ πράγματα ἔχει, καὶ ἐπικείται τὰ δύο μοῦ, ὃ τε θάνατος καὶ ἡ ζωὴ, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν. So in a good sense St. Peter is said by *S. Clement* of Rome (i. 5) to have gone, after his labours and martyrdom, εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης. Cp. *Polycaep* ad Phil. 9, where he speaks of St. Paul and other Christian martyrs: ὅτι οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ' ἐν πίστει καὶ δικαιοσύνῃ, καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ Κυρίῳ, ᾧ καὶ συνέταβον. The Rabbinical writers interpret Numb. xxiv. 25 in a cognate sense: "Balaam ivit in locum suum, i. e. in gehennam. *Targum Eccles.* vi. 6, Die mortis sue descendit anima ejus in gehennam, in locum unum, quo omnes peccatores abeunt." (*Lightfoot*, *Hor.* Hebr. et Talm. ad h. l., and *Weisstein* here.) And this, though it be perhaps an incorrect exposition, yet shows the meaning conveyed by the phrase to a Jewish ear.

The place of Judas was *locus suus*, a place of his own proper procurement; devils were not ordained of God for hell-fire, but hell-fire for them. *Hooker*, Appendix to bk. v. p. 571.

On this text see also *Bp. Bull's* two Sermons, proving that "the soul subsists after death in a place of abode prepared for it by God, till the Resurrection; and that this middle state of happiness or misery is allotted by God to every man immediately after death, according as he has done good or evil in this life." (*Serm.* ii. and iii. vol. i. pp. 23—82.)

Against the erroneous notions of a sleep of the soul, and of a purgatory, see above, on Luke xvi. 22.

²⁶ Καὶ ἔδωκαν κλήρους] *And they gave lots*. For the Holy Spirit was not yet given. While this was so, they committed the matter to lot; but never resorted to it after the day of Pentecost. (*Chrys.*) They had a precedent in the Scripture of the Old Testament for the use of lots. The Land of Promise was divided by lot (*Josh.* xiv. 2), and the first king of Israel was chosen by lot (1 Sam. x. 17).

The word *Clerus*, as applied to the *Clergy*, appears to have been suggested by the use made of the term in the LXX and in this passage. As *Chrys.* says on *Ἰλαχε*: Ἐλαχε τὸν κλῆρον τῆς διακονίας ταύτης κλῆρον δὲ αὐτὸν καλεῖ θεοῦ τῆς τοῦ Θεοῦ χάριτος τὸ πᾶν ὃν, καὶ ἀναμνησκῶν αὐτοὺς τὴν παλαιάν, ὅτι ὁ Θεὸς αὐτοὺς ἐκλήρωσατο καθάπερ τοὺς Λευίτας.

Num. xviii. 24, Vers. LXX: ἐγὼ ἡ μερίς σου καὶ ἡ κληρονομία σου.

"Propterea vocantur Clerici, vel quia de sorte sunt Domini, vel quia Dominus sors, id est pars, Clericorum est." *S. Hieron.* ad Nepotian. de vitā Clericorum.

κλῆρος, τὸ σύστημα τῶν διακόνων καὶ πρεσβυτέρων. *Suidas*.

— αὐτῶν] A, B, C have αὐτοῖς, which may be the right reading, and then the sense would be, 'they presented lots to them.' Perhaps they placed in an urn two papers, on one of which the word 'Apostle' was written, and he who drew that lot (τὸν κλῆρον) was numbered with the Eleven.

κλήρους αὐτῶν does not mean 'their lots' (which would have been τοὺς κλήρους), but lots on which their names were written; and if this is the right reading, then it is probable that the names of the two were put into an urn, and he whose name first fell out (ἔπεσε), was elected.

The precise mode, which was here used in the election of Matthias, seems to have been left in uncertainty, that it might not be used as an example for the future ordinations of the Christian Ministry.

— ἔπεσεν] fell, as from an urn. Cp. *Levit.* xvi. 8. *Homer*, *Il.* v. 316. *Livy* xxi. 42, "ut cujusque sors exciderat." xxiii. 3, "nominibus in urnam coniectis quod primum forte nomen exci-

derat." *Horat.* *Carm.* iii. 1. 16, "Omne capax movet urna nomen."

— καὶ συγκατεψηφίσθη] and he (Matthias) was numbered with the eleven Apostles. An important text, as showing the equality of Matthias (chosen by Christ after the Ascension) to Peter, and to any other of the rest of the Apostles, chosen by Christ on earth; and showing also the equality of the several eleven Apostles among themselves. This principle of Apostolic equality was still further extended in the Second Apostolic Ordination mentioned in the Acts,—the Ordination of Barnabas and Saul. See note below on xiii. 1—3.

Cn. II. 1. ἐν τῷ συμπληροῦσθαι τ. ἡ.] when the day of Pentecost, or the Fiftieth, was being filled up, as the complement to the forty-nine, which were counted from the morrow of the day of unleavened bread. Cp. *Luke* ix. 51, ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ. St. Luke is the only one of the writers of the New Test. who uses the word συμπληροῦν.

As to the day on which the Holy Ghost was given, it is to be observed,

(1) That after forty-nine days from the sixteenth day of Abib or Nisan had passed, the next day was the Feast of Pentecost, or Fiftieth. (*Jahn*, *Archæol.* § 354.)

(2) This is clear from the texts of Scripture (*Levit.* xxiii. 15, 16. *Numb.* xxviii. 26. *Deut.* xvi. 9), as explained by Jewish writers, especially *Josephus*. *Antiq.* iii. 10. 5: τῇ δευτέρᾳ τῶν Ἀζύμων ἡμέρᾳ, ἑκτὴ δ' ἰσθὶν αὐτῇ (cp. *Levit.* xxiii. 6) καὶ δεκάτῃ τοῦ μηνὸς δε Νισάν παρ' ἡμῶν καλεῖται, τῶν καρπῶν οὓς ἔθρυσαν μεταλαμβάνοντι . . . θύουσιν δ' ἐπὶ ταῖς ἀπαρχαῖς τῶν καρπῶν ἄρτον εἰς δακαίτωσιν τῷ Θεῷ· ἡβδόμη δὲ ἡβδομάδος διαγενημένης μετὰ ταύτην τὴν θυσίαν, αὗται δ' εἰσὶν αἱ τῶν ἡβδομάδων ἡμέραι τεσσαράκοντα καὶ ἑννέα, τῇ Πεντηκοστῇ προσάγουσι τῷ Θεῷ ἄρτον.

(3) The counting of the forty-nine days began from the end of the sixteenth of Nisan. See *R. Solomon* in *Lightfoot*, i. p. 746, and *Maimonides* quoted by *Whitby* (in loc.).

(4) Hence, therefore, in the year of our Lord's Passion, we have the following calendar of days (cp. *Lightfoot*, i. p. 748, and ii. p. 642):

Thursday, XIVth Day of the Month Nisan, Christ institutes the Holy Eucharist.

Friday, XVth Day of Nisan, He is crucified.

Saturday, XVIth Day of Nisan, He rests in the Grave.

Sunday, XVIIth Day of Nisan, He rises from the Dead.

From the end of Saturday, the XVIth Day of Nisan, forty-nine days are counted; and the Fiftieth, or Feast of Pentecost, falls on a Sunday. And it was the universal belief of the ancient Christian Church, that the Holy Ghost came down from heaven on the same day of the week as that on which our Lord arose from the dead, viz. the First Day of the week.

These particulars are to be noted, because in modern times some have been found to deny that our Lord was crucified on a Friday, or that the day of His Crucifixion was the XVth of Nisan, or that the Holy Spirit descended on the Lord's Day.

It may be inquired,—

Why was the Holy Spirit given at the Feast of Pentecost? And why at this particular Feast of Pentecost?

(1) Because Pentecost was the Feast on which two loaves of common leavened bread were offered (*Levit.* xxiii. 17—20). The corn sown was ripened and made into bread. And now in Christ, who is the Bread of Life, the corn which had fallen into the ground and was risen, had reached its perfect maturity.

Also, the Feast of Pentecost was the ingathering of the Harvest; and now the Holy Spirit would enable the Apostles to gather from the Field, "which is the World," the spiritual harvest, of which the seed had been sown by Moses, the Prophets, and by Christ. Now the sickle was to be put to the corn of the spiritual harvest of souls by the Apostolic reapers, who were to gather them in sheaves, and consecrate them to God.

(2) Because the Law, graven in tables of stone, had been given at that time on Mount Sinai (*Exod.* xix. 1, 2), and it

² ^b Καὶ ἐγενετο ἄφνω ἐκ τοῦ οὐρανοῦ ἤχος, ὥσπερ φερομένης πνοῆς βιαίας, ^b ch. 4. 31.
καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. ³ ^c Καὶ ὤφθησαν αὐτοῖς ^c Matt. 3. 11.
διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν. ^d ^d ch. 1. 5.
⁴ ^e Καὶ ^e 19. 6.
^f ^f Mark 16. 17.
^g ^g 1 Cor. 12. 10.

was fitting that the new Law should be written on the *fleshy tables* of the hearts of the Disciples (Jer. xxxi. 33. 2 Cor. iii. 3. Heb. viii. 10) at the same time on Mount *Sion*, from which it was to come forth; and that it might be understood that the Law and the Gospel are from the same Divine Author. (*Severian, Theophyl.*) See on i. 4.

"Supputemus numerum (says *Jerome*, de xlii. Mansion. Mans. xii. vol. ii. p. 593), et inveniemus quinquagesimā die egressionis ex *Agypto* in vertice montis *Sinai* Legem datam. Unde et *Pentecostes* celebratur solemnitas, et postea Evangelii Sacramentum Spiritūs Sancti descensione completur—et divisus linguis credentium totus Evangelicā predicatione mundus impletur."

This calculation is authorized by the Jewish doctors of the Law: see the rabbinical authorities in *Weistien*, p. 461. It is not indeed expressly said in *Holy Scripture* that the feast of *Pentecost* coincided with, and commemorated, the Giving of the Law on Mount *Sinai*; but the calculations grounded on Scripture, and the testimonies of the most learned Jews, and the consent of the ancient Christian Church, authorize that opinion: and it is remarkable, that one of the noblest prophecies of *Holy Scripture* itself, predicting the Gift of Tongues at *Pentecost*, connects that Gift with the giving of the Law on Mount *Sinai*. Let the reader peruse that prophecy, the Sixty-eighth Psalm (one of the Proper Psalms appointed for *Whitsunday*), and he will see that those two gifts seem to be there joined together in the mind of the Holy Ghost. God so ordered events, that the principal seasons of dispensing *Evangelical* blessings (e. g. in the Death and Resurrection of Christ and Descent of the Holy Ghost) coincided with those times, in which the *Legal* benefits, most resembling and representing them, were bestowed and commemorated; and thus He made the Law to be preparatory to the Gospel; and showed the harmony of both. Cp. *Dr. Barrow*, Sermon on Acts ii. 38, vol. iii. p. 473.

(3) Because the Feast of *Pentecost* was the first great Feast following after the *Passover*; and because it was fitting, that the vast numbers of people who were at Jerusalem at the *Passover* (about two millions and a half; see *Whiston's* note on *Josephus*, vi. 9. 3), and saw or heard of the *Crucifixion* of Christ (Luke xxiv. 18), might also see the glorious and triumphant manifestation of His *Exaltation* and power, in the descent of the Holy Ghost. (*Chrys.*, *Severus* ap. *Theophyl.*) And thus on their return to their several countries, the Pilgrim Tribes of the Law became Preachers of the Gospel.

(4) Because the Law had been given to the Israelites on Mount *Sinai*, at the season (afterwards called *Pentecost*) next following the *first Passover*, which commemorated their Deliverance from Egypt, and prefigured the universal Redemption by Christ. And it was fitting that the Christian Law, which was to be written, not on tables of stone, but on the fleshy tables of the heart, by the finger of the Holy Ghost (*Severian*), should be given at the *Pentecost* next following the completion of the work of Redemption by the *Sacrifice* of the *True Passover*, which is Christ.

(5) The name itself, πεντηκοστή, the *Fiftieth*, might suggest the name of *Jubilee*, which was significant of the preaching of "the acceptable year of the Lord." And on this Fiftieth Day the Holy Spirit anointed the Church, Christ's mystical Body, to preach that acceptable year to the world (see *Aug. Epist. cxix.* and *Jerome*, in *Mens. xii.*), "sicut priori populo,—quingagesimo die, vero *Jubileo* et vero anno remissionis Lex data est, in Apostolos quoque descendit Spiritus Sanctus."

Cp. *By. Andrewes*, Sermons, iii. p. 111, on Acts ii. 1—4.

(6) Besides, this was the first great Festival after Christ's *Ascension* to Heaven, and it was fitting that, according to the sure word of Prophecy (Ps. lxxviii. 18), the great event of His triumphant Inauguration in glory, of His Coronation in His glorified Humanity, and of His Enthronization at God's right hand in Heavenly places, should be solemnized and celebrated by public manifestations on earth, of royal bounty, and spiritual largesses to His Church, proving His *Ascension*, and verifying His own word to His Apostles (John xvi. 7. Acts ii. 33).

Cp. *By. Andrewes*, pp. 226, 227, and *Barrow's* *Whitsunday* Sermon, iii. pp. 473—494.

(7) Because *Seven* is the number of perfection; and when *Seven* times *seven* days had been completed, then came the fulness of Christ's power in the Holy Ghost (*Greg. Naz. Or. xli. pp. 732—734*). He came personally in His first Advent, after *seven* times *seventy* years from the command to rebuild Jeru-

salem (Dan. ix. 24—27). And now He comes in the power of the Spirit, after *seven* times *seven* Days from the day of restoration, by His own death and burial in the grave.

It is observable that in this year, the fifteenth of Nisan fell on a *Friday*, the day on which *Mas* had been first created; and so man was created in the first Adam, and restored in the Second Adam, on the same day of the week. The Resurrection, which according to types and prophecies was to be the third day after the Passion, took place on the *first day* of the week; the day on which God said, "Let there be light" (Gen. i. 4, 5). And the Feast of *Pentecost* in this year fell also on the *First Day* of the week. And thus the *First Day* of the week has been consecrated to all the Three Persons of the Ever-blessed and Undivided Trinity (FATHER, SON, and HOLY GHOST); and the blessings of *Creation*, *Redemption*, and *Sanctification* are commemorated on the Christian Sunday.

On this text see *Greg. Nazian.* Orat. xl. Sermones, p. 733. *Leo M.*, Sermones, lxxii.—lxxv. *S. Aug.*, Sermones, pp. 266—270, and Appendix, pp. 182—187. *By. Andrewes*, Sermons, "On the Sending of the Holy Ghost," vol. iii. pp. 107. 130. 221. 301.

—ἀπαρτες] stronger than πάντες.—"ἀπαρτες in his libris universos nemine excepto designat; πάντες sæpe tantum pluresque." (*Valck.*)—πάντες ἀπὸ τοῦ πλείστοι. (*Hesych.*)

—ὁμοθυμαδὸν] with one accord. They were prepared to receive the Spirit of unity, by unity of heart, unity of time, and unity of place.

—ἐν τῷ αὐτῷ] together; unto the same place at the same time. Perhaps because it was the Lord's Day. (*Lightfoot.*) The place is called οἶκος: a *conclave*, v. 2. In one οἶκος there are many οἶκοι. *S. Cyril, Bp. of Jerusalem*, states that the place in which the Holy Ghost descended on the Apostles, was the large apartment which afterwards was converted into a Church (*Catech. xvi. 4*), well known in his day, probably the ὑπερῶν mentioned i. 13, in which our Blessed Lord before His *Crucifixion* ate the *Passover*, and had instituted the Holy Eucharist; and in which, after His Resurrection, He had appeared on two successive Sundays to His Apostles. See note above on i. 13, and *Greg. Nazian.* in *Caten.*

If it had been, as some have supposed, a chamber in the Temple, St. Luke would hardly have failed to mention that circumstance; and it does not seem likely that the use of an οἶκος in the Temple would have been conceded to the Apostles by the Priests. Indeed, after the Sacrifice of Christ on the Cross, and the rending of the Veil, the Christian Church had become the Temple of God; and it is not probable that any spiritual dispensation, such as the outpouring of the Holy Ghost, would be connected with the material Temple at Jerusalem.

As *Chrys.* says, the οἶκος, in which they were assembled, may be regarded as typical of the universal Church, which is illumined by the Holy Spirit in the Gospel, and which was humble and private in its primitive state, but afterwards spread itself from the ὑπερῶν at Jerusalem throughout the world; and by its instrumentality the graces of the Holy Ghost, which are poured forth on the Apostles, flow down as it were from one heavenly source, by the streams of those different nations, which were assembled at the Day of *Pentecost*, and thence returned to their own homes; and so diffuse themselves in all parts of the earth, and irrigate and fertilize the world.

2. ἐκ τοῦ οὐρανοῦ ἤχος—πνοῆς] The sound was from heaven, the place whence the Spirit came. The wind showed His power and vehemence, and reminded them of the wonders of *Sinai* at the delivery of the Law. Cp. *By. Andrewes*, p. 118.

—τὸν οἶκον] the chamber. See on v. 1, and below on v. 46, κατ' οἶκον. It must have been a large apartment, as it seems to have held 120 persons (cp. i. 13. 15; ii. 1). They were all assembled there early (see v. 15), either by a previous direction from Christ, or by some special intimation, or because it was the *First Day* of the week, when they met for public worship. They there remained in an attitude of expectation, sitting.

3. διαμεριζόμεναι—ἐκθίσαι] The Tongues of Fire parted themselves off like streams from one source; or like branches from one root (*Chrys.*), and distributed themselves among them.

See St. Luke's use of διαμερίζω, Acts ii. 45. Luke xliii. 34, and St. Paul's words, 1 Cor. xii. 4—11, διαίρεσις χαρισμάτων, and πάντα ταῦτα ἐνεργεῖ τὸ ἅν καὶ τὸ αὐτὸ Πνεῦμα, διαίρουν ἰδίᾳ ἐκδοτῶν, and Heb. ii. 4, Πνεύματος ἁγίου μερισμοῖς.

Also the Tongues rested on the head of each. Hence the singular number ἐκθίσαι (cp. *Valck.* and *Winer*, § 58, p. 468), showing that these gifts were from one Spirit, and that they were

ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου ἀποφθέγεσθαι αὐτοῖς.

not to be a mere transitory boon, but an abiding presence. Christ ascended up on high and gave *gifts* to men, that the Lord God might *dwelt* among them. (Ps. lxxviii. 18.)

They had

(1) *Tongues* given them, that they might *preach*.

(2) *Of Fire*, that they might do it with *power*.

(3) The Tongues were *distributed* among them, that none might envy the other, and none exalt himself over the other, and that *each* of them might do his part in edifying the whole.

(4) The tongues *sat* on the head of each of them, that each might do that work *constantly*, especially by means of the Word of God.

Hence, when a Bishop is ordained, the *Gospel*, which is the Tongue of Fire of the Spirit, is laid on his head. *Theophylact*.

— [φ' ἑα ε.] upon every one of them. "Cp. omnino ἐπὶ super Joh. i. 32, 33." (Bengel.) Thus the inauguration of the Apostles by the Holy Ghost resembled that of Christ. Matt. iii. 16.

On whom did the Holy Ghost come? *S. Aug.* (in Joann. xcli.) says, "Venit in die Pentecostes Sanctus Spiritus in centum viginti homines congregatos, in quibus et Apostoli omnes erant, qui illo impleti linguis omnium gentium loquebantur." So *Chrys.*: "Other believers besides the Apostles received the Holy Ghost, enabling them to speak with tongues. But the Apostles alone appear to have been endued with the power of conveying to others the gift of the Holy Ghost, enabling them to speak with tongues." See viii. 18.

ἤρξαντο λαλεῖν ἑτέροις γλώσσαις] they began to speak in languages not their own,—other than they had ever learned. (*Br. Andrewes*, p. 138.) The phrase is from Isa. xxviii. 11, LXX, διὰ γλώσσης ἑτέρας (see 1 Cor. xiv. 21), and it announces the fulfilment of the prophecy of Ps. xix. 3, 4 (*Ambrose*); and is explained by v. 8, τῇ ἰδίᾳ διαλέκτῃ, and v. 11, ταῖς ἡμετέροις γλώσσαις.

Hence, ἐλάλουν ξένοις γλώσσαις καὶ οὐ πατρίοις, says *Greg. Nazian.* (p. 742, Orat. xli.), but ταῖς ἰδίαις τῶν ἀκούοντων. Some of them spake in the language of India, some of Scythia, some of Crete and Arabia,—nations hostile to the Jews. (*Ecumen.*) "Prædicaturi multis gentibus accipiant genera linguarum." (*Jerome*, iv. 178, ad Hedib. 9, where are some excellent remarks on this text.) "Loquebantur linguis omnium gentium." (*S. Aug.*, Sermon. 316. Cp. below, x. 46; xi. 15, 16.) "Quia futura Ecclesia in omnibus linguis prænuntiabatur." (Sermon. 266.) "Loquebatur unitas Ecclesiæ in linguis omnium gentium." (*Aug.*, Sermon. 267.)

The Apostles were gifted with the Tongues of all Nations, because Christ sent them to preach to all Nations,—ἐκείνῃ πανταχοῦ διέρχασθαι μελλόν. (*Chrys.* here, and on 1 Cor. xiv. 3, and *Theodoret* in 1 Cor. xiv. 2, *Augustine* in Ps. xviii., Sermon. 175. *Theophyl.*)

All other interpretations of the words ἑτέροις γλώσσαις, with other tongues, are irreconcilable with grammatical rules and historical truth. The miracle was *not* (as some have thought) in the ears of the hearers, but in the tongues of the speakers. The appearance of tongues indicates this; of tongues sitting on the heads of the Apostles. As *S. Cyril* says (in Caten.), "they spake with languages they had never learnt;" and thus was fulfilled the prophecy, "there is neither speech nor language, but their voices are heard among them; their sound is gone out into all lands, and their words into the ends of the world." (Ps. xix. 3, 4. Rom. x. 18.) The Spirit was given in the form of Tongues in order to consecrate¹ the preaching of Apostolic doctrine (*Severus*); and thus they were ordained by the χειροτονία of the Spirit, laying as it were His own Hands on their heads, to the Apostleship of the world. (*Severian*, in Caten. *Chrys.* *Aug.* Tr. xciii. in Joann. Cyril, Cateches. 17. *Nazian.* Orat. xli. p. 743; xlv. *Leo*, Sermon. in Pentec., and *Greg.*, Hom. 30 in Evang. cited by *A. Layide*.) "Thus each of them became as it were a θρόνος of the Holy Ghost." (*Severian*.)

Besides, as the Fathers observe (see *Chrys.* here, and *Aug.* passim; cp. *Br. Andrewes*, p. 130), the miracle of Pentecost at *Sion* was the ἀντίστασις, or antithesis of the Confusion of Tongues at Babel. "There," says *Chrys.*, "the one language had been divided into many; here many languages are united in one man." So *Gregory Nyssen*, Homil. in S. Stephan. ii. p. 787. And it is truly and beautifully said by *Leo M.* (Sermon. lxxiii. p. 155), "O quam velox est sermo sapientiæ, et ubi Deus magister est, quam citò discitur, quod docetur! Non est adhibita

interpretatio ad audiendum, non consuetudo ad usum, non tempus ad studium, sed spirante ubi voluit Spiritu Veritatis, propriæ Gentium voces factæ sunt in Ecclesiæ ore communes. Ab hoc igitur die tuba evangelicæ prædicationis intonuit; ab hoc die imbres charismatum, flumina benedictionum, omne desertum et universam aridam irrigaverunt." Cp. *ibid.* Sermon. lxxiv. p. 159.

This is also well expressed by *Arator*, v. 122:

"— igne magistro
Imbuit ora calor, dictisque fluentibus exit
Linguarum populosa seges; non littera gessit
Officium, non ingenii stillavit ab ore
Vena, nec egregias signavit cera loquelas;
Sola fuit doctrina Fides."

And our own great poet says,

"— The Spirit,
Pour'd first on His Apostles, whom He sends
To evangelize the nations, then on all
Baptized, shall them with wondrous gifts endue
To speak all tongues; and do all miracles,
As did their Lord before them."

Milton, P. L. xii. 497.

The Building of the Church, by the Divine Spirit of Love at *Sion*, was designed to remove the evil of the Building of the Tower by the human spirit of pride at Babel. And though it did not please God to bring all Nations back to one lip (Gen. xi. 1), yet by enabling the one Apostolic company to speak the same Gospel of Peace in all languages, He showed how the sin and misery of Babel would find their remedy in *Sion*. The same member, the tongue, which had scattered mankind through all the world, was now, when attuned by the Spirit of peace, used to bring back the world to the fold of Unity. So the curse was taken away, and a blessing poured forth in its place.

Therefore, the CHURCH of ENGLAND well says in her Communion Office, in the Proper Preface for Whitsunday and Six days after, "It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God, through Jesus Christ our Lord, according to whose most true promise, the HOLY GHOST came down, as at this time, from Heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all Nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee and of Thy Son Jesus Christ. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory, Glory be to Thee, O Lord most high."

On the Gift of Tongues—its Design and Use.

One of the most convincing proofs of the truth of the Ancient Interpretation of this text, as thus declared by the CHURCH of ENGLAND, is to be found in the almost countless discrepancies of the Expositors who have deserted that Interpretation.

There is a large and consistent body of Interpreters, dating from the second century, and continued for many hundred years in all parts of Christendom, in favour of the Ancient Exposition; whereas, on the contrary, the Expositions at variance with it, which have been propounded in modern times, have no ancient authority in their favour; and are as inconsistent with one another as they are irreconcilable with the teaching of Christian Antiquity.

It would be fruitless to enumerate all these conflicting speculations. They may be seen in *De Wette's* Einleitung, where they occupy ten pages (pp. 27 to 37), or in *Meyer's* Kommentar, p. 42; and *Bunsen's* Hippolytus, &c., ii. p. 12, 2nd ed.

It has been recently alleged, even by some English Expositors, who allow that the Apostles spoke with foreign tongues on the Day of Pentecost, that there is no evidence in the Acts of the Apostles, or in any other part of Holy Scripture, that the Apostles were supernaturally endued with power "to preach the Gospel in divers languages," which they had never learnt, or that they ever did preach it in such languages.

But on this allegation it may be observed,

1. That our Lord's promise to His Disciples was general,

¹ The words in the printed edition of the Catenæ (p. 20) are, ἐπὶ τοῦ τοῦ κήρυγμα ΑΝΘΩ ΟΥΝ τῆς ἀποστολικῆς διδασκαλίας—καὶ ἁγιασμοῦ, to consecrate.

Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. Ἡ γενομένης δὲ τῆς φωνῆς ταύτης συνήλθε τὸ πλῆθος, καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων

Mark xvi. 17, 18, "These signs shall follow them that believe; In my Name they shall cast out devils; they shall *speaking with new tongues*; . . . they shall lay hands on the sick, and they shall recover."

The signs there mentioned by Christ were not for momentary display, but for continual profit and edification.

The power of speaking with new tongues is combined in Christ's promise with that of healing the sick, and casting out devils. The Apostles were led to expect to receive a supernatural ability to do all these things; and the need of the gift of *new tongues* was certainly not less than that of those other gifts which are joined with it. And it can hardly be said that the Divine Promise was fulfilled, if the power of *speaking with new tongues* was limited to one or two special occasions, and not applied to the noblest of all uses of speech, that of preaching the Gospel.

2. The miraculous power of *preaching* in new tongues may also be said to have been *presupposed* in our Lord's commission to His Apostles, Galilean Fishermen, "unlearned and unlettered men" (Ἰδιώτας καὶ ἀγραμμάτους), "Go ye and teach all Nations." "Go ye, μαθητεύσατε, make ye disciples of the learned Greek and of the proud Roman; convert the many-tongued Nations of the Earth; 'Preach the Gospel to every creature.' 'Ye shall be My Witnesses to the ends of the Earth.'" (Acts i. 8.)

How were they to do this without the knowledge of foreign languages? It is not sufficient to reply that they knew *Greek*, and that with a knowledge of *Greek* they could preach to all the world.

For, first, it is not clear that they did know Greek, or at least, know it in such a way as to speak it with fluency, and in such a manner as not to expose their message to contempt.

And if Greek was all that was necessary, why were they gifted with the tongues of so many nations on the Day of Pentecost?

They did not go forth to preach till they had received the gift of Pentecost; but they complied with Christ's command, when they had been endowed with power from on high. As *Irenæus* says, iii. 1, "Postea quam induti sunt supervenientis Spiritûs Sancti virtutem ex alto, exierunt in fines terra—evangelizantes."

Their prompt obedience to Christ's command, and the immediate success which attended their Missionary labours in all parts of the world, seem to indicate that they had the power of communicating readily with all Nations in their vernacular languages. And how could this be but by a supernatural gift?

3. The evidence derivable from the Acts of the Apostles of the possession of this power, is also cogent,—

1st, Positively.

We see the Apostles in the first instance *using* their confessedly miraculous power, in order to *preach* the Gospel to the various tribes, speaking different languages, collected at Jerusalem on the Day of Pentecost. Here certainly is a proof that the power was employed for the *propagation of the Gospel*. And this specimen of its use for a permanent and necessary end, seems to suggest a belief that it was vouchsafed to, and used by the same persons, according to the need, on *other* occasions for the same purpose.

It is worthy of remark here, that the Apostle, who takes the lead in *preaching* on this occasion, is *St. Peter*. And he is also prominent in preaching to different congregations and persons in the earlier portion of this History. And his preaching is invariably attended with success. Yet of *St. Peter* it is noticed in the Gospel, that he could not, of himself, speak *his own* vernacular language with accuracy. (Matt. xxvi. 73. Mark xiv. 70.) How was the fisherman of Bethsaida, with his Galilean barbarisms, to work such effects as he did in preaching, without a supernatural gift of language? Cp. note on xxiv. 1.

Again; in the Acts of the Apostles we see *St. Paul* preaching to the various Tribes of Asia Minor, and to the barbarous (i. e. foreign) inhabitants of Malta (see notes on xiii. 15; xiv. 11, and xxviii. 2—4), doubtless in their own languages.

And *St. Paul's* case seems to afford a strong corroboration of what has been now asserted.

He was the most learned of the Apostles. Humanly speaking, he had more of *ordinary* qualifications for addressing foreign congregations, than any of the rest. And yet he was more gifted *supernaturally* than others with the power of speaking with *γλώσσαι*, or foreign languages. (1 Cor. xiv. 18.) And why? Because his Missionary travels were more extensive than theirs.

He who, as "the Apostle of the Gentiles" (Rom. xi. 13), had a commission to preach to more nations, was more gifted with the power of speaking with *tongues*; and his case shows the need and reason of the gift.

2ndly, Negatively, also

The evidence from the Acts of the Apostles is strong.

In this divinely-inspired record of the Missionary labours of the Primitive Church, we never hear that any one of the Apostolic Missionaries of the Gospel ever sat down for a single hour to learn a foreign language; or ever was retarded or deterred for a single moment by ignorance, or defective knowledge, of any foreign language, from preaching the Gospel to any person or congregation in any part of the world. What is there similar to this in any annals of modern Missions? And how is this to be explained but by a *supernatural* ability to *preach* in foreign tongues? See further below, xiv. 11.

It has been recently objected in some Expositions of this passage, that there is *no early patristic* evidence of a spiritual gift of speaking in different Languages for the *preaching* of the Gospel.

On this it may be observed;

There is early Patristic evidence that the Apostles went forth to preach the Gospel in all lands; and that they did preach it. But there is *no* evidence that the Apostles ever *learned* a foreign language, or *could not speak* the language of any country to which they went.

Besides; even if there existed no testimony such as is described from the few surviving works of the Fathers of the *Second* and *Third* Centuries, yet the concurrent Testimony of the Fathers of the *Fourth* and *Fifth* Centuries proves what the Tradition of the Church was on this point.

But there is early patristic testimony of the continuance of the gift of tongues for preaching the Gospel;

S. Irenæus, the disciple of Polycarp, the scholar of St. John, says (v. 6; cp. *Euseb.* v. 7), "We hear many brethren in the Church, having prophetic gifts, and speaking with all kinds of tongues by means of the Spirit, παντοδαπαῖς λαλούντων διὰ τοῦ Πνεύματος γλώσσαις, and bringing to light the hidden things of men's hearts for edification, and declaring the mysteries of God."

How *Irenæus* understood the passage before us, appears also from his words (iii. 17), "Luke relates that the Spirit descended on the disciples after the Ascension of the Lord, on the Day of Pentecost, in order that all Nations might be enabled to enter into life; wherefore they united in all languages in praising God the Holy Spirit, bringing distant Tribes into Unity, and offering the first-fruits of all Nations to God."

It is not indeed necessary to suppose, nor is it probable, that the power of speaking in foreign languages, without previous study, was long continued in the Church. Soon after the completion of the Canon of the New Testament, the Holy Scriptures were *translated* into various languages, and *native* Churches were formed in the principal countries of the world. As *S. Gregory I.* says (in Marc. xvi. 16), when the Tree of the Gospel was first planted, it was watered with extraordinary effusions of the Holy Ghost; but when it had taken root, then ordinary means sufficed for its growth.

— ἀποφθέγγεσθαι αὐτοῖς] So A, B, C, D. *Elz.* has αὐτοῖς ἀποφθέγγεσθαι. The alteration may have been made for greater ease of construction; but trajections of this kind (as *Alford* well observes) are usual with St. Luke. And there is something marked in the reservation of αὐτοῖς, i. e. *them especially* (according to Christ's promise), *them*, who were lately so weak and timid,—the last and emphatic word. Cf. αὐτοῖς and αὐτῶν in the preceding verse.

The word ἀποφθέγγεσθαι (used only in Acts ii. 14, and xxvi. 25) has a special force; it is not simply to speak, but "magnificently loqui" (*Valck.*), to pour forth short sentences (*Chrys.*, *Ecum.*, and *Bloomfield* here). This word seems to explain the mode in which those who received the gift of tongues on the day of Pentecost spoke, viz. by ejaculatory ascriptions, perhaps in orderly sequence, of glory to God, and by short and fervent exhortations to their several hearers.

δ. κατοικοῦντες] *residing* there, in expectation of the appearance of the Messiah then looked for (see *Lightfoot* here); or having come up for the Feast to Jerusalem, and tarrying there for it.

δ. συνεχύθη] *was confounded*, or *was in confusion*, from doubt and astonishment; and the confusion showed itself in the conflux of people, and in the passions by which they were agitated,

αὐτῶν. ⁷ Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον λέγοντες πρὸς ἀλλήλους, Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; ⁸ καὶ πῶς ἡμεῖς ἀκούομεν, ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν, ⁹ Πάρθοι καὶ Μήδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, ¹⁰ Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι Ἰουδαῖοι τε καὶ προσήλυτοι, ¹¹ Ἑβραῖοι καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ;

¹² Ἐξίσταντο δὲ πάντες καὶ διηπόρουν ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν θέλοι

e ch. 1. 22.
& ver. 21.

and in the variety of *languages* which they spoke; an image of *Babel*.

St. Luke here happily uses a word (*συνέχθη*) which reminds the reader of *ἡβ* (*Babel*), which the LXX render by *σέγγυσις*, *ὅτι ἐκεῖ συνέχεν ὁ κύριος τὰ χεῖλη πάσης τῆς γῆς*, Gen. xi. 9. *Babel*, built by human pride, is on the one side; and the Church of Christ, animated by the Holy Ghost, the Spirit of Love, on the other. Here are two opposite Powers brought into contact on the Day of Pentecost. The din of the one rages against the peace of the other; and the eddying streams flow together. The confusion of Tongues is calmed by the effusion of the Holy Ghost; and by the diffusion of the Truth, under the gracious influence of the Holy Spirit, the Tongues of *Babel* are brought into harmony, and preach the One Gospel of Christ, and sing in a holy concert the Songs of *Sion*.

— *ἤκουον*] *they were hearing*: the imperfect tense marks the continuance of the miracle: hence what follows, *ἐξίσταντο πάντες, καὶ ἐθαύμαζον*, *they were all in astonishment, and wondering*. Cp. the imperfects in v. 12, *ἐξίσταντο—διηπόρουν—ἔλεγον*. Cp. what is said below, x. 45, of the miracle at *Cæsarea*.

— *διαλέκτῳ*] *dialect*. Something more than *γλῶσσῳ*, or language. See *Valck.* p. 327. The Apostles—illiterate Galileans, who, as *Valck.* observes, p. 349, knew only *one dialect* of *one language*—spoke in different *languages* and in different *dialects* of the same language (*Bede*, *Retract.* p. 104). For example, the Medes and Elamites (Persians) spoke the same *tongue*, but in different *dialects*. And so it was with many other races enumerated in vv. 9—11. Hence we may explain *Ἰουδαίαν* in v. 9.

The Christian Church speaks in all *dialects* of all *languages*. It shoots out its roots and fibres every where, and consecrates all nations and races of the world.

8. *πῶς ἡμεῖς ἀκούομεν, ἕκαστος*] *how is it that we are hearing, each of us in our own dialect, in which we were born?* It is not said that each of the Apostles had the power of speaking *all* languages. But as at *Babel* the tongue, which a certain number of persons spoke, served as a guide to lead them *away together* to settle in a given place, and so the world was colonized: so, it would seem, at Pentecost, the foreign tongue, which each disciple was enabled to speak, collected about him a group of those strangers then at *Jerusalem* who spoke that particular tongue; and so all were evangelized.

It has been supposed by some (e.g. *Severus* in *Caten.* here), that the gift of a special language was like a spiritual intimation to each of the Apostles, signifying to what country he should direct his attention; *δίδουσι ἐκδοτῇ γλῶσσαι καθάπερ κανόν* that is, it was as it were his appointment or *χειροτονία* to a particular charge; and *S. Jerome* says (ad *Hedibiam*, iv. 178), “accipiunt genera linguarum, ut nosceretur qui Apostolorum quibus deberent gentibus nunciare.”

9—11. Πάρθοι καὶ Μήδοι] *Parthians, and Medes, and Elamites, &c. &c.* The arrangement of the names in these three verses is very remarkable. It follows the order of the three principal *diasporæ* or *Dispersions* of the Jews throughout the World, as follows:—

(1) The earliest *diasporæ* or *dispersion*, that of the *Ten Tribes* in *Media* and *Assyria*, and of the *Two Tribes* in the neighbourhood of *Babylon*, now subject to the *Parthians*, who are therefore placed first.

(2) The *diasporæ* or *dispersion* of Jews in *Asia Minor*, the dwellers in *Cappadocia*, &c., an offset from the *Assyrian dispersion*.

(3) The *Egyptian dispersion*, planted by *Ptolemy Lagus*. On these *dispersions* cp. *Mede's* excellent Essay, Works, book i. Disc. xx. pp. 74—77; *Lighfoot*, ii. p. 1144; and *Howson*, i. pp. 21, 22.

It is observable, that St. Peter, the Apostle of the Circumcision, provided instruction for all these *dispersions*;

(1) He went in person to the *Parthians*; for he wrote his first Epistle from *Babylon*. See on 1 Pet. v. 13.

(2) He wrote his two Epistles to the *Asiatic diasporæ*.

(3) Lastly, he sent “*Marcus his son*” to the *Egyptian diasporæ*. *S. Jerome* (Scr. Eccl. 8). See note below on 1 Pet. v. 13.

On the providential pre-arrangement for the spread of Christianity by means of these *diasporæ*, or *Dispersions*, throughout the world, see *Br. Pearson's* admirable remarks in one of his excellent discourses recently recovered by *Archdean. Churton*, ii. pp. 30, 31. He there says: “On the day of Pentecost Jews were present from every nation under heaven. Sojourners also were there, the causes and witnesses of the miracle. And when they returned to their own land, what did they report with greater joy, than that their own mother-tongue had been ennobled at *Jerusalem* by the revelation of divine mysteries? Thus the preaching of the Gospel, at first communicated to the Jews of all nations at *Jerusalem*, followed them to their own homes.” He adds, p. 36: “In order that the kingdom of Satan might be overthrown by the Gospel, preached by the Apostles and Apostolic men, it was requisite that they should *speak in tongues understood by all nations*.”

The enumeration of these tribes (*Parthians* and *Medes*, &c.) as present at the day of Pentecost, and as then evangelized by the Apostles (v. 41), has a special interest as displaying the fulfilment of *Ancient Prophecy*. See the passage in *Isa. xi. 11*, appointed as a Proper Lesson for *Whitunday*, “It shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people that shall be left, from *Assyria*, and from *Egypt*, and from *Pathros*, and from *Cush*, and from *Elam*, and from *Shinar*, and from *Hamat*, and from the Islands of the Sea.” καὶ τοὺς διεσπαρμένους Ἰούδα συνέξει ἐκ τῶν τεσσάρων πτερόγων τῆς γῆς. (LXX.)

The regions mentioned by *Isaiah* correspond very nearly with those specified here by St. Luke; and in the reception of the first-fruits of these various *Dispersions* into the Christian *Sion*, the Church, it may be rightly said that they have been recovered, and brought back again to their true home in Christ, the spiritual *Jerusalem*.

Observe also as a remarkable circumstance, that the nation here placed first is the *Parthian*, viz. that which occupied *Babylonia*. They who dwell in *that* region, in which had been built the Tower of *Babel*, or Tower of *Confusion*, are mentioned first as brought into the Christian *Sion*, the city of *Unity*. So God overrules evil with good by His Spirit in His Church. See on 1 Pet. v. 13.

9. Ἑλαμίται] *Elamites* dwelling east of *Tigris*, north of *Susiana*, and south of *Media*. The prophets before the captivity give a wider sense to *Elam*, and make it almost co-extensive with *Persia*, and *Daniel* designates *Susa* as the capital of *Elam* (viii. 2). In later times *Elymais* is the name of a Persian province.

— Ἰουδαίαν] *Judea*. Since they who spoke were *Galileans* (v. 7), and the *Galilean dialect* differed from that spoken in *Judea* (*Mark* xiv. 70), they who dwelt in *Judea* might well express surprise at what they heard; and therefore there is no reason for abandoning the reading of the MSS. here for *Ἰδουμαίαν*, *Ἰσθίαν*, or *Βιδυλίαν*, with some Commentators.

— Ἀσίαν] *Asia*. That district called *Ionis* and *Lydia*, of which *Ephesus* was the capital, and sometimes called *Proconular Asia*. Cp. *Acts* vi. 9; xvi. 6; xx. 16. *Rev.* i. 4. 11. The *Asia* of the New Testament may be said to bear the same relation to “*Asia Minor*” that *Portugal* does to *Spain*. *Cicero* (pro *Flacco*, 27) says, “*Asia vestra constat ex Phrygiâ, Mysiâ, Cariâ, Lydiâ*,” and comp. *Solinus*, c. xl.; but here *Asia* is distinguished from *Phrygia*. It seems to be regarded by St. Peter (i. 1) as the region west of *Cappadocia* and *Bithynia*: cp. *Wetstein* here, and *Winer*, *R. W. B.* p. 96.

10. ἐπιδημοῦντες Ῥωμαῖοι] There should be no stop after *Ῥωμαῖοι*, and the sentence should be rendered, “*Jews of Rome*,” whether by birth or conversion, and now sojourning at *Jerusalem* for the Feast. (*Valck.*)

τοῦτο εἶναι; ¹³ ἕτεροι δὲ διαχλευάζοντες ἔλεγον, ὅτι γλεύκους μεμεστωμένοι εἰσί.

¹⁴ Σταθεὶς δὲ Πέτρος σὺν τοῖς ἑνδεκα ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς, Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῶν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. ¹⁵ Οὐ γὰρ, ὡς ^f 1 Thess. 5. 7. ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας ¹⁶ ἀλλὰ τοῦτο ἔστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ, ¹⁷ Καὶ ἔσται ^g Joel 2. 28—32. ¹⁸ ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται. ¹⁹ Καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι. ¹⁹ ^h Καὶ δώσω ^h Joel 2. 30. τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ

¹³ ἕτεροι δὲ διαχλευάζοντες] The native Jews were mocking, because they did not know the foreign languages spoken by the Apostles, and those foreign tongues seemed to them like a jargon of unmeaning sounds,—a proof that the miracle was not in the ears of the hearers (as some thought even in ancient times; see Bede, *Retractat.* in Act. ii. p. 103), but in the tongues of the Apostles, and a refutation of several modern theories on this subject.

δια-χλευάζοντες, the compound verb, is a stronger word than the simple verb, and means *vehemently* and *continuance in mocking*. Cp. δια-γογγύζω, Luke xv. 2; xix. 7.

— γλεύκους] Pentecost being a time of convivial rejoicing (Deut. xvi. 11). They say 'new wine,' though the Vintage was not come. (*Chrys.*) But no wonder that they who mock at the work of the Spirit, and call it a mere jargon, should be confuted not only by reference to the time of day (as St. Peter confutes them), but from the time of year. "Behold," says *Severian*, "their folly convicted by the season itself. How could there be new wine at Pentecost? But calumny is blind."

And yet, like Caiaphas, and Pilate, and other enemies of the truth, they were overruled unconsciously to declare what was true. For the new wine of the Spirit was now poured into new bottles. (See on Matt. ix. 17. Luke v. 38.) See *Augustine* on v. 15. "Jam enim," says *Bede* after him, and *Cyril. Hieros.* Cat. 17, "vinum novum in utres novos venerat, cum Apostoli, non in vetustate litera sed in novitate Spiritus, Dei magnalia resonarent." This is happily verified by *Arator*, v. 180:—

"Hos etiam musto typicā ratione moveri
Error verus ait, quos ebria fonte recenti
Complevit doctrina poli; nova vasa liquorem
Suscepere novum; nec corrumpuntur acerbis
Quo veteres maduere lacus, de Vitis bibentes
Quæ, Christo cultore, dedit convivia verbis,
Unde rubent quas vertit aquas."

The word γλεύκος is rightly rendered 'mustum' in Vulg. and 'new wine' in the Auth. Vers. And the suggestions that have been made of another rendering would destroy the spiritual sense of the passage, as declared by ancient Expositors.

This saying of the multitude might have served as a warning against the abuse of the χάρισμα, or gift, of Tongues. See 1 Cor. xiv. 23. 25, and *Chrys.* there.

¹⁴ Σταθεὶς] having taken up his station,—a sign of boldness; see next note. So ἀπεφθέγγετο, he spake aloud.

In his reports of speeches, St. Luke is wont to begin with describing the attitude and gesture of the speaker (x. 34; xiii. 16; xvii. 22; xxiii. 1; xxvi. 1).

A proof of the gift of the Holy Spirit is here shown in the change wrought in the recipients. What a contrast between Peter in the hall of Caiaphas before the Crucifixion, and the same Peter now on the day of Pentecost after the descent of the Holy Ghost! He who had faltered at the voice of a woman and denied his Master, now confronts the multitude which had killed Him, and reproves them for the deed; ἔνθα γὰρ ἂν παραγένηται τὸ πνεῦμα τὸ ἅγιον, χρυσοῦς ἀντὶ πηλίνων ποιεῖ. (*Chrys. Severian.*) See further below, iv. 8, and the admirable specimen of sacred eloquence in *Greg. Nazian.* Or. xli. pp. 741, 742, and the following comment of *S. Augustine* (Tract. in Joann. xcii.):

"When the Comforter is come, ye shall bear witness of Me" (John xv. 26, 27). So said Christ, for the Comforter will

give you courage; which Peter had not, when being affrighted by a woman's voice, he would not bear witness to Christ, but through fear denied Him. After the Resurrection he thrice professed his love for his Master, but as yet his love was infirm, till it was strengthened by the Holy Ghost, which was poured into his heart in a copious stream of grace, and inspired him with such fervour and eloquence, that more eagerly than the rest he rushed forth to bear witness of Christ, and to confound His adversaries with the doctrine of the Resurrection. If any one is delighted with so joyful and holy a sight, let him read the Acts of the Apostles. There the same Peter, for whom we had wept when denying Christ, is seen and admired, preaching Him. There that Apostolic tongue is transfigured from fear to valour, from slavery to liberty; that tongue, which at the sound of one was driven to denial, now inspires many thousand enemies to confess Christ. "Quid plura? Tantas in illo fulgor gratiæ, tanta Spiritus Sancti plenitudo apparebat, tanta de ore prædicantis pretiosissimæ veritatis pondera procedebant, ut ingentis multitudinis adversarios, interfectores Christi Judæos, faceret pro illo paratos mori, à quibus cum illo formidaret occidi. Hoc fecit SPIRITUS SANCTUS, tunc missus, ante promissus."

— σὺν τοῖς ἑνδεκα] with the eleven Apostles. It is probable that the Eleven spoke also to several companies of persons in various languages; and that St. Peter's speech is recorded as a specimen of what was spoken by the Apostles, and because it was addressed specially to the Jews of Jerusalem, and was probably spoken in their language. See *Lightfoot* here (i. p. 754, and note on v. 41).

¹⁵ Οὐ—μεθύουσιν] they are not drunken. 'Homo ebrius non alienam discit linguam; sed suam perdit; sed facti sunt Apostoli novi utres pleni vino novo. Cf. Matt. ix. 17.' *Aug.* Serm. 266.

— ὥρα τρίτη] the third hour. The hour at which the Morning Sacrifice was offered in the Temple, and until which it was the custom to fast. On Sabbaths and Festivals the fast was continued to noon. See *Lightfoot* here.

¹⁶—21. ἀλλὰ τοῦτο—σώθησεται] On the harmony of this citation with the original, see *Surenhousius*, *καταλλαγή*, pp. 388—391.

The ἐσχάται ἡμέραι, or last days, are the Days of the Messiah, or the Christian Dispensation. See *Moses Stuart*, on Heb. i. 2. St. Luke adopts here almost *verbatim* the words of the LXX.

On these verses (vv. 16—21) see *Bp. Andrewes'* Sermon, vol. iii. p. 301.

¹⁷ ἐπὶ πᾶσαν σάρκα] upon all flesh: Gentiles as well as Jews. — ἐνυπνίοις] So A, B, C, D, H, and some cursives. A Hebraism, as in Joel iii. 1. (*Meyer.*) *Elz.* ἐνύπνια, and so LXX.

¹⁸ ἐκχεῶ] I will pour out; future, a later form (*Winer*, § 13, p. 71), found in the LXX, Ezek. vii. 8; xxi. 31, and elsewhere.

¹⁹ δώσω τέρατα] I will give prodigies. The Fathers apply this—

(1) To the signs at the Crucifixion—the eclipse—the rending of the rocks—the earthquake at the Resurrection. (*Cyril.*)

(2) To the phenomena before the siege and fall of Jerusalem. (*Chrys.* and *Theophyl.* referring to *Josephus*, B. J. vi. 5.)

— τέρατα καὶ σημεῖα] The LXX thus render the single word τῶν τῶν Cp. Exod. xi. 9, 10. For the most part they use τῶν τῶν, as in Exodus iv. 21; vii. 3. 9; and Deut. iv. 34; vi. 22.

Differt τέρας à σημεῖον, hoc enim sumitur etiam pro quo-

- 1 Matt. 24. 29. πῦρ καὶ ἀτμίδα καπνοῦ. ²⁰ Ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἔλθειν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. ²¹ Καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται. ²² Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε, ²³ τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προ- γνώσει τοῦ Θεοῦ ἐκδοτον λαβόντες διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλατε ²⁴ ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ῥάβδους τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. ²⁵ Δαυὶδ γὰρ λέγει εἰς αὐτόν, Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἔστιν, ἵνα μὴ σαλευθῶ ²⁶ διὰ τοῦτο ἡψφράνθη ἡ καρδιά μου, καὶ ἡγαλλιάσατο
- m ver. 32.
& ch. 3. 15.
& 4. 10. & 10. 40.
& 13. 30, 34.
& 17. 31.
Rom. 4. 24.
& 8. 11.
1 Cor. 6. 14.
& 15. 15.
2 Cor. 4. 14.
Gal. 1. 1.
Eph. 1. 20.
& 2. 12.
1 Thess. 1. 10.
Heb. 13. 20.
n Ps. 16. 8—11.

libet signo extra miraculum; at *τέρας* semper sumitur pro *portento vel prodigio*. (Minter.) A Miracle is a *δύναμις* as wrought by divine power; a *τέρας* as a supernatural prodigy; a *σημεῖον* as a sign or credential of a mission from God.

— αἷμα] blood. The Jews had said, "His blood be upon us and upon our children" (Matt. xxvii. 25), and that blood was upon them, when the blood of 1,100,000 persons was shed in the siege of Jerusalem: and then the πῦρ καὶ ἀτμίς καπνοῦ consumed the Temple and the City. (Cyril, Severian.)

20. πρὶν ἢ ἔλθειν τ. ἡμέραν—ἐπιφανῆ] before the great and glorious Day of the Lord come. St. Luke adopts ἐπιφανῆ from the LXX, from *ἐπιφανῆ*, which they render elsewhere in the prophetic books (Hab. i. 7. Mal. i. 14; iv. 5) by ἐπιφανῆς, which is very proper to describe our Lord's Coming to judge Jerusalem, and to judge the world.

As at the Ascension, the Angels passed immediately from speaking of that event, to speak of Christ's Second Coming to Judgment (i. 11), so here on the Day of Pentecost, St. Peter proceeds to speak of that Second Advent, because (as Bp. Andrewes says, iii. 315), "from Christ's Departure till His Return again, from this Day of Pentecost, 'a great and notable Day,' till the last 'great and notable Day,' between these two Days no more such Day. Therefore he called them *the last Days*." No other Revelation or outpouring of the Spirit is to be expected.

21. πᾶς] every one—not Jew only, but Gentile also.
— ὅς ἂν ἐπικαλέσῃται τὸ ὄνομα] This expression both in the Greek and in Hebrew is much stronger than *to invoke*; the Hebrew is *שֶׁם יְהוָה יִקְרָא*, *whosoever shall call on the Name of—* and signifies, *whosoever shall trust in, adore, and obey the Lord in all His glorious attributes*. See below, ix. 14; xxii. 16. 1 Cor. i. 2. 2 Tim. ii. 22.

Hebraica phrasia ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου significat *Deum colere* Gen. iv. 26; xii. 8. Rosenmüll., so Chrys., Didymus, and Theophyl.

Some of the ancient Fathers (e.g. *Julius Africanus*, in *Routh*, R. S. 238) understand this phrase to mean *προσαγορεύ-εσθαι ὀνόματι Κυρίου*. (Cp. Gen. iv. ult.) This part of the prophecy,—"Whosoever shall call on the Name of the Lord shall be saved"—had a literal fulfilment, in the first instance, in the escape of the Christians from Jerusalem and Judæa to Pella, before the destruction of Jerusalem. (See Matt. xxiv. 16.) It has a still more comprehensive and spiritual fulfilment in the escape of all, who believe in Christ, from the wrath to come.

22. Ἰησοῦν τὸν Ναζωραῖον] *Jesus the Nazarene*. St. Peter begins by preaching Christ in His humanity and condescension,—*Ἰησοῦν τὸν Ναζωραῖον*; so styled by Pilate in the Inscription on the Cross. He then raises his hearers gradually by appealing to His mighty works, known to them. (*Athanas. Chrys.*) On this speech see also *S. Iren.* iii. 12.

It may be observed here that *S. Irenæus* (in iii. 12) cites a large portion of the Acts of the Apostles (i. 16; ii. 4. 22. 37; iii. 2; iv. 8. 22. 31; v. 30; vii. 2. 55; viii. 26. 32; ix. 4. 20; x. 1. 15. 34. 35. 37; xiv. 1; xv. 7. 23; xvii. 24) to show that the Apostles acknowledged and preached One and the same God as the Author of both Testaments and Dispensations, the Mosaic and Christian; and One and the same Christ, God and Man, the Creator of all things by His word, and the Redeemer of all men by His death.

— ἄνδρα ἀπὸ τ. Θεοῦ ἀ.] a man avouched, accredited, declared by and from God to you—ἀπὸ, by, used to signify the authority which originates, sanctions, and sends—Rom. xiii. 1. Gal. i. 1. Col. i. 2. *Winer*, § 47, p. 332.

23. ὀρισμένη βουλῇ] with the determined counsel and fore-

knowledge of God. In order that they may not imagine that they have triumphed over God, and conquered Christ by the Crucifixion, he says that it was done with the *Divine foreknowledge and counsel*.

But, in order that they may not therefore think themselves innocent, he adds, διὰ χειρῶν ἀνόμων, by wicked hands. Cp. Matt. xvi. 21. Acts iii. 18; iv. 28.

There was no excuse to them; "but yet the act was done by the determinate counsel and foreknowledge of God, Who most wisely and powerfully ordered those various and vicious motions of the creature, for the effectuating of His own most glorious and gracious purposes." Bp. Sanderson, Sermon. ix., 1 Tim. iii. 16, vol. i. p. 231; and see below, note on iv. 28.

The speeches of St. Peter recorded in the Acts are to be compared with and illustrated by the writings of the same Apostle in his two Epistles. On this verse see 1 Pet. i. 11. 20.

24. λύσας τ. ῥάβδους τ. θανάτου] having loosed the birth-pangs of death; as showing that Death and the Grave, instead of being the destruction of Christ, were by the Divine power made, as it were, the Womb from which He was to be born to new life. See above on John xvi. 21; below on Acts xiii. 33.

ῥάβδον is the word used by the LXX for ἡγῆ (Angl. cable, cord). See Ps. xviii. 5, and *Theodore* there, and Ps. cxvi. 3.—ῥάβδους θανάτου are ἡγῆς ἡγῆ. Hence the combination of the word with λύσας, having loosed, here.

By that glorious Birth from Death, the whole World was delivered from darkness into light, through Him Who was the First-born from the dead (Col. i. 18. Rev. i. 5). Cp. the beautiful expressions of *Ignatius* (ad Rom. 6), looking forward to a Martyr's death as his own birth: ὁ τοκετός μοι ἐπικείται μὴ ἐμροδισθῆ μοι (ῥῆσαι) μὴ θελήσῃτῃ με ἀποθανεῖν ἐκεῖ παραγενόμενος ἄνθρωπος Θεοῦ ἔσομαι ἐπιτρέψατέ μοι μνηστῆρ ἐναι τοῦ πάθους τοῦ Θεοῦ μου ἕφετέ με καθαρὸν ὥς λαβεῖν. What Sophist could have written thus?

How appropriate therefore was the name given to the day of the Christian's martyrdom. It was called his *Natalis* or *Birth-day*. Cp. on Rom. viii. 22. Life is death; and death is birth to the Christian. To him the darkness of the tomb is the womb of Immortality.

In considering such expressions as this (ῥάβδους θανάτου), in the LXX Version—prepared for the Gospel—we can scarcely fail to notice the work of a superintending Providence.

25. εἰς αὐτόν] eis, with reference to Him. Eph. v. 32. Gal. iii. 24. So πρὸς, Heb. i. 7. Cp. Job xlii. 8. *Gloss.* Phil. p. 486, and so *Ignat.* Phil. 9.

25—28. Προωρώμην—προσώπου σου] I was seeing the Lord always before me. The Holy Ghost, speaking by St. Peter, interprets here the prophecy which He had delivered by King David (Ps. xvi. 8—11). The words of the Psalm are given almost verbatim as they stand in the LXX Version, read in the Synagogues by the Hellenistic Jews. Particularly (v. 26) where the Hebrew original has *יָהִי* (*my glory*), the LXX, whom St. Luke follows, have *γλῶσσά μου*, *my tongue*. On the reason of this rendering, see *Surenhusius*, p. 393, and *Bengel* here. The *Tongue* may be called the *glory* of man, either because it is "the best member that he has" (Ps. lvii. 8; cviii. 1. *Barrow*, i. p. 301), or as the instrument by which he glorifies God (James iii. 9), and so procures true glory to himself. And this paraphrase of the word *glory* was very appropriate on the day of Pentecost, when in a special manner the *Tongues* of the Apostles were made instruments for declaring God's *glory* in the world, and of promoting their own glory in heaven.

25. ἔστιν] is, exists; to be accentuated thus,—not ἐστίν.

ἡ γλῶσσά μου ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι
 27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδην, οὐδὲ δώσεις τὸν
 Ὅσιόν σου ἰδεῖν διαφθοράν. 28 Ἐγνώρισάς μοι ὁδοὺς ζωῆς πλη-
 ρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. 29 Ὁ ἄνδρες ἀδελφοί, οἱ 1 Kings 2. 10.
 ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ
 ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας
 ταύτης. 30 Ὁ Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὁρκῶ ὡμοσεν αὐτῷ ὁ Θεός, p 2 Sam. 7. 11—
 ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν, καθίσει
 ἐπὶ τοῦ θρόνου αὐτοῦ, 31 ἡ προῖδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ,
 ὅτι οὔτε κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾗδου, οὔτε ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. 32
 Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες.
 33 Ὡς δὲ ἐδεξάμην τοῦ Θεοῦ ὑψωθεῖς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος r ver. 17.
 λαβὼν παρὰ τοῦ Πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. ch. 10. 45.
 34 Ὁ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός, Εἶπεν ὁ Κύριος John 14. 26.
 τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 35 ἕως ἂν θῶ τοὺς ἐχθρούς σου & 15. 26.
 ὑποπόδιον τῶν ποδῶν σου. 36 Ἀσφαλῶς οὖν γνωσκέτω πᾶς οἶκος Ἰσ- Phil. 2. 9—11.
 ραὴλ, ὅτι καὶ ὁ Κύριον αὐτὸν καὶ Χριστὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, s Pa. 110. 1.
 ὃν ὑμεῖς ἐσταυρώσατε. Matt. 22. 44.
 Heb. 1. 13.

37 Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόν τε πρὸς τὸν Πέτρον καὶ u ch. 3. 19.
 τοὺς λοιποὺς ἀποστόλους, Τί ποιήσομεν, ἄνδρες ἀδελφοί; 38 Ὁ Πέτρος δὲ ἔφη & 19. 6.
 Luke 24. 47.

26. κατασκηνώσει] will pitch its tabernacle, i. e. only for a time. Cp. St. Peter's application of the same figure to himself, 2 Pet. i. 13, 14.

27. οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδην] Thou wilt not leave my soul in Hades. *Elz.* "Αἰδου. But A, B, C, D have "Αἰδην, which seems preferable, as showing that Hades is not (as the Gentiles thought) a Person; and this being understood, "Αἰδου might afterwards be used without offence, v. 31.

Some interpret this as meaning that God did not leave His body in the grave; but that sense is weak and tautologous. The signification is, as St. Peter himself explains it, v. 31,—making a distinction between Christ's human σὰρξ and ψυχὴ, which were severed by death,—Thou didst not leave my soul in ᾗδης Sheol, i. e. in the place of departed Spirits. Cp. the use of ᾗδης, Luke xvi. 23, and note.

Next, "Thou didst not suffer my body to see corruption," which, strictly speaking, can be said of no one's body but Christ's. As *S. Aug.* explains it (on Ps. xvi.), "non sanctificatum corpus, per quod alii sanctificandi sunt, corrumpi patieris." Cp. *Bp. Pearson* on the Creed, Art. v. pp. 351. 377. The opinion of that great Expositor, that our Lord's human soul went to the place where the souls of men are kept that died in their sins, seems hardly compatible with our Lord's words, "To-day thou (i. e. as to thy human soul) shalt be with Me in Paradise." (Luke xxiii. 43.) See *Barrow* on the text, v. pp. 34—36. *Serm.* 28, and *Bp. Bull.* i. p. 33.

Compare St. Peter's own language in that remarkable passage where he speaks of the preaching of Christ to the spirits in prison, 1 Pet. iii. 19.

—τὸν Ὅσιόν σου] Thy Holy One, where some MSS. of the original have in the plural ἁγίων. Thy Holy Ones; but the Masorites, and the best ancient Versions, read the singular. And so the LXX, τὸν ὅσιον. It is of little moment which reading is preferred. The deliverance of God's Saints and Holy Ones from the corruption of the grave is due to the Resurrection of The Holy One, their Head, "Who is the First-fruits of them that sleep," and "in Whom all are made alive." (1 Cor. xv. 20—22.) See also next note, and cp. xiii. 36.

One of the blessed fruits of the Day of Pentecost was, that the Holy Spirit, Who had spoken of old by the Prophets, and in the Psalms (2 Pet. i. 20, 21), now interprets their words by the Apostles. On that Day He founded in the Church a School of Scriptural Hermeneutics. He declared on His own Divine authority, that certain Scriptures, which He expounded by the mouth of Apostles, who were inspired by the Divine Comforter, refer to Christ. Thus He has provided a safeguard against that scepticism of modern times, which would wrest them aside from their true sense (2 Pet. iii. 16). He teaches us how they apply to Christ, and has put into our hand a key for unlocking other prophecies of a like import. See above, *Introduction*, p. 10.

VOL. I.—PART II.

29. ἐξὸν (sc. ἔστω)—τὸ μνήμα αὐτοῦ] Let me speak freely to you concerning the Patriarch David, that he both died and his sepulchre is with us even to this day. See *Joseph.* Ant. xiii. 3. 4, on Δαυὶδου τάφος, David's tomb, sacrilegiously opened by Herod. *Joseph.* Antiq. xvi. 7. 1.

The fact that St. Peter does not say *body* but *sepulchre* has been used by some as the groundwork of an opinion, that David's body was one of those which rose a little before (Matt. xxvii. 53), and was carried by Christ with others into heaven. But not to say more, this opinion is contradicted by v. 34.

30. τὸ κατὰ σάρκα—Χριστόν] These words are omitted by some MSS. (e. g. A, B, C, D**) and Versions. But there is a considerable amount of external evidence in their favour. And the sense appears to be incomplete without them, or something like them. See also *Bornemann's* note here.

31. ἡ ψυχὴ αὐτοῦ] omitted by A, B, C*, D, and some Versions. 33. τῇ δεξιᾷ τοῦ Θεοῦ] to the right hand of God; so the *Æthiopic Version*. See v. 34, ἐκ δεξιῶν, and, as to the *dativæ*, Matt. xxi. 2. Rev. ii. 5, and *Winer*, § 31, 5, p. 192. The other interpretation, "by the right hand of God," is authorized by the *Vulgate*, *Syriac*, *Arabic*, and *English* Versions, and by many learned Expositors. It is difficult to decide between them; on the whole the former seems preferable. Cp. ch. v. 31.

34. εἶπεν ὁ Κύριος] the Lord said. See on Matt. xxii. 44.

36. καὶ Κύριον αὐτὸν καὶ Χριστόν] So A, B, C, and other MSS. and Versions, more clearly explanatory of St. Peter's argument (which is that Jesus is both Lord Jehovah and Christ) than the reading of *Elz.*, Κύριον καὶ Χριστόν αὐτόν.

—ὃν ὑμεῖς ἐσταυρώσατε] whom ye crucified. On the purport of this speech, see *Athanas.* Orat. 11, adv. Arian., pp. 379—383, who observes that it is to be interpreted by reference to the opinions of the Jews, viz.

(1) That Christ would not suffer (see John xii. 34); cp. Luke xxiv. 26, and

(2) That He would be man, like other kings and conquerors of the Earth; but in their zeal for the doctrine of the Divine Unity, as they conceived it, of Jehovah, they did not expect the Messiah to be God in the Flesh. *Athanasius* therefore compares the Jews to the Arians, and confutes both by the same Scriptures.

As has been observed by *Professor Blunt*, some of the passages of Scripture which the Fathers used against the Jews, and some of the arguments with which the Fathers confuted them, afford the strongest weapons against the Socinians. See above on Matt. xvi. 14. John x. 33.

37. κατενύγησαν] "compuncti, defixi sunt corde." See on Rom. xi. 8. They who pierced Christ with nails, and slew Him (v. 23), were now pierced by the stings of remorse and compunction.

v Joel 1. 28.
ch. 3. 25.
N 10. 45.
w Eph. 2. 13, 17.

πρὸς αὐτοὺς, Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψετε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος. ³⁹ Ὅτι γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ ὅσοις τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσεται Κύριος ὁ Θεὸς ἡμῶν. ⁴⁰ Ἐτέροις τε λόγοις πλείοσι διεμαρτύρατο καὶ παρεκάλει αὐτοὺς λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

⁴¹ Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσει τρισχίλια.

x ch. 1. 14.
John 9. 8.
Heb. 10. 23.

⁴² Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς.

y Mark 16. 17.

x ch. 4. 32, 34.

⁴³ Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο. ⁴⁴ Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινά· ⁴⁵ καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον

38. βαπτισθῆτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ] *let every one of you be baptized in the Name of Jesus Christ.* Since Jesus commanded His Apostles to baptize in the Name of the Father, and of the Son, and of the Holy Ghost, therefore the Baptism administered by them in Christ's Name was Baptism in the Name of the Holy Trinity, "according to the form which had been prescribed by Christ." Cp. *Waterland*, Sermon. viii. vol. ii. p. 175, and *Bp. Pearson* on the Creed, Art. i. p. 58.

He that is baptized in the Name of Christ, is baptized in the Name of the Holy Trinity: for the Father and the Holy Spirit are inseparable from the Son. (*Didym.*) One Person of the Holy Trinity does not exclude another, but includes it. Therefore the Scripture sometimes mentions one Person, sometimes another Person, sometimes all the Persons, to show that all the Three Persons are of the same substance and power. *S. Aug. c. Maximin.* 17.

Hence also we may prove the Divinity of Christ. To be baptized in the Name of Jesus, is to be baptized in the Name of the Triune God, which could not be, unless Jesus Christ were God.

40. σώθητε] *be ye saved* by God, Who desires your salvation and that of all men. 1 Tim. ii. 4, πάντας ἀνθρώπους θέλει σωθῆναι. Do not, by obstinacy or carelessness, frustrate His gracious purposes for your everlasting good. (*Luke vii. 30.*)

41. ἀσμένως] Omitted by A, B, C, D, and some Versions; perhaps rightly.

—ἐβαπτίσθησαν] *they were baptized, and on that day were added* (to the Church) *about three thousand souls.* A strong text against those that would limit the sense of βαπτισμός to immersion. It is by no means probable, that 3000 persons were dipped by the Apostles and their assistant ministers, in one day, at Jerusalem.

For an explanation of the readiness with which they accepted the invitation to Baptism, see on John i. 25.

—τρισχίλια] The 3000 who were then converted, were not converted by St. Peter alone; but the rest of the Apostles, speaking in different tongues to people of different nations, were sharers in the work. Therefore it is said Peter stood up with the eleven (v. 14); and the hearers said to Peter and the rest of the Apostles, "Men and brethren, what shall we do?" (v. 37.) Cp. *Lightfoot*.

42. προσκαρτεροῦντες τῇ διδαχῇ τ. ἀ.—τῇ κοινωνίᾳ—καὶ ταῖς προσευχαῖς] "Here," says *Bp. Pearson* (in *Acta Ap. i. 33; ii. 41. 48*), "is the image of the Primitive Church. They who received the Apostles' word were admitted into the Church by Baptism; nor could they be received or become Christians by any other way than that; being admitted, they resorted to the Assemblies of the Church, in which they gave diligent heed to the teaching of the Apostles, and partook of the Holy Eucharist, and joined in the Common Prayers. And thus they were a model to all Churches, even to the end of the world."

Bp. Andrewes, in his admirable Sermon on this text (vol. ii. p. 55, "On the worshipping of Imaginations"), has developed these principles, and has applied them to the history of the Church in every age; and has shown that they are a safeguard against all innovations in Doctrine and Discipline.

To examine particulars,

(1) These primitive believers communicated in the same Apostolic doctrine, τῇ διδαχῇ. Cp. Eph. iv. 5.

(2) They communicated in fellowship, τῇ κοινωνίᾳ, rendered by the Vulgate in *communicatione fractionis panis*, the words being combined with what follows, and being understood accord-

ing to an ἓν διὰ δυοῖν. Cp. 1 Cor. x. 16. And so *Blunt*, *Early Church*, p. 32. But 'fellowship' seems to be the true rendering. They were all of one heart, and they made open profession of communion in the same faith by external acts of fellowship with the same Apostolic Ministry. Cp. *Bp. Andrewes*, ii. 62, who observes that the Ministry of the Church consisted at this time "of two degrees,—(1) the Twelve, (2) the Seventy; both which were over the people in things pertaining to God;" and the laos, or people, communicated in holy offices with them.

(3) τῇ κλάσει τοῦ ἄρτου] in the Breaking of Bread preparatory to the Holy Communion. Cp. 1 Cor. x. 16. "Eucharistiae mentionem hic facit Syrus." (*Rosenm.*) See also *Blunt*, p. 32, and note below on v. 46.

Bp. Pearson says here, "Licet fractio panis possit victum communem tantum significare, tamen cum in cenā Domini panis signanter frangi dicatur; cum in vetustissimis ecclesiis quotidie Eucharistiam celebrare moris esset; cum ex oblationibus à populo factis sumi solerent panis et vinum ad eum usum sacrum; dubitari vix potest, quin hic ter mille homines in quotidianā communione et fractione panis cenam Domini celebraverint."

(4) ταῖς προσευχαῖς, in the Prayers; probably some stated common form of prayer or liturgy. Cp. *Blunt*, on the *Early Church*, p. 32.

Bp. Pearson remarks here, "Erant perseverantes in orationibus, publicis nempe atque communibus, in ipso cœtu ab Apostolis etiam factis. Sub lege Moisi nullum de precibus conceptum videtur mandatum: pii tamen sæpius in templo orabant; Baptista discipulos suos docuit orare. Unde unus ex discipulis Christo dixit, Domine, doce nos orare, sicut docuit et Joannes discipulos suos. (*Luc. xi. 1.*) Unde Christus Orationem eam protulit, quam Dominicam vocamus. Apostoli igitur, quibus Spiritus Sanctus omnia in memoriam revocavit, quæcunque antea Christus illis revelaverat, et eā Oratione usi sunt, et etiam alias usurpabant, à quibus vetustissimæ precum formulæ in omnibus ecclesiis pene eadem derivatæ sunt."

43. ἐγένετο—ἐγένετο] Mark the difference of tense. Fear was inspired into the hearts of the multitude once for all, and remained there: signs and wonders were being wrought often by the Apostles.

—τέρατα καὶ σημεῖα] Cp. v. 19.

44. εἶχον ἅπαντα κοινά] *they had all things common.* See on iv. 32—35. "Liberum cuique fuit facere hoc, aut non facere, ut ostendit Ananias exemplum (v. 4) et Apostolorum tempore collectæ in usum pauperum frequentatæ sunt, ex Apostolorum præscripto. 1 Cor. xvi." (*Rosenm.*)

There was a special reason for this communion of goods at Jerusalem, where converts to Christianity would be regarded as renegades by the Jews, and be cut off from domestic intercourse, and from former means of subsistence.

Though this example does not bind now in the strictness of the letter, yet it always binds in spirit. See Rom. xii. 13. Gal. vi. 6. Heb. xiii. 16. Cp. *Bp. Beveridge* on Art. xxxviii. "Christian Men's goods not common."

45. ἐπίπρασκον] *they were selling.*—Observe the imperfection here and in the next verses, ἐπίπρασκον, διεμέριζον, μετελάμβανον, προσετίθει—giving a vivid picture of what was continually happening then, in the infancy of the Church, and has never been seen since that time in the same degree.

46. καθ' ἡμέραν π. δ. ἐν τῷ ἱερῷ] *every day continuing with one accord in the Temple.* A warning against the sin of schism. Although the Priests who officiated in the Temple at Jerusalem had slain the Prince of Life (v. 23. 36; iii. 15), yet His Disciples

αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε. ⁴⁶ α Καθ' ἡμέραν τε προσκαρτεροῦντες α ch. 20. 7. ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, ⁴⁷ β αἰνοῦντες τὸν Θεὸν, καὶ ἔχοντες χάριω b Rom. 14. 18. ch. 5. 14. & 11. 24. πρὸς ὅλον τὸν λαόν.

Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

III. ¹ γ Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν c ch. 2. 46. ὄραν τῆς προσευχῆς, τὴν ἐνάτην.

did not separate themselves from the public offices of Prayer and Praise in that Temple. At the same time they refused to submit to any sinful conditions imposed by the Rulers of Jerusalem, v. 29. See also next note.

— κλῶντες—ἄρτον] *breaking bread*. Hence *S. Ignatius*, Eph. 20, *ἐν ἄρτον κλῶντες*, i. e. *receiving the Holy Eucharist*. See on v. 42. "Significatur (says *Bengel*) victus quotidianus, cum quo persæpe conjuncta erat *Eucharistia* administratio: cf. xx. 7. 1 Cor. xi. 20." Doubtless it describes the Christian ἀγάπαι. The words "daily bread," in the Lord's Prayer, were applied by Primitive Fathers to the reception of the Holy Eucharist as joined to the daily meal. See *Clem. Alex. Pædag.* ii. 10. *Cyprian*, Ep. 54. *Blunt*, p. 106, and note above on v. 42.

— κατ' οἶκον] *at home*, or in the house, or room to which they habitually resorted for worship. *At home*. So our English margin and the *Syriac*, and so *Bengel*, *Meyer*, and *Alford*. For this use of κατ' οἶκον, see Rom. xvi. 5. *Philem.* 2. 1 Cor. xvi. 19. *Clem. Rom.* i. 1. *Mart. Ignat.* 7. There is a contrast between the *Public Worship of the Temple* and the religious offices of Christian Assemblies *at home*.

The sense is, While they resorted daily to the public service of the Temple, they celebrated (what they could not have in the Temple) the Holy Communion in their own oratory at home, perhaps in the same οἶκος, or room, as that mentioned above, ii. 2 (see note there), where the Holy Ghost descended on the Church upon the Day of Pentecost. See also below, v. 42, ἐν τῷ ἱερῷ, καὶ κατ' οἶκον, where there is the same contrast.

The Apostles and primitive Disciples would not separate themselves from the Temple, but resorted habitually to it, in order that it might not be supposed that the Gospel, which they preached, was at variance with the Law of Moses; and in order that they might give a practical confirmation to their argument that Christ had been foretold by Moses and the Prophets, whose office it was to prepare the way for Him. At the same time they would not tempt any one to imagine that the Temple, with its ceremonial, "which was a shadow of good things to come" (Heb. x. 1), and whose body and substance was Christ (Col. ii. 17), could supply the spiritual needs of the faithful worshipper; they therefore assembled κατ' οἶκον, for prayer and praise, and for the administration of the Sacraments; probably in their own upper room, which had now become the Church of God. Happily for her, the difficulties hence arising were solved a few years afterwards by the destruction of the Temple, and by the abolition of its services. The demolition of the Jewish Temple was the building up of the Christian Church. See above, p. 29.

— μετελάμβανον τροφῆς ἐν ἀ. κ. ἀ. κ.] *they were partaking of food with one another*, the rich being glad to distribute (1 Tim. vi. 18).—ἐν ἀγαλλιάσει, *rejoicing in the privilege of giving*; and not doing it in a scrupulous or ostentatious spirit, but in singleness of heart, ἐν ἀφελότητι, *in simplicity* (Rom. xii. 8. Col. iii. 22). On the sense of ἀφελής—properly applied to land exempt from stones and pebbles, rendering the land sterile; and to smooth roads,—see *Ruhnken*, *Lex. Tim.* v. φέλλια, and *Valck.* here. And the poor were thankful for what they received (James i. 9), and did not conceal their gratitude.

47. Κύριος] *the Lord*. Observe the word Κύριος as used here. The Apostles preached and baptized; but it was the Lord Who was adding those, who received the Word and Sacraments of Salvation, to the Church. Κύριος in the Old Testament is *Jehovah*, and in the New is *Christ*. Christ is one with Jehovah, and He adds believers to the Church, Κυριακή, *the Lord's House*; cp. on Luke x. 1, and above on i. 6, and i. 21.

— προσετίθει] *was adding*.

— τοὺς σωζομένους] *present* participle in a middle sense; and it designates those who were *escaping* (as it were) from the Flood, and taking refuge in the Ark, the Church; those who were flying from the bondage of a spiritual Egypt, and were entering on the way of salvation, toward the land of Promise; those who were being delivered from the death of sin, by incorporation into the σωτήριον σῶμα τοῦ Χριστοῦ, Eph. v. 23. Cf. v. 40, σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, and *S. Ignat.* Polyc. i. πάντας παρακαλεῖν ἵνα σώσονται, to escape, save themselves. And see below on xiii. 48.

"Calvinism has made great use of this text, and important consequences have been deduced from it. But the phrase of the original is τοὺς σωζομένους, where the tense employed shows that the expression applies only to those who are in a state of salvation; as τοὺς ἀπολλυμένους (1 Cor. i. 18) applies to the opposite; discouraging the Calvinistic interpretation." *Professor Blunt* (Duties of the Parish Priest, Sect. ii. p. 51). "It is remarkable that the tense used (viz. the present) is the only tense which excludes the Calvinistic interpretation; both the Future (σωθήσονται) and the Past (σώσασθαι) would have favoured it." (*Bp. Middleton*, p. 369.) See further below on the kindred text, xiii. 48.

— καθ' ἡμέραν τῇ ἐκκλησίᾳ] *daily to the Church*. So E and the great majority of cursive MSS. D has ἐπὶ τὸ αὐτὸ ἐν τῇ ἐκκλησίᾳ. The words τῇ ἐκκλησίᾳ are not in A, B, C, and some ancient Versions, which read καθ' ἡμέραν ἐπὶ τὸ αὐτὸ Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον, as in the next chapter, v. 1. It is not improbable that τῇ ἐκκλησίᾳ may be a gloss here. In v. 41, St. Luke says simply προσετίθεισαν ψυχὰς ὅσας τρισχίλια, but we have προσετίθεντο τῷ Κυρίῳ in v. 14. The use of ἐπὶ after προστίθαι is illustrated by Luke xii. 25, προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα. And the junction of ἐπὶ τὸ αὐτὸ with ἀνέβαινον is somewhat constrained and harsh.

Perhaps therefore with *Bengel*, *Lachmann*, and *Alford* we ought to read προσετίθει τοὺς σωζομένους ἐπὶ τὸ αὐτὸ, and to commence the next chapter, Πέτρος δὲ καὶ Ἰωάννης. The words ἐπὶ τὸ αὐτὸ are very significant, as expressing the Unity of Faith in which all were knit together; see i. 15.

Other Editors (*Tischendorf*, *Bloomsf.*, *Meyer*) retain the words τῇ ἐκκλησίᾳ, with *Elz.*

In such a case as this it seems best to allow the words to remain undisturbed, and to leave the question to the judgment of the learned reader.

If the words τῇ Ἐκκλησίᾳ are genuine, then this is the first place where the term *Ecclesia*, or Church, occurs, in this the divinely inspired History of the Church, where the word *Ecclesia* is repeated about twenty times.

The Holy Ghost does not specify any time of the imposition of the name "Church" on the congregation of Christians; but He introduces the word at once with the definite article (see v. 11). He displays the Church as already in being, and known as the divinely instituted Society which Christ had redeemed and purchased by His own blood. See xx. 28.

On the word Ἐκκλησίᾳ, see Matt. xvi. 18, and cp. below, v. 11, the next place in the Acts where Ἐκκλησίᾳ occurs.

CH. III. 1. ἐπὶ τὸ αὐτὸ] See on ii. 47.

— Πέτρος καὶ Ἰωάννης] *Peter and John were going up*. *S. Chrys.* remarks on the constant union of Peter and John in the later portions of the Gospel, and the earlier ones of the Acts. See John xviii. 16; xx. 3; xxi. 2—21. Acts iii. 3, 4. 11; iv. 19; viii. 14, and an excellent note by *Mr. Humphry* here, and on v. 6.

From the circumstance, that *St. John* is so often mentioned in combination with *St. Peter*, up to the time when Peter and John are sent to Samaria to confirm the baptized converts (viii. 14), and that *St. John* is never afterwards mentioned in the Acts of the Apostles; though *St. Peter* is mentioned nearly forty times after that occasion; it may perhaps be reasonably inferred, that *St. John* departed from Judæa, perhaps into Asia, not long after that time. *St. John* is mentioned as present at Jerusalem on the occasion of *St. Paul's* visit, Gal. ii. 9. Cp. Acts. xv. 2.

The connexion between *St. John's Epistles* and *St. Peter's Epistles* has been noticed in the Editor's Lectures on the Canon of Scripture (Lect. xi. 288), and below, in the Introduction to *St. John's Second Epistle*.

The Fathers regard *St. Peter* as a representative of the *practical life*, and *St. John* of the *contemplative*. The junction of both under the influence of the Holy Ghost is necessary for the building up of the Church. Both must be united; both must seek for grace from above; both must go up together to the Temple to pray.

Concerning *St. John's* personal history, see above, Intro-

² Καὶ τὶς ἀνὴρ, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὡραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. ³ Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερόν ἡρώτα ἐλεημοσύνην λαβεῖν. ⁴ Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπε, Βλέψον εἰς ἡμᾶς. ⁵ Ὁ δὲ ἐπέειχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν. ⁶ Εἶπε δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειραι καὶ περιπάτει. ⁷ Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε. Παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά, ⁸ καὶ ἐξαλλόμενος ἔστη, καὶ περιεπάτει καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν. ⁹ Καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν· ¹⁰ ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὡραίᾳ πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

¹¹ Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομώνος ἑκθαμβοί.

¹² Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιοηκόσι τοῦ περιπατεῖν αὐτόν; ¹³ Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε,

f ch. 5. 12.
John 10. 23.

g 2 Cor. 3. 5.
h ch. 5. 30, 31.
i Matt. 23. 32.
j John 17. 1.
k Eph. 1. 20—22.
l Phil. 2. 9—11.
m Heb. 2. 9.

duction to his Gospel, and the Article in *Tillemont, Lardner, Winer, and Dr. W. Smith's Dictionary of the Bible*, 1860.

— ἀνίσταιν] were going up to the Temple, a public place, at a time of general resort.

The miracle was wrought in a spot much frequented, and at a time when it was most crowded.

— τὴν ἐνάτην] the ninth hour: when the evening sacrifice was offered. *Joseph. Ant. xiv. 4. 3*, below, x. 3, and see the Rabbinical authorities in *Westf. p. 471*. The ἔρα τρίτη, third hour, the hour of the morning sacrifice, has been already mentioned, ii. 15.

2. ἐβαστάζετο] was being carried—in order to be laid at the Gate.

— ὃν ἐτίθουν] whom they used to lay.

— θύραν—ὡραίαν] the door called Beautiful. Either at Nicanor, *Joseph. B. J. v. 5. 3*, or the Door named *Susan*, perhaps so called διὰ τὴν ὡραιότητα, as the City *Susa* was the City of Lilies (see *Kuin. and Winer, ii. 580*). Both these were on the eastern side of the Temple.

Here we have the word *θύρα*, in v. 10, πύλη. The reason seems to be, that they used to bring the man to the *θύρα*, or door, before it was opened (see xiv. 27; xvi. 26, 27; xxi. 30), and when persons were passing through it he lay at the πύλη, or gate.

4. βλέψον εἰς ἡμᾶς] look to us. "This suffices (says *Sever. in Caten.*, where the MS. has ἀρέσκει, read ἀρκεῖ) for thy instruction and health. Look to us, the Apostles of Christ. In His Name, by His power, not ours, arise, and walk."

It appears that the Apostles had the power of discerning the spirit of this man whom they healed; for he showed his thankful piety by entering the Temple, and praising God (v. 9). And he clung to Peter and John (v. 11), and continued with them in their perils (iv. 14). Cp. Acts xiv. 9, and see below, where they speak of his faith (v. 16), which may supply a comment on this passage.

Compare the healing of those who were bitten by fiery serpents in the wilderness. The brazen serpent healed them by the power of Him Who is the Saviour of all (*Wisd. xvi. 7*). But in order to be healed, they must look at it. (*Numb. xxi. 8*.)

5. ἐπέειχεν αὐτοῖς] sc. τὸν νοῦν, Luke xiv. 7.

6. ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι] silver and gold there is not to me—to me, who am a poor Galilean. A proof of his compliance with Christ's command, Matt. x. 9, μὴ κτήσασθε χρυσὸν μηδὲ ἄργυρον εἰς τὰς ζωὰς ὑμῶν.

"Legi apud auctores graves (says *A. Lapide* here), S. Thom. Aquinatem, cum ad Innocentium IV. Pontificem venisset, coram quo forte magna vis auri signati numerabatur, et Pontifex ei dixisset, Videsne, Thoma, Ecclesiam non amplius, sicut olim, cum primum inceptorat, dicere posse Argentum et aurum non habeo? modestè respondisse, Fatendum est, sancte Pater; sed

etiam Ecclesia non potest, sicut primitiva, ad claudum dicere, Surge, et ambula."

— ἐν τῷ ὀνόματι Ἰησοῦ] in the Name of Jesus: see below, on ix. 34.

7. βάσεις—σφυρά] The soles first were strengthened, then the ankles; then he leapt up.

8. ἐξαλλόμενος] springing up from the ground: ἀνασκιπῶν, *Suid.* Cp. Isa. xxxv. 6.

— περιεπάτει] he was walking.

11. αὐτοῦ] So A, B, C, E. *Εἰς. τοῦ λαθέντος χωλοῦ*, which seems to be a gloss.

— στοᾷ τ. κ. Σολομώνος] The porticus,—corridor, arcade, or cloister of Solomon—where Jesus had walked at the Feast of Dedication, John x. 23, where see note.

12. ἡμῖν τί ἀτενίζετε] why on us do ye fix your eyes? The Holy Spirit had bestowed on them the grace of humility, as well as the gift of Tongues. On the word ἀτενίζω see i. 10.—ἡμῖν is put here emphatically, On us why do ye gaze? Look not to us, but to Christ.

— πεποιοηκόσι τοῦ π.] This use of ποιεῖν, followed by τοῦ, and an infinitive, and indicating the effect designed, is derived from the LXX. See Josh. xxii. 26, ποιῆσαι τοῦ οικοδομῆσαι. Cp. 1 Kings xvi. 19. A somewhat similar use occurs below, vii. 19, ἐκάκωσε τοῦ ποιεῖν, and xxvii. 1. Cp. *Winer, § 44, p. 292*.

— ἐδόξασε] he glorified Jesus. Observe the aorists. Ye denied Him and killed Him; but God glorified Him—even by His death.

13. τὸν παῖδα αὐτοῦ Ἰησοῦν] His servant Jesus. The word παῖς is applied to Christ in Acts iii. 26; iv. 27, 30. It is observable, that it is followed by the word Ἰησοῦς, and is never used to describe the Eternal generation of the Divine Logos, but is employed to designate His generation in time as the Man Christ Jesus, and so marks the distinction of the two Natures in One Person.

It is probable that παῖς in these passages is not to be rendered child, but servant, being used by the LXX for the Hebr. עַבְדָּא servus, and in this sense applied to Christ: see Isa. xlii. 1; xlvi. 20; xlix. 3. 5, 6; lii. 13; liii. 11; liv. 17. Zech. iii. 8, where δοῦλος is used by LXX. Cp. Matt. xii. 18, and so *Theophyl.* p. 207, δοῦλον τὸν Ἰησοῦν καλεῖ διὰ τὸ ἀνθρώπινον: cp. iv. 25.

The expression παῖς Θεοῦ, as applied in this sense to Christ by His disciples, is peculiar to the Acts of the Apostles. But this is what might be expected; and is an evidence of its genuineness and truth. At the time described in these earlier Chapters of this book, the minds of the Apostles must have been deeply impressed with a sense of the condescension, humiliation, and obedience of Christ, as seen in the scenes they had lately witnessed of His Agony and Passion. And it was a doctrine, which they were most concerned in inculcating now on the minds of the

14 ^k Ὁ Ἰησοῦς δὲ τὸν Ἅγιον καὶ Δίκαιον ἠρνήσασθε, καὶ ᾔτησασθε ἄνδρα ^l φονέα ^k Matt. 27. 20. χαρισθῆναι ὑμῶν ^{15 m} τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ Θεὸς ἡγείρεν ^{Mark 15. 11.} ἐκ νεκρῶν, οὐ ἡμεῖς μάρτυρές ἐσμεν. ¹⁶ Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ ^{Luke 23. 18.} τοῦτον ὃν θεωρεῖτε καὶ οἶδατε ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' ^{John 18. 40.} αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. ^{17 n} Καὶ νῦν, ^{Luke 23. 19.} ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. ^{18 o} Ὁ ^{m ch. 2. 24.} Θεὸς ἃ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, παθεῖν τὸν Χριστὸν αὐτοῦ, ἐπλήρωσεν οὕτω. ^{19 p} Μετανοήσατε οὖν καὶ ἐπιστρέψατε, ^{p ch. 2. 38.} εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ^{q Isa. 1. 16–20.} ἀπὸ προσώπου τοῦ Κυρίου, ^{r Jer. 31. 23–25.} καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῶν Ἰη- ^{Zeph. 3. 14–20.}σοῦν Χριστόν· ^{s cu. 1. 11.} ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως ^{t Pet. 3. 22.}

The *καὶροὶ ἀναφύξεως* is the season when Christ will re-appear. Cp. Luke xxi. 28, "Look up, for your redemption draweth nigh." But the *χρόνοι ἀποκαταστάσεως*, or times of restitution, in

καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. ⁷ Καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο, ⁸ Ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ^c Matt. 21. 23. ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; ⁹ Τότε Πέτρος ^d πλησθεὶς Πνεύματος ἁγίου ^d ch. 7. 55. εἶπε πρὸς αὐτούς, Ἀρχοντες τοῦ λαοῦ, καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, ⁹ εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, ¹⁰ ^e γνωστὸν ἔστω πᾶσιν ὑμῖν, καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν ^e ch. 2. 24. τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἡγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. ¹¹ ^f Οὗτός ^f Ps. 118. 22. ἔστω ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. ¹² Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία. ^g οὐδὲ γὰρ ^g Matt. 1. 21. ὀνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

The reason seems to be, that though Caiaphas was High Priest *de facto*, being intruded into the office by the civil power of Rome (see on Matt. xxvi. 3), yet Annas was High Priest *de jure*, and was regarded as such *ecclesiastically* (see on Luke iii. 2). Hence our Lord was taken to Annas first (John xviii. 13, where see note).

Hence also St. Luke designates Annas as the High Priest here and in his Gospel (iii. 2), at the same time that he mentions Caiaphas in both places with, and next after, Annas.

After the Crucifixion, and for many years, the Civil power of Rome seems to have done no overt act spontaneously against the Christian Church;

Pontius Pilate, though he was Procurator till A.D. 36, is never mentioned as a persecutor in the Acts.

Indeed, what Tertullian records concerning the "Acta Pilati"—almost in conscience a Christian, "conscientiā suā Christiani,"—and the consequent proposition of the Emperor Tiberius to the Roman Senate to divinize Christ (Tertullian, Apol. 21, and Apol. 5. Euseb. ii. 2), is too well grounded to be rejected (see Bp. Pearson, Opera Post. i. 342, and ii. 21); and it derives some confirmation from the remarkable fact, which appears from the silence of St. Luke, that for some years after the Ascension, Christianity had nothing to fear from the Roman power.

The persecutions of the Apostles and Christians at Jerusalem and in Palestine were set on foot, and carried on, by the spiritual power of the Jewish Hierarchy. Thus the bitterness of the Jewish Rulers against Christ and His Church is brought out more strongly by the contrast of the comparative mildness of the Heathen power of Rome. No wonder, that the agency of Rome was employed by God to destroy Jerusalem.

Annas was the Head of the Jewish Hierarchy. The nominee of Rome, Caiaphas, had, as such, a subordinate place. This seems to be the reason, why in the Evangelical narratives of the Crucifixion, which was the act of the Roman power, instigated by the Chief Priest and people,—and could not have been done without the fiat of the Roman Procurator (John xviii. 31),—Caiaphas, the Roman High Priest, holds the chief place. But, after that act, the Roman power was quiescent, and the responsibility and guilt of persecution lay with the Jewish Sanhedrim; and Annas, the spiritual Head of the Nation, is mentioned first, as here. See above on Luke iii. 2, and John xviii. 13.

It was probably on account of the position of Annas, as Spiritual Head of the Jewish Hierarchy, that five of his Sons were appointed to the High Priest's office by those who desired to conciliate the Jews, and paid some regard to the original law of hereditary succession in that office.

Yet we read such observations as the following, in one of the most celebrated modern commentaries on this passage: "Da damals nicht Hannas, sondern Kaiaphas regierender Oberpriester war, so muss hier wie Luk. iii. 2. eine irrige Angabe zugestanden werden." (Meyer, p. 87.) As if St. Luke, the friend and companion of St. Paul, the scholar of Gamaliel, and commissioner of the Sanhedrim, to say nothing of St. Luke's inspiration, did not know who the High Priest was, and is now to be set right by a modern Expositor!

—Ἰωάννην καὶ Ἀλέξανδρον] John and Alexander. John was probably the son of Annas; and Alexander was the brother of the famous Jewish Historian Philo (Josephus, Ant. xviii. 8. I. S. Jerome, Cat. Scr. art. Philo), and a man of great wealth. Josephus, B. J. v. 5. 3. Bp. Pearson.

7. ἐν τῷ μέσῳ] in the midst. The Sanhedrim sat in a semi-circle. See on vi. 12.

—ἐπυνθάνοντο] they were inquiring. St. Luke in the Acts is very fond of the imperfect tense; as if he had a picture of what he is describing, present to his eyes. See ii. 12. 44. 47; iii. 1, 2; iv. 32—36.

—ἐποιήσατε τοῦτο] ye did this; they will not say this miracle; they insinuated that it was done by some evil power, or by magic, as they had said of Christ's miracles (Luke xi. 15. John viii. 48); and so some said even in the fourth century. See Aug. de Con. Evang. i. 8 (quoted by A. Lapide).

—ὑμεῖς] ye, spoken with contempt, and therefore reserved as the last word of the sentence—ye Galileans!

8. Πέτρος πλησθεὶς Πνεύματος ἁγίου] Peter being filled with the Holy Ghost. Compare Peter a few days since in the Palace of the High Priest, thrice denying his Master from fear of prison and death, and now brought forth from prison, and confessing Christ before the same High Priest and the Sanhedrim, which had delivered Christ up to Pilate for crucifixion, and charging them with His murder; and declaring that the stone rejected by you, the builders of God's house, is become the Head of the Corner; nor is the salvation, which is promised by God, to be found in any other than Him, Who was crucified by you. How is this change to be accounted for? By inspiration—by the gift of the Holy Ghost. This is the only solution of this and of a vast number of other phenomena in Holy Scripture. Faith in the Holy Ghost, and in His Divine agency on the soul, makes those phenomena clear; without it they are unintelligible. See above on ii. 12.

In the earlier Chapters of the Acts of the Apostles we see Peter and John on one side, and Caiaphas and Annas on the other: the former the Representatives of the Christian Church, the latter of the Jewish Hierarchy. There is a remarkable contrast between these two parties. May not Caiaphas and Cephas perhaps be from the same root קֶפֶס? At first Cephas had quailed before Caiaphas, but now that the Holy Ghost is given, Caiaphas cannot resist Cephas (v. 14); the one falls, the other rises. The reason is, because Caiaphas rejects the Corner Stone, and is bruised to pieces by it. (Matt. xxvi. 64. Luke xx. 18.) But Cephas is a lively stone, and is built upon it. (Matt. xvi. 18. 1 Pet. ii. 4.)

Annas and Jo-hannes are from the same root חַן (gratious, fuit), but John is strong in the Grace of God, and conquers thereby.

9. εὐεργεσίᾳ ἀνθρώπου] good deed done to the man; ἀνθρώπου is the genitive of the object. See on Matt. x. 1, ἐξουσίαν πνευματίων. Luke vi. 12, προσευχῇ τ. Θεοῦ.

10. Ἰησοῦ Χ. τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε] Jesus Christ the Nazarene, whom ye crucified. Think not that we desire to conceal His country, Nazareth, or His death, on the Cross. Ye crucified Him, but He was raised by God, and He now works miracles from heaven. (Chrys.) He quotes the title on the Cross.

11. ὑμῶν τῶν οἰκοδομούντων] of you the builders (τῶν οἰκοδόμων. A, B, E), the appointed Teachers of Israel. Cp. Matt. xxiii. 2, and John iii. 10, σὺ εἶ ὁ διδάσκαλος Ἰσραὴλ.

—εἰς κεφαλὴν γωνίας] to the head of the corner. Cp. St. Peter's declaration in his Epistle (1 Pet. ii. 6—8).

12. ἡ σωτηρία—τὸ δεδομένον] Observe the articles ἡ and τὸ, which find a proper place in a speech to the Rulers of the Jews, who confessed that man's salvation had been provided for by God, and that in His Name men might be saved. St. Peter teaches them that the means of that salvation are to be found in Christ, and in His Name alone, which is therefore declared to be Divine.

¹³ Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρῆρσιν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ^h ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν. ¹⁴ τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα, τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. ¹⁵ Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλον πρὸς ἀλλήλους ¹⁶ λέγοντες, ^j Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι. ¹⁷ ἀλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. ¹⁸ Καὶ καλέσαντες αὐτοὺς παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. ¹⁹ ^k Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτούς, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ κρίνατε. ²⁰ οὐ δυνάμεθα γὰρ ἡμεῖς ἅ εἶδομεν καὶ ἠκούσαμεν μὴ λαλεῖν. ²¹ Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς, ^m διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. ²² Ἐτῶν γὰρ ἦν πλείονων τεσσαράκοντα ὁ ἄνθρωπος, ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως. ²³ ⁿ Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. ²⁴ Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον, Δέσποτα, ὃ σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς. ²⁵ ^p ὁ διὰ στόματος Δαυὶδ παιδὸς σου εἰπών, Ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; ²⁶ παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. ²⁷ ^q Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν

13. καταλαβόμενοι] does not seem to mean, "having perceived by their speech," but *having ascertained* from inquiry, or previous knowledge. See xxv. 25.

— ἰδιῶται] ἰδιώτης, properly a *private* person, as opposed to a public magistrate, or minister or professor of art or science; hence *illiterate*. Cp. 2 Cor. xi. 6. 1 Cor. xiv. 16. 23, 24. See Bentley's excellent remarks on the passage in Victor's Chronicon, "Sancta Evangelia, tanquam ab idiotis Evangelistis composita, reprehenduntur et emendantur." Disc. on Free-thinking, pp. 112—120, 8th ed. 1743.

Here is a proof of Inspiration. The Apostles and Evangelists were ἀγράμματοι καὶ ἰδιῶται. They themselves confess it. And yet, who ever spoke, or has written as they did?

— ἐπεγίνωσκον] they were recognizing, one after the other.

14. τὸν δὲ] τὸν τε, A, B, E.

17. ἀπειλῇ ἀπειλησώμεθα] Let us threaten with threatening; let us forbid them with menaces,—a *Hebraism*. See Isa. vi. 9. Exod. v. 12, and John iii. 29. Acts v. 28; xxiii. 14. 2 Pet. iii. 3. Vorst. de Hebr. pp. 624, 625. The Hebraisms show that St. Luke has been studious to preserve the very words of the speakers. Cp. on Luke xxii. 15.

12, 20.] On this text, as defining the limits of Obedience to human Authority, see Bp. Sanderson, iii. p. 287; iv. pp. 80. 98. (De Conscient. Prælect. iv. and v.) Cp. below, v. 29.

21. προσαπειλησάμενοι] having added threats to their former prohibition.

23. ἀρχιερεῖς] chief Priests. Under this name seem to be comprised,—

(1) All who had held the office of High Priest.

(2) Also the *Sagans* or Deputies, the Treasurers and Chief Wardens of the Temple. Lightfoot, i. pp. 911—918. Seiden, de Synedr. iii. 8.

(3) The Heads of the Twenty-four courses of Priests, and all who were chosen into the Sanhedrim. Lightfoot, i. p. 439; ii. p. 109. And see on Matt. ii. 4.

24. ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τ. Θεόν] with one accord they lifted up their voice to God. The circumstances here mentioned confirm the opinion that the primitive Church at Jerusalem had a common place of resort for united prayer. As soon as Peter and John are released, they come to their own people (πρὸς τοὺς ἰδίους), and immediately all join in prayer, and the place is shaken

where they were assembled, and they are all filled with the Holy Ghost. See above, ii. 2.

The refuge of the Church in the time of Persecution is Common Prayer. Cp. xii. 5.

One of the many incidents recorded in the Acts of the Apostles, by which the Holy Ghost teaches the Church her duty in all emergencies that may arise. This Book may, therefore, be called the Chart and Compass of the Church, in her voyage over the sea of this world to the haven of Eternity. See Introduction, pp. 12—20.

— Δέσποτα] The Hebrew *Adonai*, Lord and Master of the Universe. The God of the physical world is here invoked by the Church as one with the God of Grace; a refutation of the false notion which afterwards grew into a Heresy, in the hands of Marcion and the Manicheans, who separated the One from the Other, and made an opposition between them. Cp. S. Polycarp's Prayer at his Martyrdom, p. 620, ed. Jacobson, and Clem. Rom. i. § 33, pp. 119, 120.

25. ὁ—εἰπών] A, B, E read ὁ τοῦ πατρὸς ἡμῶν διὰ Πνεύματος ἁγίου στόματος Δαβὶδ παιδὸς σου εἰπών. D has ὁ διὰ Πνεύματος ἁγίου διὰ τοῦ στόματος λαλήσας Δαβὶδ παιδὸς σου, and Iren. "qui per Spiritum Sanctum ore David patris nostri pueri tui dixisti,"—which may suggest what appears to be the true reading, ὁ διὰ Πνεύματος ἁγίου διὰ στόματος Δαβὶδ, τοῦ πατρὸς ἡμῶν, παιδὸς σου εἰπών.

25, 26. Ἵνα τί—αὐτοῦ] verbatim from the LXX. Ps. ii. 1, 2. ἔθνη (the Gentiles), and λαοὶ (the Tribes of the Jews collected at the Passover and the Crucifixion), have no article here: they have none in the Hebrew.

25. ἐφρύαξαν] properly said of horses, and their *fremitus* or snorting. (Ammon., Suidas, Welst., Valck.) The Gentile world was typified by the untamed colt ridden by Christ. Matt. xxi. 2.

The word φρυάσσει is used by the LXX for the Hebrew שָׁרַר, *strepuit cum furore, tumultuatus est*, and φρύαγμα is used for יָקָר, *superbia, elatio*.—φρυάσσεια = γαυριῶ. (Hezych.) It expresses, therefore, rage and pride.

27. ἐν τῇ ἀληθείᾳ] in very deed. See x. 34. Luke iv. 25.

— ἐν τῇ πόλει ταύτῃ] in this city. Omitted by Elz., but found in A, B, D, E. It adds force to the affirmation. In this Thine own favoured City, Jerusalem, they have conspired against Thee and have killed Thy Beloved One.

ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, ²⁸ ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προ-
ώρισε γενέσθαι. ²⁹ Καὶ τὰ νῦν, Κύριε, ἐπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, ³⁰ ἐν τῷ τῇν χεὶρά σου ἐκτείνειν σε εἰς ἴασι, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.

³¹ Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι· καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου Πνεύματος, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.

³² Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τὶ τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἄλλ' ἦν αὐτοῖς ἅπαντα κοινά.

³³ Καὶ μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστά-
σεως τοῦ Κυρίου Ἰησοῦ· χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. ³⁴ οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων, ³⁵ καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδото δὲ ἑκάστῳ καθότι ἂν τις χρεῖαν εἶχεν.

— *παῖδα*] *servant*. See note on iii. 13. At the same time (see Matt. xii. 18), there seems to be a happy accommodation in the word *παῖς* to a secondary sense, that of *Son*; especially in this passage, with reference to Ps. ii. 7. 12, "Thou art My Son; —Kiss the Son."

²⁸ *ποιῆσαι ὅσα—γενέσθαι*] *to do whatsoever things Thy hand and Thy counsel predestined to take place*; *γενέσθαι*, not *ποιῆσθαι*. God decreed the salvation of the World by Christ, but He did not command or approve the *means* by which that consummation was brought about. But He showed His infinite power and wisdom by eliciting the greatest good from the worst evil, and by making Satan himself, the Arch-Enemy of God and men, to be an instrument in advancing God's glory, and the Salvation of Mankind. Cp. *S. Leo* (Serm. xvi. de Passione Christi, p. 142), who says—Did the sin of those who killed Christ arise from the counsel of God? No—we must not so deem of divine Justice. Very different and altogether contrary was that which was foreknown in the malice of the Jews, and that which was fore-ordained in the Passion of Christ. "Impias furentium manus non immisit in se Dominus, sed admisit: nec præsciendo quid faciendum esset, coëgit ut fieret; nec egit ut hæc vellent, sed cessit ut possent; et sic usus est occæcate plebis insaniâ, quomodo et perfidiâ traditoris, quem ab immanitate concepti sceleris beneficiis est revocare dignatus," &c. Besides (as *S. Leo* observes), "Nec ipsis interfectoriis suis misericordiam denegavit; sed impiorum malum in bonum credentium commutavit."

Cp. *Bp. Sanderson's* Lectures on Conscience, Lect. ii. 7, "Deus utilis alieno malo in bonum, sed nunquam facit malum, ut inde proveniat bonum; et omnino cavendum est, ne ejusmodi locutiones intelligantur, ac si Deus malum aliquod antecedenter vellet, approbaret, aut eligeret, velut medium ex sui naturâ conveniens ad alicujus boni finis consecutionem."

See also note above on ii. 23.

In all discussions on this and other similar texts we must not lose sight of certain great principles.

1. That God is the One Great First Cause.

2. That He wills that all should act according to the Law which He has given them.

3. That it is *His Will* that *Man's* will should be free.

As *Aquinas* says, 1st qu. 83, Art. 1 ad 3. "Non hoc est de necessitate libertatis, quod sit prima causa sui ad quod liberum est; sicut nec ad hoc, quod aliquid sit causa alterius, requiritur, quod sit prima causa ejus. Deus igitur est prima causa movens et naturales causas et voluntarias; et sicut naturalibus causis movendo, eis non aufert quin actus earum sint naturales, ita movendo causas voluntarias, non aufert quin actiones earum sint voluntarie. Sed potius hoc in eis facit; operatur enim in unoquoque secundum ejus proprietatem." See further on *Predestination* and *Free-will*, below, the Introduction to the Epistle to the Romans, pp. 194—198.

²⁹ *ἐπίδε*] Some Editors have received *ἐπίδε* here from A, D, E, and so *Winer*, p. 43. Cp. Phil. ii. 23.

³⁰ *ἴασι*—*Ἰησοῦ*] Seemingly a *paronomasia*. The Greek and Latin Fathers gladly availed themselves of the resemblance in sound between *Ἰησοῦς* and *ἰασις* (e. g. *Cyril*, Catech. x. Cp. Vol. I.—PART II.

Bp. Pearson on the Creed, Art. ii. p. 130), as they did of that between *πάσχα* and *πάσχω*. See Matt. xxvi. 2. And indeed these allusions do not seem to be despised by Holy Scripture itself. Cp. Luke xxii. 15, and on the *paronomasias* in other parts of the N. T., see 2 Thess. iii. 11.

Below, in chap. ix. 34, we have the expression, *ἀντά, ἰάται* σε Ἰησοῦς, perhaps the very words uttered by St. Peter, who may have had a special satisfaction in combining them together, as having felt the healing comfort of his Saviour's love after his own fall. Again, in x. 38 we read, Ἰησοῦς δὲ διήλθεν ἰάμενος πάντας. The writer of the Acts, 'the beloved Physician' (Col. iv. 14), may also have felt peculiar pleasure in connecting the name of Jesus with his own healing art, and in fixing on the memories of his Greek readers, by a happy play of words, the gracious assurance that Jesus is the true *Physician* both of body and soul.

³¹ τοῦ ἁγ. Πν.] So A, B, D.—*Elz.* Πνεύματος ἁγίου.

³²] See *Bp. Sanderson's* Sermon on Romans xv. 6, vol. i. p. 197, for an application of this text to the doctrine of Christian Unity.

— *ἅπαντα κοινά*] *all things common*. See on ii. 44. They regarded themselves as one family, with one heart and one soul, with common needs and common joys and common sufferings. This is the perfection of that Unity in His Church, for which Christ prayed (John xvii. 21), and it showed as in a pattern, what all should aim to realize in *spirit*; though in this world it be not possible to exemplify it in the letter, as the history of the primitive Church itself shows; for even John the Apostle of Love had a house to offer to the Blessed Mary, and the Apostolic Epistles abound with precepts of almsgiving. And this unity of the primitive Church at Jerusalem is like a vision and foretaste of that perfect Love which will be the Life of the Church glorified in the heavenly Sion.

³³ ἀπεδίδουν] *were rendering* (Matt. xxii. 21) their appointed testimony.

— *χάρις*] *grace*—from God.

³⁴ κτήτορες χωρίων ἢ οἰκιῶν] *possessors of lands or houses*. They gave the *price* of their *lands and houses*—not the lands and houses themselves. Perhaps there was a reason for this—partly in the commission of Christ to the Apostles to go forth "into all the world," and partly in the knowledge derived from the prophecies of Christ, that wars and public commotions were about to arise in *Judea*; and from a feeling that it was their duty to wean their affections from the things of the earthly Canaan, and to fix them on those of their heavenly inheritance. The zeal of the primitive Church is happily described by *Arator*, v. 389:

— turba perennem
Portatura crucem, Dominumque secuta fidelem,
Sprevit agros, habitura polos; hæc nempe facultas
Fortior est de parte magis conquerere totum,
Et quæstum per damna sequi."

³⁵ π. τ. πόδας τῶν ἀποστόλων] *at the feet of the Apostles*. Cp. v. 2. Among the Jews, *sitting* was the attitude of teaching; and the Apostles are thus represented as sitting in the chair of

³⁶ Ἰωσήφ δὲ ὁ ἐπικληθεὶς Βαρνάβας ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶ μεθερμηνεύμενον Τῖδος παρακλήσεως, Λευΐτης, Κύπριος τῷ γένει, ³⁷ ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

V. ¹ Ἄνῃρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα, ² καὶ ἐνοσφίστατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.

³ Ἐἶπε δὲ Πέτρος, Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ ἐνοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; ⁴ Οὐχὶ μένον σοὶ ἔμενε; καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; Τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.

⁵ Ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξε. ^d Καὶ ἐγένετο

teaching, as the instructors of the Church. Cp. xxii. 3, παρὰ τ. πόδας Γαμαλιήλ. Matt. xxiii. 2, ἐπὶ τῆς Μωσέως καθέδρας, κ.τ.λ., and Luke ii. 46.

In giving to the Apostles they gave to Christ; thus fulfilling the prophecy of Psalm cx. 3. (*Mede*). A striking contrast to the case of Judas in Matt. xxvii. 3—10!

³⁶. Ἰωσήφ] So A, B, D, E.—*Ἰωσῆς, Els.*

—Βαρνάβας—*υἱὸς παρακλήσεως* Barnabas. The sense in which παρακλησις is here used is explained below, xi. 23, Βαρνάβας—*παρεκάλει πάντας τ. π. τ. κ. προσμένειν τῷ Κυρίῳ*. He was the Son of Exhortation (on this Hebrew use of υἱός, see on Matt. ix. 15), and therefore his name is derived from *בְּרַנְבָּא* *br̄nabā* *filiius prophetiae*. Cp. xiii. 1.

It is also added there, where Barnabas is called a Prophet, that this name which is here rendered υἱὸς παρακλήσεως was given him by the Apostles, probably at his baptism, soon after the descent of the Holy Ghost, when he was received into the Church of Christ. Perhaps also the word παρακλησις was adopted to mark his mission from the *Paraclete*; for it is said that he was a good man full of the Holy Ghost (xi. 24).

This may suggest the question, whether *new names*, ὀνόματα καινὰ (cp. Rev. ii. 17; iii. 12), were not commonly given at Baptism to those who were received into the Church; and whether the word ὀνομάτων may not therefore be used (Acts i. 15) with special significance for members of the Church,—“Christian or baptismal Names.”

Bp. Pearson here says, At what time Joseph surnamed Barnabas became a Christian, we are not informed by Holy Scripture. The ancients say that he was one of the Seventy Disciples. So *Clemens Alexand.* Strom. ii. 20. *Euseb.* i. 12; ii. 1. The *Epistle* extant under the name of Barnabas, is often quoted by ancient writers, e. g. *Clemens Alexandrinus*, *Origen*, the *Apostolic Constitutions*.

“*S. Hieron.* in Catalogo: ‘Barnabas Cyprius, qui et Joseph Levites, cum Paulo gentium Apostolus constitutus, unam ad edificandem Ecclesiam pertinentem epistolam composuit, quæ inter Apocryphas Scripturas legitur,’ and in cap. xliii. *Ezekiel*: ‘Vitalium autem qui pro nobis immolatus est, et multa Scripturarum loca, et præcipuè Barnabæ Epistola, quæ habetur inter Scripturas Apocryphas, nominat.’ ‘Nemo certe fuit qui hanc epistolam Barnabæ non tribuerit, neque in eâ quidquam apparet quod eam ætatem non ferat.’ *Bp. Pearson* here and in *Vind. Ignat.* pp. 128, 186, 195, 585; *Tillemont*, *Mémoires*, i. p. 174 and p. 298; and *Hefele*, *Patr. Apost.* p. 1.

^{36, 37}. Λευΐτης—*ὑπάρχοντος αὐτῷ ἀγροῦ*] a Levite, having land. Cp. Numb. xviii. 20 with Numb. xxxv. 1—8. *Jerem.* xxxii. 7. The case of Barnabas is mentioned here separately as a peculiar one: he was a Levite, and so connected with the Jewish Hierarchy, and entitled to receive tithes. The offerings therefore that he made, in contributing to the needs of his fellow-Christians, were more than ordinary, and gained for him justly the title which he bore. Besides, his deference to the Apostolic office was an intimation that the ministry of the Levitical Priesthood was now “ready to vanish away” (Heb. viii. 13), and that the Apostles and their successors in the Christian Church were henceforth to be regarded as the true Priests of the Israel of God. His submission was blessed by God, when he himself became an Apostle (xiii. 2). And thus the Levitical priesthood passed by a spiritual transition into the Christian Church.

See further on this subject with special reference to Barnabas the note on 1 Cor. ix. 6.

CH. V. 1. Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ] *Ananias by name, with Sapphira his wife.* As Adam with Eve his wife

at the beginning.—“The woman is not without the man, nor the man without the woman” (1 Cor. xi. 11) in punishment for sin, or in blessing for obedience.

On the Ionic form Σαπφείρῃ see *Winer*, p. 59. Cp. *σπειρῆς* from *σπείρω*, Acts x. 1; xxi. 31; xxvii. 1.

². ἐνοσφίστατο] Something more than ‘kept back part of,’—it signifies *embezzled, purloined* (see Tit. ii. 10), *εἰλεψεν* (*Gloss. Albert.*), robbed another of what was his property; and here the Person defrauded is God. The offerings made were made to God, and He Who was despoiled was God. See v. 3.

It is observable, the same word had been used by the LXX to describe the sin of Achan, Josh. vii. 1, ἐνοσφίστατο ἀπὸ τοῦ ἀναθέματος; which was a sin of sacrilege.

Similarly, the sin of which Ananias was guilty, was sacrilege, and so *Augustine* considers it: “*Detrahit de pecuniâ quam voverat Deo*” (*Serm.* 148), and *Ammonius* (in *Caten.* p. 85) calls it *λεπτοσυλία*, and so *Chrys.* here (*Hom.* xii.), and *S. Jerome* (*Ep.* 8), and *Æcumen.* here, and others. And *Hooker* regards it as *Sacrilege*, VII. xxiv. 17, and cp. *Mede*’s learned and instructive Essay on this narrative (*Works*, Book i. Dis. xxvii. p. 115), and *Lord Clarendon* “On Sacrilege” (*Tracts*, pp. 211—217, in *Christian Institutes*, iii. p. 405).

The substance of the comments above cited may be commended, in connexion with the awful history recorded in this chapter, to the consideration of those persons, who have been, or may be, tempted to be guilty of a like sin by robbing God in “*tithes and offerings*” (*Mal.* iii. 8), or in the matter of *Church Rates*. See on Matt. xvii. 27.

³. εἶπε δὲ Πέτρος. Ἀνανία—*χωρῶν*] But Peter said, Ananias, why did Satan fill thine heart.—Thus Peter showed that he was enabled by the Holy Ghost to discern the spirits of men. See above, iii. 4.

—ψεύσασθαί σε τὸ Πνεῦμα] to defraud the Holy Ghost: ψεύσασθαί “cum accusativo (*Deut.* xxxiii. 29. Ps. lxxvi. 3. Job vi. 10; viii. 18) aliquantò plus notat quàm cum dativo” (*Bengel*). Why hast thou permitted Satan to enter thy heart, and to tempt thee to endeavour to defraud the Holy Ghost, Who is in us the Apostles, and to Whom thou liest in lying to us; and to purloin a part of the purchase-money of the possession dedicated by thee to God?

⁴. οὐχὶ μένον] while it remained, did it not remain to thee? and not to us. “We did not covet thy money. ‘Si nolles vendere, quis to cogeret? Si velles offerre dimidium, quis exigeret totum?’” *S. Aug.* *Serm.* 148.

—τί ὅτι] What is the reason that? Cp. v. 9, and Luke ii. 49.

—οὐκ ἐψεύσω ἀνθρώποις] thou didst not lie to us men, but to God, Whom thou didst endeavour to defraud; thou didst not lie to us, but to the Holy Ghost in us; *Θεὸς οὖν τὸ Πνεῦμα*, *Caten.* p. 85. Cp. *Greg. Nyss.* *Orat.* de Filio et Spiritu Sancto. *Jerom.* in Isa. lxi. *Ambrose*, de Spir. Sancto, iii. c. 10, cited by *Lorinus* and *A. Lapid.* here, and *Athanas.* (de Incarn. p. 704). *Greg. Naz.* (p. 576), and *Bp. Pearson* on the Creed (*Art.* viii. p. 480), who says, “As certainly as the Apostles were men, so certainly was the Holy Ghost, in the esteem of St. Peter, God.” Observe the *aorist* here, which makes this remark more cogent. In saying what thou didst say, οὐκ ἐψεύσω, thou didst not lie to men, but to God.

⁵. πεσὼν ἐξέψυξε] he fell down and gave up the ghost. It is not said, that St. Peter pronounced any sentence or imprecation upon Ananias, but that “he fell down and died.” Almighty God was pleased to execute judgment without any human intervention. As *Aug.* says, “*Spiritus Sanctus mendacem sic punivit.*” God thus punished robbery of Himself—*sacrilege*. See *Anonym.* in *Caten.* p. 86, and *S. Jerome*’s reply, *Ep.* 97, to the objections of Por-

φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. ⁶ Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν.

⁷ Ἐγένετο δὲ ὡς ὥραν τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσῆλθεν. ⁸ Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος, Εἰπέ μοι, εἰ τοσοῦτου τὸ χωρίον ἀπέδοσθε; ἡ δὲ εἶπε, Ναὶ τοσοῦτου. ⁹ Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, Τί ὅτι ^{e ver. 2. Ea. 50. 18.} συνεφωνήθη ὑμῶν πειράσαι τὸ Πνεῦμα Κυρίου; ἰδοὺ, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε. ¹⁰ Ἐπεσε δὲ παρὰ χρήμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέφυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκρὰν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.

¹¹ Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. ^{1 ch. 2. 43. & 19. 17.}

¹² Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶνος· ¹³ τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· ¹⁴ μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ ^{h ch. 2. 41.}

phyry, who abused this Scripture as an occasion for charging the Apostle with cruelty. Porphyry's allegation, as *Theophyl.* observes, is an accusation against the Holy Ghost.

S. Jerome's words are, Ep. 97, p. 792, "Apostolus Petrus nequamquam imprecatur iis mortem, ut stultus Porphyrius calumniatur; sed Dei iudicium prophetico spiritu annunciat, ut poena duorum hominum sit doctrina multorum."

So *S. Augustine* (contra Parmenianum, lib. iii. c. 1). *Cp. Cassian. et Isidor. Pelusiota, and Origen* (Comment. in Matthæum, tom. xv. § 15), οὐ Πέτρον γε νομιστόν ἀρηκεῖναι τὸν Ἀνατίαν, ἀλλ' ἐκεῖνος οὐκ ἤνεγκε τὸν ἐλεγχον, καθικομένων τῶν λόγων Πέτρον τῆς ψυχῆς αὐτοῦ, βασιανόμενος τοσοῦτον ὥστε καὶ ἐκψύζει.

It is to be regretted, that some Romish Divines, in their desire to claim the *temporal sword* for St. Peter, and for the Roman See, have given credit and currency to the objection of *Porphyry*. See note on Luke ix. 54, and cp. below, xiii. 11, the case of Elymas.

A Lapid here is an honourable exception: "Fuit mors Ananias plaga à Deo inflictæ. Vox Petri fuit tantum occasio et causa instrumentalis occisionis, eaque non physica sed moralis."

Almighty God also showed by this signal visitation that the Holy Spirit was indeed in St. Peter and the Apostles, and had enabled them to read the heart of Ananias, and to reveal his secret deeds; and so He established their authority in the eyes of the Church.

If the artifice of Ananias and Sapphira had been successful, and had become known, then it would have been imagined that the Apostles had been guilty of falsehood and hypocrisy in claiming divine inspiration for themselves; and that our Lord's promise to them had failed (John xvi. 13).

It is observable, that at the *first* promulgation of God's laws, any breach of them has been generally punished in a signal and awful manner, for the sake of *example* and *prevention of sin*, and of *punishment* for sin. So it was now in the case of Ananias, on the first effusion of the Holy Spirit, and at the first preaching of the Gospel, "non crudelitate sententiæ, sed correctionis exemplo," says *S. Jerome*, Ep. 97. So it was in the case of Uzzah touching the ark when about to be placed on Mount Sion. (2 Sam. vi. 6—12.) So it was in the case of the man who gathered sticks on the Sabbath Day, at the first publication of the Decalogue. (Numb. xv. 32—36.) So, above all, it had been at the beginning, in the case of Adam and Eve.

Almighty God speaks audibly in His judgments upon sin once for all. He intervenes visibly in mercy, in order to prevent other transgressions, and so to save men's souls from sin and death. And having once spoken He holds His peace. He leaves these awful judgments—more awful because single—to be tests of men's faith, attention, and obedience; and for the most part He reserves subsequent transgressions for the Universal Judgment of the Great Day; of which these primary judgments have been a rehearsal, an earnest, and a warning. (See *Chrys.* here and *Cassian.*) Especially let the awful denunciations of Holy Scripture on the future punishment of *liars* be remembered here. Rev. xxi. 8. 27.

Whether Ananias and Sapphira repented in the hour of death, and whether they incurred death *eternal* as well as *temporal* by their sin (see *Aug.* l. c.), it would be presumptuous to inquire. The mysteries of Divine Judgment are inscrutable.

Here is an exercise of humility. This we know, that there will be *degrees* of punishment and happiness in another world, and that "every one will be equitably dealt with." "Shall not the Judge of all the earth do right?" (Gen. xviii. 25.)

^{6.} οἱ νεώτεροι] the young men, called οἱ νεανίσκοι in v. 10, perhaps having an office in the Church. *Cp. Blunt*, p. 47. The word νεανίσκοι = νεανίσκοι, is used for the military attendants of Abraham, Gen. xiv. 24.

— ἔθαψαν] they buried. *Cp. v. 10*, where it is said that Sapphira was buried by the side of her husband.

Why is it mentioned that Ananias and Sapphira were buried?

(1) To show that they were really *dead*, and to anticipate an objection which scepticism might suggest, that they only fell down in a swoon.

(2) To show that there was no feeling of personal vindictiveness on the part of the Apostles or the Church. A persecuting spirit in later times has mangled the dead bodies of those whom it has charged with heresy. It has even exhumed their bones (e. g. Wickliffe's) sleeping in the grave, and scattered them to the winds. But Primitive Christianity warred not with the dead; it wound up the bodies even of Ananias and Sapphira in a funeral sheet, and committed them to a decent grave.

(3) To teach the Christian duty of burying the dead; see below, viii. 2.

Among the Jews, burial took place speedily after death, not only by reason of the heat of the climate, but on account of the legal defilement from contact with the dead. Numb. xix. 11.

^{9.} οἱ πόδες] the feet: cp. Luke ix. 53, πρόσωπον κορευόμενον. The Spirit in Peter hears the sound of *their feet*. St. Peter had read the heart of Ananias: he now foretells the future concerning Sapphira. In neither case does he execute judgment; but in both cases he shows that he is inspired by the Holy Ghost, and that his authority is ratified by God. See on v. 5.

^{11.} τὴν ἐκκλησίαν] the Church. Hebr. קהל (whence Gr. καλῶν, κλητοί, English call. See on Matt. xvi. 18). Here the Church of Christ is represented as *already founded*. Cp. above on ii. 47. Our Lord had spoken of His Church prophetically, and had used a word which St. Matthew represents by Ἐκκλησία to designate it (Matt. xvi. 18; xviii. 17). But it is not till after the day of Pentecost, and the events recorded in the first four chapters of the Acts, that the word *Ecclesia*, Church, appears to have been used to designate the Christian Society then founded and constituted. Before that time we hear of *ὀνόματα* and *ἀδελφοί* (i. 15), οἱ πιστεύοντες (ii. 44; iv. 4). Cp. notes below, vi. 3; xi. 26. But henceforth the word *ἐκκλησία* is of frequent occurrence, viii. 1. 3; ix. 31. αἱ ἐκκλησίαι, xi. 22; xii. 1, &c.

^{12.} στοᾷ Σολομῶνος] Solomon's porch. See above on iii. 2. The recollection of our Lord's Discourse delivered there, may have supplied a special motive for resort thither. Cp. John x. 23.

^{13.} τῶν λοιπῶν] of the residue. Perhaps a temperate expression for the *Rulers*, contrasted with the *laos* or *people*, as in v. 26, who were more courageous in professing Christianity (see the next verse) than their superiors, who had more to lose. So it had been with regard to Christ. See John vii. 48. Cp. I Cor. i. 20; ii. 8. A change for the better takes place vi. 7.

On the sense of κολλᾶσθαι, to attach oneself and to cleave to, see Luke xv. 15. Acts ix. 20; x. 28.

ch. 19. 12.

γυναικῶν¹⁵ ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραβάττων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ τῶν αὐτῶν. ¹⁶ Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὄχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων οἵτινες ἐθεραπεύοντο ἅπαντες.

k ch. 4. 1. & 2. 6.

¹⁷ Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, ¹⁸ καὶ ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. ¹⁹ Ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἦνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπε, ²⁰ Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ²¹ Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον.

l ch. 17. 7.

& 16. 26.

m John 6. 68.

n ch. 4. 5, 6.

Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον

14. γυναικῶν] of women. St. Luke is careful to mention the extension of the privileges of the Gospel to Women. See above, i. 14, and cp. *Introduction* to St. Luke, p. 161.

15. κατὰ τὰς πλ.] along the streets. Winer, § 49, p. 356. — κραβάττων] So A, B, D, and other MSS., which seems to be preferable to κραβάτων (Elz.), for the first syllable in 'gratūm' is short. See *Catull.* x. 22.

— κἂν] at least. 2 Cor. xi. 16. — Πέτρου ἡ σκιά] Peter's shadow. From what is said in the verse following it would appear that cures actually ensued. The act itself of bringing the sick and laying them in the streets showed faith; and it might please God to bless such an act in a special manner at that time, in order to give additional authority to the doctrine preached by St. Peter and the Apostles; and to show that they were in an extraordinary degree filled with the Holy Ghost recently poured out upon them on the Day of Pentecost.

There was no cause for fear lest the people should regard the Apostles as sources of divine power, and not as channels: for Peter and the rest took care to obviate any such supposition. See iii. 13; xiv. 15. They assumed nothing to themselves, and ascribed all their efficiency to Christ. Indeed, these signs of a special outpouring of divine effluence were proofs of Christ's Ascension, and were manifestations of His glory. They showed that He had received gifts to give to men; and that He had sent what He promised. These miracles therefore were confirmatory of the faith and courage of the Apostles. They showed that though absent from them in person, Christ was present in power (cp. Matt. xviii. 20). Christ, when on earth, had shed forth divine virtue on those who touched with faith the hem of His garment (Matt. ix. 20; xiv. 36. Mark vi. 56. Luke viii. 44). And now that He is glorified in heaven, He works by the shadow of Peter, and by the handkerchiefs of Paul (Acts xix. 12). So He fulfils His own prophecy, that they who should believe in Him when glorified should do greater works than He had done on earth (John xiv. 12), and He shows that they who touch Him by faith in His Word and Sacraments, duly ministered in His Church, may receive divine virtue from Him in their immortal souls.

Besides, the incident related in these two cases is a remarkable proof of the reality of the miracles wrought by the Apostles. The works done by them must have made a great impression to have produced such a result. They were not done in a corner. The sick were carried into the broad streets (πλατείας), and they were brought from the neighbouring cities, and were healed.

18. πνευμάτων ἀκαθάρτων] of unclean spirits. Another remarkable testimony against the Sadducees, now assailing the Apostles.

(1) The Sadducees said, that there is no Resurrection. (Matt. xxii. 23.) Peter preached it, and proved his doctrine by miracles.

(2) The Sadducees said, that there was no Angel. (Acts xxiii. 8.) Peter was delivered by one (v. 19).

(3) They said, that there was no Spirit. Peter was inspired by the Holy Spirit, defeated the lie of Ananias, whose heart was filled with the Evil Spirit (v. 3), and cast out unclean spirits. So mercifully did the Holy Ghost confute error and teach the Truth.

The following summary of some recent comments on St. Luke's narrative of the liberation of the Apostles shows, that the same sceptical spirit, which animated the Sadducees in their persecu-

tion of the Apostles, is still at work in endeavouring to invalidate the truth of the narrative which the Holy Ghost has vouchsafed to the Church of their sufferings and deliverances. "Der historische Bestand der wunderbaren Art und Weise dieser Befreiung ist nicht zu ermitteln. Luk. berichtet das Factum in *sagenhafter Ausschmückung*: jeder Versuch aber, die Umstände dieses Befreiungsactes auf einen bloß natürlichen Hergang zurückzuführen (ein Blitzschlag, oder ein Erdbeben habe die Thür geöffnet, oder, wie Thiess, Eck, Eichhorn, Eckerm. u. Heinrich wollen, ein befreundeter Mensch, etwa der Gefangenwärter selbst oder ein beherzter Christ, habe den Kerker aufgethan) alterirt ganz die Tendenz und das Wesen des Textes. S. Storr Opusc. III. p. 186 f. Auffallend bleibt, dass in den nachherigen Verhandlungen, v. 27 ff. nichts über diese Befreiung und deren Thatbestand vorkommt. Daraus ergibt sich die Unvollständigkeit des Berichts, nicht aber die Ungeschichtigkeit der Thatsache selbst (Baur, Zeller), welche, wenn sie eine tendenzmässige Erfindung wäre, gewiss auch im Verhöre mit angebracht worden wäre. Auch die scheinbare Nutzlosigkeit der Befreiung (denn die Apostel werden doch wieder festgenommen) zeugt nicht gegen ihre Wirklichkeit, da sie, zur Festigung und Erhebung des Glaubensmuthes der Apostel selbst reichend, schon hierin eine genügende ethische Bestimmung hat; dahingegen die Annahme, Christus habe durch seinen Engel dem Sanhedrin seine Machtlosigkeit darthun lassen wollen (Baumg. p. 108), nur dann hinreichenden Grund hätten, wenn der weitere Bericht dahin lautete, dass die Richter hier wirklich das Eingreifen himmlischer Macht in der Art der Befreiung erkannt hätten. Lange apost. Zeitalt. II. 2, p. 68, führt die Erscheinung auf einen visionären Zustand zurück; die Apostel seien befreit worden 'im Zustande des Geniuslebens, des zweiten Bewusstseins.' Das ist eingelegt." (Meyer, p. 107.)

17. ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων] they who were the sect of the Sadducees. On this use of ἡ οὖσα, see Kühner, G. G. 429. (Meyer.) The words ἡ οὖσα αἵρεσις seem to intimate, that the Sadducean sect, as a body, rose up against the Apostles (Alf.). The Sadducees were attached to Ananias, in persecuting the Apostles, by their prejudice against the doctrine of the Resurrection. Ananias, afterwards High Priest, Son of Ananias, and brother-in-law of Caiaphas, was a Sadducee. Joseph. Antiq. xx. 8: cf. Acts iv. 1; xxiii. 6.

On the word αἵρεσις = secta (from sequor), see xv. 5; xxiv. 5; xxvi. 5; xxviii. 22. Constantine (in Euseb. x. 5) calls the Christian Church, τὴν καθολικὴν, τὴν ἀγίωτάτην αἵρεσιν.

18. δημοσίᾳ] The public prison; and therefore the evidence of the miracle of their release was more notorious. So the malice of the Evil One was overruled for the glory of Christ.

19. ἄγγελος Κυρίου] an angel of the Lord. Lest it should be said that this was an earthquake, or other natural phenomenon, St. Luke adds the words which the Angel spake.

Lest also it should be thought by themselves or others, that they either might not communicate with the officers of the Temple, or were in antagonism to them, the Angel commands them to go and preach there.

On the frequency with which Angels appear in the History of the Acts of the Apostles, see below, xii. 15.

21. ὑπὸ τὸν ὄρθρον] at daybreak—so zealous were they. — συνέδριον—γερούσιαν] Concerning the συνέδριον, or Sanhedrim, see Acts iv. 5—7; xxii. 5; xxiii. 6, and on Matt. v. 22, and Winer, R. W. B. ii. pp. 551, 552.

The γερούσια included πρεσβύτεροι (see iv. 8; xxv. 15),

ἀχθῆναι αὐτοὺς. ²² Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν ²³ λέγοντες, Ὅτι τὸ δεσμοκτήριον εὗρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἐστῶτας πρὸ τῶν θυρῶν ἀνοίξαντες δὲ ἔσω οὐδένα εὗρομεν. ²⁴ Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ^{o ch. 4. 1.} ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. ²⁵ Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς, Ὅτι ἰδοὺ οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.

²⁶ Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαὸν ἵνα μὴ λιθασθῶσιν. ²⁷ Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς ²⁸ λέγων, Οὐ ^{p ch. 4. 18.} παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.

²⁹ Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, Πειθαρχεῖν δεῖ Θεῷ ^{q ch. 4. 19.} μᾶλλον ἢ ἀνθρώποις. ³⁰ Ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς ^{r ch. 2. 24. & 3. 15.} διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου· ³¹ τούτου ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ^{s Phil. 2. 9. Heb. 2. 10. Luke 24. 47.} ὑψώσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν· ³² καὶ ἡμεῖς ἔσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ^{t John 15. 26, 27. ch. 2. 4.} ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

³³ Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. ^{u ch. 7. 54.}

³⁴ Ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τοὺς ἀποστόλους ποιήσαι, ³⁵ εἰπέ τε πρὸς αὐτούς, Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς, ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. ³⁶ Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη

who were elected from each tribe, and were associated with the seventy of the Sanhedrim. See *Selden, Rosenm., and Kuinoel*.

23. φύλακας] *Elz.* adds ἔξω, not in A, B, D, E.
— πρὸ] A, B, D have ἐν, which may be the true reading.

24. ὁ τε ἱερεὺς] A, B, D, *Vulg.* and other Versions omit these words, perhaps rightly; ὁ ἱερεὺς occurs nowhere else in N. T. for ὁ ἀρχιερεὺς, except perhaps Heb. x. 21. Cp. Heb. x. 11, where the MSS. vary between ἱερεὺς and ἀρχιερεὺς.

— ὁ στρατηγὸς τοῦ ἱεροῦ] See Luke xxii. 52. Acts iv. 1.

28. παραγγελίᾳ παρηγγείλαμεν] Cp. on iv. 17, ἀπειλῇ ἀπειλησάμεθα.

— τῷ ὀνόματι τ.—τοῦ ἀνθρώπου τ.] *This name; this man.* The priests falter and stammer, and do not venture to pronounce the Name of Christ. Peter utters it boldly v. 30.

It has been alleged (e.g. by *Zeller*, see above, v. 16) that it is incredible that, after the miracle wrought for the deliverance of the Apostles, the Sanhedrim should have continued to persecute them. And thence an exception has been taken against the veracity of St. Luke.

This objection would invalidate the History of the Old Testament as well as of the Gospel. After God's wonders wrought in Egypt, Pharaoh's heart is hardened; and even after their deliverance from Egypt, and the miracles which God worked for them in the wilderness, the Israelites rebelled against Him. See the note on Matt. xv. 33.

So it is in the Gospel. The Sanhedrim confessed, "this man doeth many miracles" (John xi. 47), and yet they who say this are conspiring to kill Him Who wrought them.

Consider also the stoning of St. Paul at Lystra (Acts xiv. 19), after the miracle he had wrought there.

The solution of the supposed difficulty is to be found in the power of Satan over the human mind,—a power sometimes exercised on the mind even of Expositors of the Scriptures,—when it resists the evidence of truth, and is abandoned by the Holy Spirit, and is left to itself.

Besides, from the dominion then exercised by Satan in the world, and showing itself in lying wonders, the evidence from miracles was not so potent as might be supposed. The miracles

of Christ and His Apostles were ascribed to the same agency as that which showed itself in Magic and Sorcery, even among the Heathen, and were confounded with their phenomena. (Cp. *Blunt, Lectures*, p. 126.) So it will be hereafter; see the prophecies of Christ and the Apostles as to the Latter Days, Matt. xxiv. 24. 2 Thess. ii. 9.

Another reason has been suggested above, on iv. 1.

But why (it has been asked by *Zeller*) were the Apostles delivered from prison, if on the next day they were to be arrested and brought before the Sanhedrim? Was not the miracle *in vain*?

No; it was a part of the evidence that God was pleased to give to the Jews, and particularly to their Rulers, of the truth of the Doctrine preached by the Apostles. It was a probationary exercise of their faith. Doubtless, though some hardened their hearts, others were persuaded. And so the work of sifting of the Nation went on, till the wheat was made ready for the barn, and the chaff for the fire.

— καὶ βούλεσθε] and ye desire to bring this man's blood upon us! The language of alarm, as *Chrys.* says, "Dost thou scourge", and yet fear? Insult, and yet tremble? Judge, and yet quake? So cowardly is sin."

They had forgotten that all the people had said (Matt. xxvii. 25), "His blood be upon us, and upon our children." (*Bede.*)

30. ξύλου] tree. Hebr. ᾱ. Cp. x. 39. Gal. iii. 13.

31. ὑψώσε τῇ δεξιᾷ] You lifted Him up on the Cross (cp. John iii. 14), God raised Him to His own Right Hand. Cp. above, ii. 33.

33. διεπρίοντο] they were being cut asunder in heart, as by a saw (πρίων, 'dissecabantur' (*Vulg.*), πικρὰς ἐχαλέπων (Gloss. Alb.).

34. Γαμαλιήλ] Gamaliel. The Master of St. Paul (Acts xxii. 3). Gamaliel the elder, the grandson of the famous Hillel.

It is observable that three persons bearing this name, Gamaliel, are mentioned in the Talmud; and all bore the name of *Rabban*, a title given only to four other doctors in Jewish history, and all were Presidents of the Council. See *Lightfoot* and *Rosenm. Biscoe*, p. 77.

These circumstances strengthen what will be said concerning *Theudas* in the following note.

¹ In *Caten.* here, p. 93, where for Σὺ βατίζεις καὶ σὺ φοβῇ read Σὺ μαστίζεις (see v. 40); the confusion arose from the similarity of β and μ in the MS.

Θευδᾶς, λέγων εἶναι τινὰ ἑαυτὸν, ᾧ προσεκλήθη ἀνδρῶν ἀριθμὸς ὡς τετρακοσίῳν ὃς ἀνῆρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν, καὶ ἐγένοντο εἰς οὐδέν. ³⁷ Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκείνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. ³⁸ * Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων ἡ βουλή αὕτη, ἣ τὸ ἔργον τοῦτο, καταλυθήσεται. ³⁹ * εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτό· μήποτε καὶ θεομάχοι εὔρεθῇτε.

w Prov. 21. 30.
Isa. 8. 10.
Matt. 15. 13.

x ch. 9. 5.
& 23. 9.

y ch. 4. 18.
z Matt. 10. 17.

a Matt. 5. 10—12.
Rom. 5. 3.
2 Cor. 12. 10.
Phil. 1. 29.
James 1. 2.
1 Pet. 4. 13—16.
b 2 Tim. 4. 2.

c ch. 9. 29.
& 11. 20.
d ch. 4. 35.

⁴⁰ * Ἐπείσθησαν δὲ αὐτῷ, καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, * δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.

⁴¹ * Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμασθῆναι. ⁴² πᾶσάν τε ἡμέραν, ^b ἐν τῷ ἱερῷ καὶ κατ' οἶκον, οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

VI. ¹ * Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς ^c τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ^d ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν.

36. Θεῦδας] *Theudas*. St. Luke has been charged with an historical error here (by *Eichhorn*, *Credner*, *De Wette*, *Meyer*, and even *Neander*), because it is related by *Josephus* (Ant. xx. 5. 1) that an insurrection was headed by Theudas, in the reign of *Claudius*, and Procuratorship of *Fadus*, more than *ten years* after this speech of Gamaliel.

On the plea of this supposed error, others (*Baur* and *Zeller*) have proceeded to deny the historical veracity of the speech of Gamaliel altogether.

The inaccuracy would be more glaring,—if inaccuracy there were,—because it is asserted by Gamaliel that the revolt of the Theudas mentioned here by him was before “*the days of the taxing*,” which took place only about ten years after the Nativity of Christ. See on Luke ii. 2.

In fact, if the allegation of inaccuracy were true, St. Luke must have committed an anachronism of more than *thirty years*.

But there is no ground at all for such a surmise. The circumstances of the two cases were very different.

The Theudas here mentioned had only about 400 followers, who προσεκλήθησαν αὐτῷ—a very gentle expression,—but the Theudas in *Josephus* πείθει τὸν πλείστον ὄχλον. They were two different persons.

The name *Theudas* was a common Hebrew one (see *Origen*, c. Cels. i. 6, and *Wetstein* here), from תָּהוּ, *confessio*. Two persons bearing that name are mentioned by *Lightfoot* here (ii. p. 657). Indeed it is probably either the same name as *Thaddeus* and *Judas* (see *Lightfoot* and cp. *Mintert* in v.); or, if it is a Greek name, it is identical with Θεόδωρος—a very common appellation. There were two Apostles at the same time bearing the name of *Judas*; and two also bearing the name of *John*; and at least *three* persons of distinction, living nearly at the same time, bearing the name of the speaker himself, *Gamaliel*. Why then should any one be led, by the Critics above mentioned, to doubt the assertion, reported by St. Luke, that, in an age when such impostors were plentiful, there was more than one named Theudas within a space of forty years? If the Pharisee *Josephus* is to be believed when he writes of one Theudas, why should the Pharisee Gamaliel not be believed when he speaks of another?

Such doubts as these, however, have their use. They show, that there are many persons, of some reputation for critical acumen, who are in love with scepticism, and doubt for doubting's sake. Their doubts are, therefore, of less value, and will have less weight with reasonable men. Thus Infidelity often overleaps itself, and confirms the Truth.

— λέγων εἶναι τινὰ ἑαυτὸν] saying that he himself was somebody, for λέγων εἶναι τις αὐτὸς μέγας. Some MSS. add μέγας (so also viii. 9). Very different was the language of *Ignatius* (ad Ephes. iii.), οὐ διατάσσομαι ὑμῖν, ὡς ἓν τις. On this use of τις = some one (aliquis), see *Winer*, p. 163, and below, note on Gal. i. 7.

— προσεκλήθη] consented to; literally, inclined to, being swayed by him. This reading is authorized—though not literally—by the best MSS., A, B, C, D, E, H, none of which have προσεκολληθῇ, the reading of *Elz.*

37. Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς] *Judas* is called here a *Galilean*, but *Josephus* (Ant. xviii. 1. 1) calls him ἑβραῖον Γαλιλαῖον. And if that had been the only passage of *Josephus* in which *Judas* was mentioned, St. Luke would, doubt-

less, have been charged with an inaccuracy here also by some sceptical expositors. But, fortunately, *Judas* is mentioned in another place by *Josephus*; and there he is called a *Galilean* (*Joseph.* Ant. xx. 5. 2. B. J. ii. 8. 1).

Similarly, if *Josephus* had written more fully on the times preceding *Judas*, doubtless he would have mentioned another Theudas. See v. 36. In the present case, Gamaliel and St. Luke are confirmed by *Josephus* (Ant. xviii. 1. 1; xx. 5. 2. B. J. ii. 9. 1), and St. Luke's words “in the days of the taxing,” are happily explained by the fact recorded by the Jewish Historian, that, in the presidency of *Quirinius*, A.D. 6, when the Taxing, which had been only an ἀπογραφῆ, or Enrolment of names, or Census, at the time of the Nativity (see on Luke ii. 2), was followed up by an ἀποτίμησις, or levying of imposts and rates in money on the persons and property registered, *Judas* of Galilee (as he is called here, and by *Josephus*, Ant. xviii. 1. 6, and xx. 5. 2), or *Gaulanites* (of *Gamala*, on s.e. of the sea of Galilee), arose in revolt, and said that “the ἀποτίμησις brought with it manifest slavery” to the people of God from a heathen power; and he excited the people to rise in defence of their freedom and religion.

The words of *Josephus* (Ant. xviii. 1. 1) are, παρὶν Κυρήνιος εἰς τὴν Ἰουδαίαν, προσθήκην τῆς Συρίας γενομένην, ἀποτίμησόμενος αὐτῶν τὰς οὐσίας . . . οἱ δὲ, καίπερ τὸ κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ ταῖς ἀπογραφαῖς ἀκράσιν, ὑποκατέβησαν . . . καὶ ἀπετίμων χρήματα. Ἰούδας δὲ, Γαυλανίτης ἀνὴρ . . . ἠπειγέτο ἐπ' ἀποστάσει, κ.τ.λ.

41. μὲν οὖν] however. A very frequent formula in the Acts of the Apostles, with which the Author sums up what he has to say on the topic in hand, and prepares his readers for a transition to something else. See viii. 4; ix. 31; xi. 19; xv. 3; xvi. 5.

— ὑπὲρ τοῦ ὀνόματος] in behalf of the NAME. So A, B, C, D, and other MSS. *Elz.* adds αὐτοῦ. A remarkable expression. Cp. v. 28, and 3 John 7. THE NAME of *JESUS* in the Acts of the Apostles is what the NAME of *JEHOVAH* is in the Old Testament. See ii. 38; iii. 6. 26; iv. 10. 13. 30. Cp. ἡ ὁδὸς, the WAY, ix. 2; xix. 9.

42. κατ' οἶκον] at home, in their private oratory. See above, on ii. 46.

— Ἰησοῦν τὸν Χριστόν] ‘*Jesus the Christ*,’ i. e. they preached Him as such.

CH. VI. 1. γογγυσμός] a murmuring. An example of evil made an occasion of good. The Church, guided by the Holy Spirit, grows by danger and difficulty. See *Introduction*, p. 11. “*Ecclesie proprium est, ut vincat, cum læditur.*” (*Hilary*, de Trin. vii.)

A prelude of Church-History. “Persecutiones primum passa est Ecclesia; deinde schismata.” (*Lorin.*)

— τῶν Ἑλληνιστῶν] of the Hellenists. Not Gentiles (*Ætumen*), but Jews of the various *dispersions* mingled with the Gentiles in Asia and Egypt (see above, on ii. 9, and below, ix. 29, and John xii. 20), and who spoke the Greek tongue, Ἑλληνιστὶ φθεγγόμενοι (*Chrys.*, who contrasts them with the βαθεῖς Ἑβραῖοι), and did not use the original Hebrew Bible, but the Septuagint Version of the Old Testament. See *Grot.* and *Valck.*, and *Glass.*, Phil. 8. p. 149, and particularly *Lightfoot's* excellent note here (ii. pp. 658—662), and *Wetstein* (p. 490), in which

² Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπον, Οὐκ ἄρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ διακονεῖν τραπέζαις. ³ Ἐπισκέψασθε οὖν, ἀδελφοὶ, ἄνδρας ἐξ ὑμῶν * μαρτυρουμένους ἐπὶ τῇ πλήρει Πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσωμεν ἐπὶ τῆς χρείας ταύτης. ⁴ ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.

⁵ Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα ^b πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ ¹ Φίλιππον, καὶ Πρόχορον, καὶ

numerous examples are adduced of rivalries and jealousies on the part of the *Hebreues*, disparaging the Hellenistic language, literature, and population. (Cp. John vii. 35, also *Biscoe*, pp. 85—91.)

On the other hand, some of the most learned Hellenistic Jews (e.g. Philo) did not know Hebrew. Cp. *Housson*, i. pp. 47. 83.

— τοὺς Ἑβραίους] *the Hebrews*. Jews, specially of Palestine, who spoke the Syro-Chaldaic tongue, and read the Scriptures in Hebrew, or in Chaldaic paraphrases, and who claimed to themselves special privileges on account of their Hebrew extraction. Cp. 2 Cor. xi. 22, Ἑβραῖοι εἰσὶ καὶ γὰρ. Phil. iii. 5, Ἑβραῖος ἐξ Ἑβραίων.

— παρεθεωροῦντο αἱ χήραι αὐτῶν] *their Widows were being neglected*. See below, ix. 39—41.

On the status of the *χήραι*, or *Widows*, in the primitive Church, see notes on 1 Tim. v. 3—16.

²⁻⁶ προσκαλεσάμενοι οἱ δώδεκα τὸ πλῆθος] *the Twelve having called together the People*. A pattern of the true principles of Church Polity. The Twelve convene the πλῆθος, or People, and propose what is to be done; the People approve the proposal (v. 5), and elect seven persons, who are presented to the Apostles, and are ordained by them. Cp. *Hooker*, *Eccles. Polity*, VIII. vii.

— οἱ δώδεκα] *The Twelve Apostles* therefore were still at Jerusalem. Cp. viii. 1.

² οὐκ ἄρεστόν] *It does not please*. "Non placet" (*Rosenm.*); the Apostles omit ἡμῖν in modesty; and to make the assertion more general. Cf. v. 5, ἤρρεσεν, and xii. 3, and John viii. 29.

— τραπέζαις] *tables*. Not for money-changing (as Matt. xxi. 12, and Luke xix. 23), but *public tables* of the Church; for εἶχον ἅπαντα κοινὰ (ii. 44; iv. 32), at which the widows were fed. Cp. the use of *τράπεζα*, Acts xvi. 34. 1 Cor. x. 21. The daily ministration did not consist in distributing money, but food.

It is probable that the Holy Eucharist was administered at these daily repasts. See *Bp. Pearson* here, who observes that these *τράπεζαι* were partly common and also sacred: "hoc est, in communi convictu, sacramentum Eucharistiae celebrabant."

³⁻⁶ ἐπισκέψασθε οὖν—τὰς χείρας] *Look ye out, therefore, brethren, men of yourselves, well reputed, seven, full of the Holy Ghost and wisdom, whom we may set over this exigency (χρεία)*. The Apostles do not disparage this business of relieving the poor widows; it is a *χρεία*, an *urgent need*. But we will continue constantly in prayer and in the ministry of the Word—the special duty of Apostles, and Bishops of the Church. Up to this time there were two Orders of Ministers in the Church,—*Apostles* and *Presbyters* (see on Luke x. 1); now, under the direction of the Holy Ghost, the Apostles institute a third Order—that of *Deacons*.

The institution of this Order arose from an occasion of a secular kind, though not altogether so; for the Tables were in some respects sacred (see on v. 2); and, as *Bp. Pearson* here observes, the office to which these seven were appointed was not only oeconomic, but ecclesiastical. Men full of the Holy Ghost and wisdom were chosen (v. 3), and they were ordained with prayer and laying on of hands of the Apostles (v. 6); and having been so chosen and ordained, they performed the sacred functions of baptizing and preaching the Word (Acts viii. 36. 38); but they are distinguished from the Apostles, in that they could not administer Confirmation (viii. 14, 15).

On the necessity of the Order of *Deacons*, as well as of Bishops and Presbyters, to the due constitution of a Church, *S. Ignatius* says, ad Trallianos 3, πάντες ἐντρεπισθώσαν τοῖς διακόνους . . . καὶ τὸν ἐπίσκοπον . . . τοὺς δὲ πρεσβυτέρους· χωρὶς τούτων ἐκκλησία οὐ καλεῖται.

These Seven are not here called by the name which the Church in the time of the Apostles, and ever since, has assigned to the third Order of Ministers, viz. the name of *Deacons*.

But this is according to the ordinary manner of the writer of the Acts of the Apostles. We do not hear of the imposition of the word *Ecclesia* on the Society of believers (see above, ii. 47; v. 11; and see on the word *χριστιανοί*, xi. 26). But the Society is formed first, and then a name (not a new word, but one already in use in the Greek language) is used in speaking of it.

So it was with all the Three Orders in the Church. First the thing existed; there was no display made in giving it a name—but a word is used to describe the thing, already received and practised in the Church. A striking instance of this may be seen in the first mention of *πρεσβύτεροι*, xi. 30, where we find that they have been already installed, and were exercising authority in the Church, before we have ever heard of their name.

So it is here. Seven men are appointed, and it is said, not without some prophetic intimation of their future name, that their office is *διακονεῖν* (v. 2), *διακονεῖν τραπέζαις*. The manner of their election and ordination is carefully described; their functions and acts are recorded. And so the matter rests for a time. But when we come to read the Epistles of St. Paul, we find an order of the Church in well-defined existence, and with functions fully recognized—and that Order is there called, by a name then generally known, the Order of *Deacons* (Phil. i. 1. 1 Tim. iii. 8. 12), and that Order can be traced downward from those Epistles through the writings of the early Fathers, e.g. *Ignat.* Eph. 2, *Mag.* 2, *Trall.* 2, where he says that "Deacons are not merely ministers of food and drink, but servants of the Church of God;" *Philad.* init. and 10, 11; *Polyc.* Phil. 5; *Mart. Ignat.* 3; *Justin M.* Apol. ii. p. 92; *Origen* in Matt. xxi., who says, "we learn from the Acts of the Apostles that Deacons preside over the Tables of the Church." Cp. *Basil.* ii. 306, *περὶ διακόνων*. *Jerome*, ad Evangel. Epist. 101, p. 803; *Tertullian*, de fugâ, c. 11; *S. Cyprian*, Ep. 65. See *Bingham*, Book ii. chap. xv., and the remarks of *Hughes*, *Dissert. Proem.* in *Chrys.* de Sacerdot. p. lxxi.

No other time has ever been assigned for the appointment of *Deacons*, than the occasion which is described in this Chapter, and which has been regarded from ancient times as the date of their institution. See for example, *S. Iren.* i. 27, who calls Nicolas one of the Seven "qui primi ad diaconium ab Apostolis ordinati sunt," and so *Euseb.* H. E. ii. 1. As *Bp. Pearson* says here, "ἀπὸ τοῦ διακονεῖν dicti sunt δῆκονοι, de quibus sæpe in Epistolis Apostolicis legitur; quorum officium nullibi quàm in hoc loco (Act. vi. 1) legitur institutum. Ut autem hi septem viri Apostolis adjuncti sunt in procurando ministerio quotidiano, ita in primitivâ Ecclesiâ Diaconi semper Episcopis, Apostolorum successoribus, adjuncti sunt."

Accordingly the CHURCH OF ENGLAND, which declares that "it is evident unto all men, diligently reading the Holy Scripture, and ancient Authors, that from the Apostles' time there have been these Orders in Christ's Church,—*Bishops, Priests, and Deacons*" (Preface to the Ordinal), says, in the heading of this Chapter in the Authorized Version, that "the Apostles appoint to the office of *diaconship* seven chosen men, of whom Stephen, a man full of faith and of the Holy Ghost, is one;" and in her office for the Ordering of *Deacons* she says, that "God did inspire the Apostles to choose into the Order of *Deacons* the first martyr St. Stephen with others;" and she appoints the beginning of this chapter of the Acts to be read as an Epistle at the Ordering of *Deacons*. Cp. *Hooker*, V. lxxviii. 5, and *Bp. Andrewes*, *Serm.* iii. p. 66, on Acts ii. 42, and Letter to De Moulin, p. 168.

³ ἑπτὰ] *seven*. Not that the number of *Deacons* was to be limited to *seven* (cf. *Euseb.* vi. 43), but probably as being a sacred number, and perhaps as indicating the completion of the Ecclesiastical Orders; and with reference also to the Sevenfold gifts of the Spirit (Isa. xi. 2).

⁵ Στέφανον, κ.τ.λ.] *Stephen*. The names here of the Seven are Hellenistic, and show a deference to the desires and needs of the Ἑλληνιστῶν (v. 1).

S. Irenæus (iii. 12) says that "Stephanus electus est ab Apostolis primus Diaconus," and *S. Aug.* (*Serm.* 300) observes that St. Stephen is named first among the *Deacons*, as Peter is among the Apostles,—a significant intimation of his view of the nature of St. Peter's Primacy.

— Φίλιππον] *Philip*; the Evangelist, Acts xxi. 8. Cp. viii. 5, 6, 12. 26—40. *Tillemont*, ii. p. 30. 226.

The Acts of the two first-mentioned *Deacons*, *Stephen* and *Philip*, are hereafter described in this Book (chaps. vi., vii., and viii.) as specimens of what was done by *Deacons* in primitive times, and as an example to *Deacons* of all times; in the same

k ch. 8. 17.
& 13. 3.

l ch. 12. 24.
& 19. 20.
John 12. 42.

m Luke 21. 15.

n 1 Kings 21. 10,
11.
Matt. 26. 59, 60.

o ch. 25. 8.
Dan. 9. 26.

Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα, ⁶ οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

⁷ Καὶ ὁ λόγος τοῦ Θεοῦ ἠύξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

⁸ Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.

⁹ Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας, καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ. ¹⁰ καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. ¹¹ Τότε ὑπέβαλον ἄνδρας λέγοντας, Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσὴν καὶ τὸν Θεόν. ¹² συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς.

Καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον, ¹³ ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου καὶ τοῦ νόμου. ¹⁴ ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθνη ᾧ παρέδωκεν ἡμῖν Μωϋσής.

way as the *Acts of the two Apostles*, Peter and Paul, are described in this Book as *specimens of the Acts of all the Apostles*, and as examples to Bishops and Priests in all times.

— Νικόλαος] *Nicolas*; holding the last place in the catalogue, and charged with heresy and licentiousness by *S. Irenæus* (i. 27), *S. Hippol.* (*Philosophumena*, p. 259), and by *Tertullian*, *S. Hilary*, *S. Jerome*, and others, and identified by them with the leader of the *Nicolaitans*. See *Rev.* ii. 6. 14, 15. *Tillemont*, *Mémoires*, ii. 20 and 223.

It has been supposed by some that the word *Nicolaitan* in the Apocalypse is only a Greek accommodation to the Hebrew *Balaam*, בלעם, from root בלע, *dominatus est*, or בלע, *devoravit*, and עַם, *populus*. The charges against *Nicolas* have been denied by *Clem. Alex.* *Strom.* iii. p. 436. Cp. *Euseb.* iii. 29.

If they are true, then the case of the last in the list of the Seven Deacons may convey similar instruction to that suggested by the last in the list of the Twelve Apostles. See on *Matt.* x. 4.

— προσήλυτον] *a proselyte*. Hence it is clear that *Proselytes* as well as born Jews were now admitted into the Church. It is probable that the Author of the Acts himself was also “a Proselyte of Antioch.” See above, *Introduction* to his Gospel.

On the providential dispensation traceable in the existence of the class of *Proselytes of the Gate*, as a preparatory provision for the extension of the Gospel, see the excellent remarks in *Bp. Pearson's* *Concio*, p. 32.

6. ἐπέθηκαν α. τ. χεῖρας] “Ordination” (says *Ammon.*) “is accompanied with Prayer and Laying-on of hands, and so the dignity of the *Diaconate* was given at the beginning; and this custom is still observed.”

They were ordained with Prayer. Ordination consists in this. The hand of him who ordains is laid upon the head of him who is to be ordained; but the effect of the act is from God. *Chrys.*

Precibus impositio manuum accedebat, more *Judæorum* (*Num.* xxvii. 23), ut demonstrarent *deicticis* pro quo precarentur, et cui bona apprecarentur, et quem sisterent Deo. Hinc fluxit ille ritus, quem Græci *χειροτονίαν*, Latini *Ordinationem* vocant. Quod enim hic fecerunt Apostoli, idem Episcopi postea, tum in *Presbyteris*, tum in *Diaconis*, ordinandis. *Rosenmüller.*

7. ὁ λόγος ἠύξανε] *the Word was increasing*. Remark the imperfect tense; even under persecution the word was growing. God elicited good from evil. There had been a murmuring (v. 1), but it was made the occasion of fresh growth in the Church. Such is the History of the Church, guided by the Holy Ghost. She derives strength from opposition. One of the most instructive characteristics of the Acts of the Apostles is its frequent record of the Victories achieved by her over evil and from it. See *Introduction* above, pp. 7—11.

— ὄχλος τῶν ἱερέων] *a great multitude of the Priests were becoming obedient to the faith*. The number of Priests who returned from Babylon was 4289 (*Ezra* ii. 36—39); it would probably be greater now. (*Alford.*)

8. χάριτος] *grace*. So A, B, D, and others. *Elz.* *πίστεως*.

9. Λιβερτίνων] *of Libertines*. The Talmudists reckon 480 different Synagogues at Jerusalem. *Lightfoot*, i. p. 362; ii. p. 664.

St. Luke distinguishes the name of this Synagogue from the following names, which are geographical, by prefixing the words τῆς λεγομένης. If the word *Libertini* had been designed, as some suppose, to describe the inhabitants of a country, he would hardly have described them as he does. The *Λιβερτινοί*, *libertini*, were Jewish freedmen of Rome and Italy, *Ῥωμαῖοι ἀπελευθερωθέντες* (*Chrys.*), descendants of some who had been carried away captive to Rome by Pompey. See *Philo* (legat. ad Caium, ii. p. 668), who mentions many Jews inhabiting the Trans-tiberine region at Rome; and adds that *Ῥωμαῖοι ἦσαν οἱ πλείους ἀπελευθερωθέντες*. *Tacitus* (*Annal.* ii. 85) speaks of “quattuor Millia *libertini* generis, *Judaicâ* superstitione infecta.” Cp. below, xviii. 2; xviii. 17.

— Κυρηνάων καὶ Ἀλεξανδρέων] *of Cyrenians and Alexandrines*. A fourth part of the population of *Cyrene* consisted of Jews (*Joseph.* *Ant.* xiv. 7. 2; xvi. 6. 1), and three of the five districts of *Alexandria* were occupied by them. *Joseph.* *Ant.* xiv. 7. 2; xiv. 10. 1; xix. 5. 2. (*Meyer.*)

Perhaps we may explain the presence of these Hellenists at Jerusalem at this time, by the supposition that it was now some great Festival,—probably the Passover, when they came up to Jerusalem; and when many of the Jews would be in a more excited state of zeal for the Law, and against the Gospel.

— ἀπὸ Κιλικίας] *of Cilicia*. Perhaps Saul of Tarsus in Cilicia (xvi. 39; xxii. 3) was among them. Cp. *Wieseler*, p. 63.

— Ἀσίας] *Asia*: namely, Proconsular Asia or Lydia, and its neighbourhood, of which Ephesus was the *μητρόπολις*. See ii. 9.

11. ἐπέβαλον ἄνδρας] *they suborned men*. The incidents of the arraignment, trial, and death of *St. Stephen* the Deacon, and First Martyr of Christ, present a striking resemblance to those of *JESUS CHRIST* Himself, “the faithful and true MARTYR” (*Rev.* i. 5; iii. 14). See below, v. 13, and on vii. 59, 60.

12. τὸ συνέδριον] *the Sanhedrim*; consisting of ἀρχιερεῖς, πρεσβύτεροι, and γραμματεῖς, and usually assembled under the presidency of the High Priest, sat in the *conclave*, or chamber called γαζιθ (Gazith), on the south side of the Temple. Whether it continued to sit there at this time is not certain. The members of the Council were arranged in a semicircle, the President occupying the seat in the middle point of the curve. See the authorities in *Winer*, *R. W. B.* ii. p. 552.

13, 14. ὁ ἄνθρωπος οὗτος—Μωϋσής] *This man ceaseth not speaking words against this holy place and the Law*. A similar charge of blasphemy had been made against Christ, *Mark* xiv. 56. 58. Cp. *Matt.* xxvi. 61. *John* ii. 19. 21.

This accusation is the clue to the interpretation of *St. Stephen's* speech in the following chapter.—*Elz.* adds βλάσφημα after ῥήματα, but it is not in A, B, C, D.

— Μωϋσής] *Moses*. Emphatic; and reserved as such for the last word in the sentence.

15 Καὶ ἀπενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ^p εἶδον τὸ ^p Exod. 31. 30.
 πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

15. *πρόσωπον ἀγγέλου*] *the face of an angel*. O prima ovis, pugans in medio luporum, sequens, non adhuc perveniens ad Dominum; et jam amicus est Angelorum! Quam manifeste familiaris Angelis erat amicus, qui in medio luporum ut Angelus parebat. Cœpit tanquam Sole illustratus *Justitia* ita splendere, ut humanam speciem non haberet ipsis inimicis. Serm. 214, in Append. Aug. v. p. 2900. For Sermons on his Martyrdom, cf. ibid. pp. 2892–2911, and *Augustine*, Opera, Serm. 314–319, and *S. Iren.* iii. 12. *Gregor. Nyssen.* de Stephano, iii. p. 357. *Asterius*, Orat. xii. p. 288. *Tillemont*, Mémoires, pp. 1–4, and see below, notes at the end of the next chapter.

CH. VII. 1, 2. 'Ο δὲ ἐφη] PRELIMINARY NOTE on the Seventh Chapter.

THE SPEECH of ST. STEPHEN before the Jewish Sanhedrim at Jerusalem may be regarded as the first Christian "Apologia contra Judeos."

On this Oration it may be premised,

First, that it cannot be understood unless it be regarded as the language of the HOLY GHOST (see vi. 10; vii. 55), speaking by the mouth of St. Stephen, and replying, not only to the words, but also to the thoughts of his hearers. It is full of indirect and allusive refutations of Error, and of similar assertions of Truth, concerning Jesus Christ, Who is *always present to the mind* of the speaker, though—for fear of provoking some blasphemous expressions from his exasperated audience, and of being checked in his speech by an outbreak of their rage—he *never mentions His Name*, till at length it bursts forth in his dying ejaculation, "Lord Jesus, receive my spirit" (v. 59).

This speech is of inestimable value, as a divinely-inspired Summary of Old Testament History; and as a divinely-inspired Commentary upon it; and as teaching the world, on the authority of the Holy Ghost, how that History is to be read; especially with regard to Christ and Christianity.

St. Stephen, the Hellenist and Deacon of the Christian Church, is arraigned before the Jewish Sanhedrim, who would have restrained God's favours to particular persons (viz. themselves and their own nation) and to a particular place, viz. Jerusalem. They charged him with contempt of the Temple and Law, which were confessedly of Divine Institution; and with asserting that Jesus of Nazareth would destroy their Holy Place, and "change those customs" which Moses, the Lawgiver delegated by God, had delivered to them (vi. 14).

St. Luke distinctly says that these charges were false (see vi. 13); and St. Stephen retorts them on his accusers.

The following is a PARAPHRASE of the Speech:—

St. Stephen shows that the presence and grace of God is not limited to Judæa; that the "God of glory appeared to Abraham, our Father;" and thus St. Stephen affirms that he himself—a Christian, is a son of Abraham (see also vv. 11, 12)—God, he says, appeared to Abraham, *not in Judæa*, but when a stranger in a *heathen land, Mesopotamia*. Abraham, the Father of the Faithful, was, in fact, a foreigner. And in *this land, Judæa*, which they regarded as the special abode of God, Almighty God appeared to Abraham *before* any Temple existed, or any sacrifice was offered at Jerusalem, and He did not give to Abraham, "the friend of God," "the father of the faithful," even "so much land as to set his foot on." God said, also, that the promised seed would be *foreigners in a strange land*, and be in bondage there; and that afterwards they would come out and serve God in this place.

All these promises, he shows, were independent of, and prior to, the *Levitical Law*. They were made *before* Abraham received the seal of *circumcision*; by which Infants of eight days old were admitted into covenant with God under the Law (v. 8).

He then shows that the *practice* of particular persons, especially of their own ancestors and of themselves, is no safe measure and rule of what is *right in the eyes of God*; and thus he tacitly replies to their imaginations, that *because Jesus of Nazareth*, claiming to be the Messiah, had been rejected and put to death by *themselves*, the seed of Abraham, the favoured people, the ministers of God's Temple, *therefore* Jesus was *justly* condemned and punished. For, says St. Stephen, *the Patriarchs themselves*, being filled with envy, sold *Joseph their brother into Egypt*¹; as you for envy delivered Christ to Pilate (Matt. xxvii. 18). They rejected Joseph as you have rejected Jesus.

But God was with Joseph as He was with Jesus. He de-

livered Joseph from all his afflictions, as He delivered Jesus from the grave; He made Joseph ruler of Pharaoh's house, as He has exalted Jesus with His own right hand to be ruler of His Church and of the world. And when a great dearth and famine came on the land, then Joseph—the despised and rejected Joseph—sold by his brethren the Patriarchs, in whose name you glory so much, Joseph—not in Judæa, your favoured land—no, but in Egypt, *heathen Egypt*—*he* fed Jacob and the Patriarchs there. And in due time—not at first—he was made known to his brethren; as you in God's good time and by His grace may look on your brother Whom *ye* have *pierced* (Zech. xii. 10), and Who fed the *bodies* of five thousand with a word, and Who in His Word and Sacraments is providing for the immortal souls of all true Israelites, in what you regard as little better than a heathen *Egypt*, viz. the *Christian Church*, now open to you and to *all nations*, who hunger for the bread of life; and so all the world may be reconciled and meet together in a fraternal embrace in the true Joseph, Christ Jesus.

Jacob and the Patriarchs died—not in Canaan, but in Egypt—and the bones of the Patriarchs were taken from Egypt and were buried, not in Egypt it is true, but yet not in *Machpelah* at Hebron, the royal, priestly city in *Judæa*, where those of Abraham, Isaac, and Jacob lie. And therefore, although it be very fitting that those of the same family should be buried together,—yet do not imagine that the sanctity and blessedness of a peaceful death and burial are *limited* to a particular spot. No; the bones of the Patriarchs themselves were taken to a place which you now abhor, and to which you now give an opprobrious name (see on John iv. 5)—*Sychem*—not a Jewish city—but one which belongs to those with whom you will have "no dealings" (John iv. 9)—the *Samaritans*.

That place itself, *Sychem*, was originally the property of heathens. It was not an inheritance of Abraham; he had no inheritance in Canaan, but it was *purchased* by him *for money* of those who were uncircumcised. (See v. 16.)

In course of time Moses, our great Lawgiver, was born, and was *exceeding fair* (v. 20), as Christ is fairer than the children of men (Ps. xiv. 3). Moses was not born in Canaan, but in Egypt, and he did not scorn to be a learner in all the wisdom of that country (v. 22); and so was an example to you, who despise all foreign learning, especially the Hellenistic literature.

The Holy Spirit, speaking by St. Stephen, now proceeds to answer their *thoughts* concerning Christ, by reference to the history of their own divinely appointed Lawgiver *Moses*. In speaking of *Moses* he *tacitly refers to Christ* (cp. Acts iii. 22); and while we hear what he says of Moses, we may understand him as speaking of Christ.

When forty years were fulfilled, Moses came to visit his people, as Christ after forty days was presented in the Temple, and is come in the fulness of time to visit you; and when Moses saw an Israelite in distress he delivered him, as Christ has delivered those who were afflicted and oppressed by the devil (Acts x. 38). But the brethren of Moses understood not his mission; as Christ came to His own and His own received Him not (John i. 11). And when Moses would have reconciled them they resented it, and said, "Who made thee a Ruler and a Judge over us?" And so you have dealt with Christ, Who desired to unite all God's children, Jews, Samaritans, and Gentiles, in one,—and you have said of Him, "We will not have this man to reign over us." (Luke xix. 14. John xix. 15.)

When forty years more were passed, Moses came forth from the wilderness, as Christ came forth from the forty days' fast in the desert, and began his ministry with a visible mission from God, Who sent him by the hand of the *Angel* of His presence (Christ Himself) in the fire of the Bush, the type of His Church, *not* always triumphant in this world, but often tried in the furnace of affliction, and yet never consumed. Therefore do not suppose that because Christ allowed Himself to be afflicted by you, and because *His Church* is now persecuted by you, therefore He is not God. Do not imagine that *Jerusalem* is the only place which is holy in God's sight. No; the Bush, the type of God's Church, was on *holy ground*, though it was not in Judæa, but in the wilderness of Mount Sina in Arabia (v. 33). The whole world is the field of Christ's Church. (Matt. xiii. 31.)

Your Fathers rejected Moses, and you have crucified Christ. Yet Moses was a deliverer appointed by God (v. 35). Moses was

¹ In this Paraphrase certain points of allusion are *expressed* which may be justly supposed to have been in St. Stephen's mind, and to have suggested the topics of his Speech, though they are not explicitly developed in it. If they had been *expressed*, he would have been

stopped by his hearers. But he spoke to Posterity and the World; and we by the light of the Gospel are able to understand his allusions, which were not clear to them.

"mighty in words and deeds," and so was Christ; Moses wrought wonders in Egypt and in the Red Sea, and in the wilderness. Christ has wrought greater wonders in delivering you from a worse bondage, and drowning the enemies of your souls by Baptism in the Red Sea of His blood; and He is ever working wonders during the whole pilgrimage of His Church in the wilderness of this world. Moses foretold, that *another* Prophet should arise from among them like unto himself, that is, in human form; like him in acts, and like him in being *resisted* by those whom he came to save. "Him shall ye hear" (v. 37). See above, iii. 22, 23. That Prophet *has* risen among you. In rejecting *Him* ye have despised Moses, of whom you boast. Not *I*, but *you*, have spoken blasphemous words and have done blasphemous deeds "against Moses, and against this place and the Law." Moses was with the Church in the wilderness. So Christ is ever with His Church in her journey to the heavenly Canaan. He was with Moses then (v. 38. 1 Cor. x. 3-5). Your fathers resisted Moses, and in tempting him they tempted Christ (1 Cor. x. 9). Moses received the lively oracles of God's Holy Word to give to you. Christ has authorized that Word; He *is* the living Word of God.

Your fathers would have returned to heathen Egypt, the land of bondage; they made a calf even in Horeb, where God gave the Law. God has witnessed against them by the mouth of His Prophet (Amos v. 25. Cp. here, vv. 42, 43). Did you offer sacrifices to *Me*? No; but you preferred the Tabernacle of Moloch to *My* Tabernacle, and the Star of your God Remphan, to the Pillar of Fire and the Cloud. He therefore threatened to carry them into captivity beyond Babylon.

God vouchsafed all these revelations to Abraham, Joseph, and Moses, at a time *before* even the Tabernacle existed. That Tabernacle was made from a pattern in the heavens, anterior to all God's revelations; and God in His love and mercy vouchsafed to lead you into this land by Jesus the Son of Nun, the type of the true Jesus, the Saviour of the world.

God vouchsafed His favour to David while as yet *no Temple* stood. The Temple of which you boast, saying, "The Temple of the Lord, the Temple of the Lord" (Jer. vii. 4), was *not* built by David, "the man after God's own heart," but by Solomon, whose heart was turned away from God to worship idols. God was pleased to place His Name at Jerusalem, and to show His Glory in the Temple of Solomon; yet He declares by His prophet (Isa. lvi. 1), that "Heaven is His Throne: what House will ye build *Me*? hath not my hand made all these things?" His Temple is the Universe.

Ye who boast of your Circumcision are uncircumcised in *heart* and *ears*. Ye who call yourselves the children of the Prophets, "Which of the Prophets have ye not killed?" (Matt. xxiii. 31.) Ye are always rebelling against the Holy Ghost, Who spake by them; and ye have betrayed and murdered the Just One, whose coming they foretold. Ye who make your boast of the Law, and accuse me of blaspheming it, *me* who acknowledge it to have been given by the ministry of Angels, and honour it as such, ye have received that Law, but have not kept it.

As to the *language* in which this speech was delivered, it may, perhaps, have been *Greek* (so Meyer and others). From Acts xxi. 40; xxii. 2, it appears that St. Paul's audience at Jerusalem were agreeably surprised when St. Paul addressed them in Hebrew. They expected that he would speak in Greek: St. Stephen was a *Hellenist*, and almost all his references to the Old Testament are to the LXX Version. And the use of the Greek tongue in proclaiming the Gospel to the Jewish Sanhedrim would seem to be in accordance with the purport of his speech, which was, to show that God's favour was not limited to the Hebrew Nation.

On the other hand, it may be observed, that St. Stephen would be desirous to conciliate his auditory and to consult their feelings, which were not favourable to Hellenism, and to show them that he revered the language in which the Ancient Scriptures, to which he refers, were written; and that standing, as he was, arraigned of despising the Law of Moses, he would comply with their reasonable prepossessions, and become, as St. Paul afterwards did—of whom he was the forerunner—"a Jew to the Jews." (1 Cor. ix. 20.)

The use of the *Hebrew* tongue by St. Paul at Jerusalem,

¹ For instance, *De Wette* says (in the third edition of his Commentary on the Acts, Leipzig, 1848, p. 68), "*Auffallend sind die vielen historischen Fehler, welche sich am leichtesten einem unvorbereitet Sprechenden zuschreiben lassen.*" On v. 16, he says, "*hier sind zwei Fehler.*"

Meyer concurs in the allegation of *historical errors*, but says that they are not surprising. "Die historischen Verirrungen bei dem in Orange des Augenblicks extemporirten Vortrage *gar nichts Auffallendes* haben." (*Meyer*, p. 131, 3rd ed. 1854.) And on v. 1, "Ste-

phen hat irrthümlich u. s. w." And on v. 16, he says, "Mithin hat Steph eine Verwechslung begangen."

No wonder, that other Expositors, proceeding on the same supposition, should advance a step further, and deny the genuineness and authenticity of the speech,—as has been done by *Baur* and *Zeller*. It is to be deplored, that similar allegations have found their way into some English Expositions of this Speech. It is therefore more necessary to examine them.

Dr. Lightfoot does not hesitate to say (ii. 662), that St. Stephen "would not plead before the Sanhedrim in any language but Hebrew."

Some cautionary words are requisite here, in reference to certain criticisms of several statements in this speech.

Our Lord promised to His Disciples to give them the Holy Ghost; and accordingly, as this book informs us, He sent the Holy Spirit from heaven upon them, on the Day of Pentecost. He foretold that they would "be brought before *Councils* (*συνέδρια*) for His Name's sake;" and that "the *Holy Ghost* would speak by *their mouth*" (Matt. x. 17. Mark xiii. 11. Luke xii. 11), and that "He would give them a mouth and *wisdom*, which all their adversaries should not be able to *gainsay* or *resist*" (Luke xxi. 15. Acts vi. 10). And all this should be for a Witness,—a Martyrdom. St. Luke here adopts the words of Christ and applies them to St. Stephen (Acts vi. 10), who is brought before *the Council*; and he calls him "a man full of the *Holy Ghost*," and says that his adversaries could not *resist* the wisdom with which he spake, and he dies the first Martyr for Christ.

Let us consider the words of Christ's promise in the Original, Mark xiii. 9, παραδώσουσιν ὑμᾶς εἰς συνέδρια ἐνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς, ὅταν δὲ ἀγάγωνσιν ὑμᾶς, μὴ προμεριμνᾶτε τί λαλήσητε: . . . οὐ γὰρ ἐστὶ ὑμῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἔστιν. Luke xxi. 15, ἐγὼ δὶσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δύνησονται ἀντιτείνειν οὐδὲ ἀντιστῆναι πᾶντες οἱ ἀντικείμενοι ὑμῖν, and Luke xxi. 13, ἀποβήσεται ὑμῖν εἰς μαρτύριον.

Compare with these promises the narrative concerning *Stephen*, Acts vi. 5, 10, ὁ ἄριστος πλῆρης πνεύματος ἁγίου. 8, ὁ ἄριστος πλῆρης χάριτος (cp. vii. 55) . . . καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἔδλεει.

It is true, that our Lord did not make this promise to St. Stephen *personally*. But surely there is no violence in applying His words to one, who is characterized, as St. Stephen is, by the Holy Ghost in Holy Scripture as the First Martyr (cp. Acts xxii. 20), and whose Martyrdom is so fully described by Him, and occupies so prominent a place in the history of the Christian Church, as the chosen specimen of all Christian Martyrdoms; and it could hardly have been said by St. Luke, that Stephen was *full of the Holy Ghost*, and that they could not *resist his words*, if (as some recent criticisms allege) there are misstatements in St. Stephen's speech concerning the very rudiments and alphabet of Jewish History, which any pupil of Gamaliel, and much more the learned Rabbis of the Sanhedrim, before whom he spoke, would have refuted and exploded, and which would have exposed him and his cause to derision.

The allegations in question, when reduced to their plain meaning, involve the assumption, that the Holy Ghost, speaking by St. Stephen (who was 'full of the Holy Spirit'), *forgot* what He Himself had written in the Book of Genesis; and that His memory is to be refreshed by biblical commentators of the nineteenth century!

This kind of Criticism is animated by a spirit very alien from that Christian temper of reverential modesty, gentleness, and humility, which are primary requisites for the discovery and reception of truth. *Mysteries are revealed to the meek* (Ecclus. iii. 19). *Them that are meek shall He guide in judgment; and such as are gentle, them shall He learn His way* (Ps. xxv. 8). But such a spirit of Criticism seems willing to accept any suppo-

phen hat irrthümlich u. s. w." And on v. 16, he says, "Mithin hat Steph eine Verwechslung begangen."

No wonder, that other Expositors, proceeding on the same supposition, should advance a step further, and deny the genuineness and authenticity of the speech,—as has been done by *Baur* and *Zeller*. It is to be deplored, that similar allegations have found their way into some English Expositions of this Speech. It is therefore more necessary to examine them.

sition, however fanciful, except that of its own fallibility! It is ready to allege that St. Luke is in error in saying that St. Stephen was full of the Holy Ghost. It is ready to affirm that St. Stephen was forgetful of the elements of Jewish History. It is ready to concede, in short, any thing and every thing, except that itself can err; or that there are some things which the Evangelists and First Martyrs knew better than itself.

No wonder that it is given over by God to a reprobate mind. No wonder that it falls into strange errors, and what is worse, misleads others into fatal delusions; and yet professes to guide them into the truth. It pretends to explain Scripture, and yet would shake our belief in its Inspiration, and sap the foundations of the Faith.

We do not indeed say, that there is nothing hard to be understood in this Speech of St. Stephen—or rather in this Speech of the Holy Ghost speaking by him. But we may confidently affirm, that the *greatest difficulties* here are those which are not in St. Stephen's Speech, but have been created by misstatements of some who have criticized it. These imaginary difficulties arise from a lack of appreciation and intelligence of the *scope* of the Speech itself, and of the *design* of the speaker. And as will be shown presently (see for instance on v. 16) the difficulties themselves, which some see, who have not duly considered that scope and design, will, when more closely examined, be seen to be fraught with divine power and beauty. Undoubtedly, after all, some difficulties there will be ever in God's Holy Word—not from itself, but on account of *our* ignorance in reading what is written. The Written Word—like the Incarnate Word—is “set for the fall and uprising of many in Israel” (Luke ii. 34). These difficulties of Scripture are appointed to be exercises of our faith, trials of our meekness, stimulants of our hope, and the discipline of our wisdom; and if we treat them as we ought to do, then the time will come when they will all be cleared away from our sight, and we shall see the Truth as it is, and know even as we are known.

Having said thus much on the general tenour of the Speech, we may now address ourselves to a consideration in detail of the Objections that have been raised against certain statements in it.

It will be most convenient to place these Objections together, and to consider them *serialim*, in the order of the Speech.

OBJECTIONS.

3. *ἔλεε πρὸς αὐτόν*] and He (God) said unto him, Get thee out of thy country.

Objection.—Nothing is said in Gen. xi. 31, of any call that Abraham received in Mesopotamia, before he dwelt in Haran.

Reply.—But it is said, Gen. xv. 7, “I am the Lord that brought thee out of Ur of the Chaldees to give thee this land;” and cp. Joshua xxiv. 3, “I took your father Abraham from the other side of the flood;” Neh. ix. 7, “Thou art the Lord the God who didst choose Abraham, and broughtest him forth out of Ur of the Chaldees.”

It is therefore acknowledged by the Rabbis that there were two calls of Abraham.

(1) from his country and kindred (Ur);

(2) from his father's house (in Haran).

See Philo de Abrahamo, t. ii. p. 11. 16, ed. Mang. ἀμα τῇ κελευσθῆναι μεταλίστατο—τὸ μὲν πρῶτον ἀπὸ τῆς Χαλδαίων γῆς εὐδαίμονος χώρας—εἰς τὴν Χαββαίων γῆν· ἔπειτα οὐ μακρὰν ὁστέρον, καὶ ἀπὸ ταύτης εἰς ἕτερον τόπον. P. 12, 8, ὅπως δ' οὖν βεβαιώσῃ τὴν φανείσαν δύσιν ἐν διανοίᾳ παγιώτερον, φησὶν αὐτῷ ὁ λεγὸς λόγος—μεταλίσταθι—διὰ τοῦτο τὴν πρῶτην ἀποικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς τὴν Χαββαίων λέγεται ποιεῖσθαι. Joseph. Ant. i. 7. 1, Ἀβραὰμ καταλείπει τὴν Χαλδαίαν, ἐβδόμηκοντα καὶ πέντε ἔτη γαγονῶς, τοῦ Θεοῦ κελευσάμενος. Cp. Clem. Rom. i. 10.

S. Chrys. and Œcumenius have suggested as probable, that Terah was induced to emigrate from Ur by the vision in which God appeared to Abraham his son; and that his obedience to the exhortation of his son, is contrasted with the disobedience of the Jews to God their Father. (See Lightfoot, i. 780; ii. 665; and Wetstein here, p. 494, and cp. Schoettgen, p. 433, and Whitby, p. 442.)

4. *μετὰ τὸ ἀποθάνειν τὸν πατέρα αὐτοῦ*] when his father was dead.

Objection.—This is inconsistent with the history in Genesis. Terah begat Abraham when he was seventy years old (Gen. xi. 26). Abraham came from Haran into Canaan when he was seventy-five years old (Gen. xii. 4).

If then Abraham left Haran after Terah's death (as St. Stephen here says), then Terah could not have lived more than 70 + 75 years = 145 years. But in Gen. xi. 32, it is said that the days of Terah were 205 years.

Therefore (it is alleged) either St. Stephen or St. Luke is mistaken here.

Reply.—It is not said in Gen. xi. 26, that Terah was not

more than seventy years old when he begat Abraham. But it is said that he lived seventy years and begat Abram, Nahor, and Haran.

According to the objection above specified, Terah had three sons in one year. But it may be said, Abraham is mentioned first, and was therefore his first-born, and was born soon after his father attained his seventieth year. But this is inaccurate. Abraham is mentioned first, not because he was the first-born, but because he was the Father of the Chosen Seed; cp. Gen. v. 32, where Shem is mentioned first for a similar reason. It is acknowledged by several of the Rabbis, that Abraham was Terah's youngest son. See Theodoret ap. Lorinum. Lightfoot, ii. 666. Bp. Kidder on the Messiah, ii. 225. Cp. Lord A. Hervey on the Genealogies, pp. 83. 200.

It is observable, that Isaac, Abraham's son, married Rebecca, the granddaughter of Abraham's brother Nahor by the youngest of his eight sons, Bethuel (Gen. xxii. 22). And such a marriage would seem to intimate that Abraham was a younger brother of Nahor.

Isaac was born late, it is true, when his father was a hundred years old (Gen. xxi. 5), but this was only thirty years more than Terah was, when his eldest son was born. If, as many of the earliest Rabbinical and Christian Expositors suppose, Sarah was the same as Ischah (Gen. xi. 29), then, since Abraham was only ten years older than Sarah (Gen. xvii. 17), it would seem that Abraham was born many years after Haran.

On the whole, nothing has been adduced to show that Abraham was more than seventy-five years old at the time when Terah died, being 205 years of age, and that Abraham did not abide in Haran till the time of his father's death; which indeed, on many accounts, it is very likely that he would do, as otherwise it might be said that Canaan was given by promise to Abraham's father, rather than to Abraham, and that he inherited it from his earthly father, and not directly from God.

St. Stephen is therefore careful to distinguish Abraham's acts from those of his father; hence his mention of his father's death. Abraham stands independently and alone, as the father of the faithful. It is for this reason that his call from Ur of the Chaldees is specified by St. Stephen (see above on v. 3), and not Terah's.

6. *ἑτη τετρακόσια*] four hundred years.

Objection.—The Israelites were not in Egypt more than 215 years. Cp. Gal. iii. 17. Exod. xii. 40.

Reply.—It is not said by St. Stephen that they sojourned in Egypt 400 years, any more than it is in Gen. xv. 13. 16, that they would be in Egypt 400 years. But St. Stephen says that they were strangers for that time.

St. Stephen's argument is, that God's favour is not confined to a particular place or nation. And it was enough for him to show that Abraham and the chosen seed were sojourners,—without pausing to specify the several places in succession where they sojourned. For a considerable time the Land of Promise itself was to them a strange country. See Heb. xi. 9.

The chronology is as follows:—

Abraham in Haran	5 years
— in Canaan	11
From the birth of Ishmael to that of Isaac	14
	30
From birth of Isaac to birth of Jacob	60 years
From birth of Jacob to birth of Joseph	90
To Joseph's death	110
To birth of Moses	60
To the Exodus	80
	400

7. *λατρεύσουσί μοι ἐν τῇ τόπῳ τούτῳ*] they shall worship Me in this place, i. e. in Horeb,—not in Canaan.

Objection.—These words are not found with the previous ones in Gen. xv. 13. 14.

Reply.—No: but they are found in substance in Exod. iii. 12. 18; vii. 16, with which St. Stephen rightly supposes his hearers to be conversant.

Nothing was more common among the Hebrews than the combination of two prophecies of Holy Scripture, especially in rapid addresses by word of mouth. Our Lord Himself authorized the practice. See notes above on Luke iv. 17, and on Matt. ii. 23.

St. Stephen's statement is, that God had said, that the Israelites would be sojourners and bondsmen in a strange land, and that He would punish the Nation which oppressed them (Gen. xv. 13, 14), and that afterwards they should worship Him ἐν τῷ τόπῳ τούτῳ, where the second prophecy was delivered; i. e. not in the promised land, but in the wilderness of Sinai. And St. Stephen's argument is, that therefore the Jews are not to

imagine that God can be worshipped only in Judæa and at Jerusalem. God Himself had appointed, that He should be worshipped by their forefathers in the wilderness of Arabia, at Mount Sinai, before any worship was offered to Him in the City of Jerusalem, on Mount Zion.

9. ἀπέδωτο εἰς Αἴγυπτον] they sold him into Egypt.

Objection.—Joseph's brethren sold him to the Midianites (Gen. xxxvii. 28), but they did not sell him into Egypt.

Reply.—This is a common use of the middle voice. Judas is said to have purchased a field, because he gave occasion to its purchase (Acts i. 18). They sold him to persons who, as they saw, were going into Egypt (Gen. xxxvii. 25). And therefore Joseph himself says, that they sold him into Egypt (Gen. xlv. 4). Let not St. Stephen be censured for adopting Joseph's words in relating Joseph's history.

St. Stephen, in speaking of Joseph, has his thoughts fixed upon Christ (see ΠΑΡΑΦΡΑΣΕΩΣ above, p. 65). And he intends here to say, that as Joseph's brethren were guilty of selling their brother into Egypt, because they sold him to some who carried him there, so the Jews themselves were guilty of crucifying Christ, because they delivered Him up to Pilate to be crucified. Cp. St. Peter's words, Acts ii. 23. 36; iv. 10; v. 30.

14. ψυχὰς ἑβδόμηκοντα πέντε] threescore and fifteen souls.

Objection.—This is inconsistent with Gen. xli. 27. Exod. i. 5. Deut. x. 22, where it is said that the souls which went down with Jacob to Egypt were seventy.

Reply.—It is said by some that St. Stephen follows the LXX, in saying that seventy-five came down with Jacob. But this is doubtful. In Gen. xli. 27, the Alexandrine MS. of the LXX has not the words μετὰ ἱακώβ. And it is said by the LXX in Exod. i. 5, that all the souls from Jacob (i. e. including those of Joseph) were seventy-five; and it is also said in the LXX (Deut. x. 22), that they who came into Egypt were seventy.

The true answer seems to be;—

St. Stephen (as his argument led him to do) is reckoning up all the family of Jacob, inclusive of his own children and their children, and not only those who came down with Jacob into Egypt.

The Hebrew Original does not say that the souls which went down with Jacob were seventy, but

1. That all the souls that came with Jacob into Egypt, which came out of his loins, were sixty-six (Gen. xli. 26).

It says also,

2. That all the souls of the house of Jacob which came into Egypt were seventy (Gen. xli. 27).

In the former of these two statements the following are not enumerated—

Jacob himself,

Joseph, and Joseph's two sons, viz.

Manasseh,

Ephraim; which being added, make up seventy; the number specified in the latter statement.

But St. Stephen says that Joseph sent for his father Jacob, and all his own kindred, συγγενεῖς αὐτοῦ, not ἐκγόνοι ἱακώβ: ἐν ψυχὰς ἑβδόμηκοντα, i. e. so as to make up, or which in course of time made up, a number of seventy-five souls.

This use of ἐν with a dative for the Hebrew ב (see Winer, Gr. Gr. p. 349), and equivalent to εἰς with an accusative, is very common. See Glass. Phil. p. 485.

The number seventy-five, which St. Stephen specifies, consists of the seventy mentioned Gen. xli. 27, together with the issue of the sons of Joseph's own sons, Ephraim and Manasseh,

Machir (son of Manasseh),

Galaad (son of Machir),

Sutalaim } (sons of Ephraim),

Taan }

Edom (son of Sutalaim), as stated in the LXX of Gen. xli. 20. Cp. Numb. xxvi. 28—37. 1 Chron. vii. 14—20.

And thus the number 75 or threescore and fifteen is made up.

The addition of these five was not accidental. Indeed the reader may be sure, that in this and all the other seeming variations between this speech and the Hebrew Original, there is no inconsistency, but agreement, and something more, viz. there is the groundwork of an additional argument in the pleading of the Speaker. The addition in question was very relevant to St. Stephen's cause; for thus he affirmed, that those born of Jacob's line in Egypt, the strange land and house of bondage, were equally children of the promise with those born in Canaan, the promised land; according to what Jacob himself says of the Sons of Joseph born in Egypt, "as Reuben and Simeon, they (i. e. Ephraim and Manasseh) shall be mine" (Gen. xlviii. 5).

Thus,—in opposition to the prejudices of his hearers who would have restrained to themselves God's promises,—St. Stephen declares the antecedent probability of the extension of God's pro-

mises to all nations of the earth; which was in fact intimated in the preference given by Jacob to the younger son, Ephraim, before the elder, Manasseh (Gen. xlviii. 17—20).

18. μετετίθησαν εἰς Συχὲμ, καὶ ἐτίθησαν ἐν τῇ μνημῆτι ἣ ὠρῆσατο Ἀβραὰμ τῷ υἱοῦ ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ] they were carried over into Sychem and were laid in the Sepulchre that Abraham bought for a sum of money of the sons of Emmor (Hamor) the (son—not father) of Sychem.

Objection.—This assertion of St. Stephen (it is said) is wholly inconsistent with the history in the Book of Genesis. For,

1. Jacob was not buried in Sychem, but in Machpelah, before Mamre at Hebron, in the region which afterwards belonged to Judæa; about 20 miles South of Jerusalem, and where Abraham and Sarah, Rebecca and Isaac were buried; see Gen. xlvii. 30; xlix. 29; i. 13.

Reply.—It is not said by St. Stephen that Jacob was buried at Sychem—but that the Patriarchs were.

Joseph was buried in Shechem, or Sychem (see Joshua xxiv. 32), near Mount Gerizim (see John iv. 6. 20, 21), in Samaria. And at this day there is at Sichem a tradition to this effect, "in which, by a singular coincidence, Jews and Samaritans, Christians and Mohammedans agree." Robinson, Palestine iii. 109.

The other Patriarchs were buried there also. See S. Jerome, Ep. 86, who says, concerning Paula, "Venit Sichem, quæ nunc Neapolis appellatur, atque inde divertens vidit duodecim Patriarcharum sepulchra." And in his treatise De optimo genere interpretandi: "Duodecim Patriarchæ non sunt sepulti in Arbes (Hebron), sed in Sychem." Cp. Syncellus, p. 150, and Bede in loc. p. 34, and Whitby here, pp. 443—4. See also the authorities from the Jewish Commentators quoted by Lightfoot here (vol. ii. p. 668), and Wetstein, p. 496, and Robinson, Palestine iii. 119.

It is not affirmed by St. Stephen, that Jacob was buried at Sichem. He knew that well. But to mention the place of Jacob's burial, would have been wholly irrelevant to his argument. He knew that Jacob's bones were carried to Machpelah, or Hebron, where Abraham's were; and that was a royal and priestly city of Judæa, the seat of David's kingdom. And it might perhaps have been retorted on St. Stephen, that the fact of the transfer of Jacob's bones to that place, showed that there was a special sanctity restricted to the region of Judæa, which was so preferred. He therefore says nothing of Jacob's bones; but proceeds to speak of those of the Patriarchs, which, he says, were conveyed to Sichem.

To Sichem' here is the strength of St. Stephen's assertion. And Sichem is therefore repeated by him, and stands the last word in the sentence, to leave as it were a κέντρον ἐν τοῖς ἀκουσμένοις.

And why? Because, from jealousy of Sichem, in Samaria, some of the Jews had falsely affirmed that the Patriarchs were not buried there, but at Hebron (cp. Joseph. B. J. iv. 9. 7), and Stephen would refute this falsehood, even though he would thus be vindicating the honour of the Samaritans against the Jews. And even because Sichem was not in Judæa, the favoured land, nor was it in the hands of Jews, but of Samaritans their enemies, with whom they would have "no dealings," and whom they reviled as heretics, and unbelievers, and Cuthite dogs; and was a place whose inhabitants they despised and hated (Ecclus. i. 26), and which they called by an opprobrious name, Συχδα. (See on John iv. 6.)

This was worth saying; in order to show (according to his great argument) that holiness and blessedness are not limited, in death and burial, any more than in life, to any particular spot. Nay, more: Almighty God manifested Himself first to our father Abraham in Mesopotamia (v. 2), a heathen land; and his first appearance to Abraham in Canaan was not at Hebron, but at Sichem, now in the hands of Samaritans. And there, at Sichem, the bones of Joseph and the Patriarchs lie. They were even brought from a long distance, and laid there as in a chosen spot. Sichem was preferred to Hebron, Samaria to Judæa! How instructive was this! And be it observed, that in the very next chapter to this, where the Jews stone St. Stephen at Jerusalem, the word of God takes root in Samaria (Acts viii. 5, 6). The Jews rush "with one accord" (ὁμοθυμαδόν) and stone Stephen the Deacon (vii. 57). The Samaritans with one accord (ὁμοθυμαδόν) receive Philip the Deacon (viii. 6), and are baptized into Christ.

Objection 2. The place at Sychem where the Patriarchs were buried was not purchased by Abraham, but by Jacob, who bought it of the Sons of Hamor (Emmor), the Father of Shechem, for a hundred pieces of silver (Gen. xxxiii. 19. Joshua xxiv. 32).

It is alleged that St. Stephen ("from forgetfulness or inattention") has confounded this purchase of the plot of ground at Sychem by Jacob with that which Abraham made of the burial-

place of *Machpelah* from *Ephron* the Hittite (Gen. xxiii. 16; xlix. 29).

Reply.—It has never been shown, nor ever can be, that *Abraham* did not purchase a plot of ground at *Sichem*, where *Joseph* and the Patriarchs were buried.

Indeed (independently of St. Stephen's assertion) it is highly probable that he did;

For (1) *Sichem* was the first place in Canaan where Almighty God vouchsafed His presence to *Abraham*. (Gen. xii. 6, 7.)

It was thence called by the name *Moreh* (מֹרֶה), or *Vision*, and there *Abraham* built an altar to the Lord. Cp. *Lightfoot*, ii. p. 669.

He built an altar there. He must therefore have had some land there. *Abraham* was not the man to occupy land which belonged to others. And this is intimated by the words, "the Canaanite was then in the land" (Gen. xii. 6; xiii. 7); and he would not take from others, even "from a thread to a shoe-latchet" (Gen. xiv. 23). And he had no land of his own there, not so much as to set his foot on (Acts vii. 5). Therefore it is probable that *Abraham* purchased the site, on which he erected an altar, and where God first appeared to him. Cp. *Lightfoot's* judicious remarks here, ii. p. 670.

(2) The importance of this place (i. e. *Sichem* or *Shechem*) is further testified by the fact, that it was the first in Canaan to which *Jacob* repaired on his return from *Padan-Aram*. It is not indeed said that God appeared to him there. But he called it *El-Belohe-Israel*; and *Jacob* purchased a site there for the altar which he built (Gen. xxxiii. 18–20).

If, now, *Jacob* bought the place at *Sichem* where he built his altar, it is yet more probable that *Abraham* secured by purchase the place at *Sichem* where he built his altar, and where God first appeared to him in the land of Canaan.

(3) The sanctity of this place is still further attested by what is recorded in Gen. xxv. 4, and particularly in *Joshua* xxiv. 1. 25–27. Hence *Abimelech* the usurper was so eager to gain possession of *Sichem*. See *Judges* viii. and ix. *Sichem* was in fact the national Sanctuary of Israel. And why? Probably from its connexion with *Jacob* and with *Abraham*: as the place which he, on his first entrance into the land of Canaan, had dedicated to God, Who had first manifested Himself to him there.

(4) The paternal portion or allotment of *Joseph* was at *Sichem* (*John* iv. 5, 6). *Jacob*, it is true, acquired land at *Sichem* by purchase; but something more than the site so purchased was conveyed by him in his blessing to *Joseph* (Gen. xlviii. 22). He gave him the plot he purchased at *Sichem* for 100 pieces of silver (the cave and field at *Machpelah* cost *Abraham* 400, Gen. xxiii. 15), and he also gave him the plot there which he had taken out of the hands of the *Amorite* with his sword and with his bow, i. e. by force. See *Josh.* xxiv. 12, and Gen. xlviii. 22, compared with Gen. xxxiii. 19. *Josh.* xxiv. 32. *John* iv. 5.

Jacob was a man of peace. What he tells us he took out of the hand of others by his sword and by his bow, we may be sure was not violently usurped by him, but justly recovered. And it may be, that the spot to which he refers was that which had been purchased originally by *Abraham*, and on which he had built an altar; and if that had been occupied by others (i. e. the *Amorite*), what more likely than that *Jacob*, from a feeling of piety and zeal, should feel it his duty to restore it, and secure it for ever to his posterity, as *Isaac* re-opened the wells which *Abraham* had digged, and the *Philistines* had stopped? (Gen. xxvi. 15, 18, 19.)

(5) This supposition that *Sichem* was originally acquired and dedicated by the Father of the Faithful, *Abraham*, and afterwards recovered by *Jacob*, suggests the reason why not only *Joseph* (whose inheritance it was), but why the other Patriarchs also were buried at *Sichem* rather than at *Machpelah*.

It was not perhaps without reference to these and other interesting circumstances in the early history of *Sichem*, that *JESUS CHRIST, God manifest in the flesh*, chose *Sychar* or *Sichem* for a special Revelation of Himself as the Messiah (see note on *John* iv. 5; cp. iv. 26), and discoursed there to the woman of *Samaria* concerning the future extension of God's Worship to every place in the world (*John* iv. 21).

Objection 3. Lastly, it is objected

That St. Stephen says, *Abraham* purchased the land at *Sichem* of the children of *Emmor* the son of *Sichem*;

And this, it is said, is a proof that he confounded a purchase supposed to be made by *Abraham*, with that made by *Jacob* of the sons of *Hamor*, the father of *Shechem* (Gen. xxxiii. 19. *Josh.* xxiv. 32).

Reply.—St. Stephen is speaking of an *Emmor*, or *Hamor*, who was a different person from the *Emmor* or *Hamor* with whom *Jacob* dealt. *Jacob* dealt with the sons of a *Hamor* who was father of *Shechem* (Gen. xxiii. 19. *Josh.* xxiv. 32). But St.

Stephen says that *Abraham* bought the field from the sons of *Hamor*, the son of *Shechem*. So the words τοῦ Συχέμ ought to be translated.

Hamor was the name of the Prince of the *Shechemites* (Gen. xxiv. 2). And it is no more surprising that there should be two princes of *Shechem* called *Hamor*, than that there should be many *Candaces* in succession in *Meroe*, and many *Pharaohs* in *Egypt*, and many *Cesars* at *Rome*.

Hamor seems to have been the hereditary title of the king of the country. See *Judges* ix. 28, where the name occurs 500 years after *Jacob's* time.

43. ἐπέκεινα Βαβυλῶνος] beyond Babylon.

Objection.—This is inconsistent with *Amos* v. 27, who has Δαμασκού, Damascus.

Reply.—In order to enforce his argument, St. Stephen adds to the prophecy of *Amos* some other declarations of the same Spirit Who inspired *Amos*, and Who had pronounced by them that the *Israelites* would be carried for their sins still further than *Damascus* (Jer. xx. 4. 2 Chron. xxxvi. 20), even to *Babylon* and beyond it. There was something significant in the fact here mentioned, that God would carry them away for their sins from *Canaan* to beyond *Babylon*; i. e. that for their unbelief He would invert in their case the course He had followed with *Abraham* their father for his faith. God brought him from *Chaldea* to *Canaan*, He would carry them from *Canaan* to beyond *Chaldea*. And observe, St. Stephen uses the same word here (μετουκίω) as he had done in v. 4, when speaking of *Abraham*.

There must have been a sharp sting in this word *Βαβυλῶνος* reserved for the end of the sentence, where they perhaps only expected to hear *Δαμασκού*.

On this practice, so reasonable in itself, of blending several prophecies into one, and also condensing their substance (which is imputed in St. Stephen's case to inaccuracy and forgetfulness), see the excellent observations of *Surenhusius*, pp. 43. 45. 343, and the numerous examples cited by him of this practice. Cp. *Acts* iii. 22. 25, and see note above on *Matt.* ii. 23, *Luke* iv. 17, and above on *vii.* 3, below on *Acts* xiii. 22.

On the whole, on reviewing the *Objections* above recited, we may affirm, that there is nothing in them which can invalidate the claims of St. Stephen to Inspiration; or those of St. Luke, who has preserved his speech, and asserts that St. Stephen "was full of the Holy Ghost," and that they "could not resist the wisdom with which he spake."

There is nothing in St. Stephen's statements to countenance the assertion of some recent Criticism, that he confounded *Abraham* with *Jacob*, and *Sichem* with *Hebron*, and one purchase with another. There is nothing there to give any encouragement to its vain-glorious notion, that it can penetrate with a keener glance into the records of early Jewish History, than he "who was full of the Holy Ghost," and whose eye, being enlightened by Him, pierced through the clouds, and saw "the heavens opened, and *Jesus* standing at the right hand of God." On the other hand, we are constrained to ask,—Can there be any reasonable expectation of "progress, or further illumination" in Biblical Criticism, or of any other results but of degeneracy, degradation, disbelief, and demoralization, from such allegations as these of a shallow and superficial sciolism, putting them forth with arrogant presumption, as if they were proved; and as even furnishing data to be accepted and arranged by a calm Inductive Philosophy as valuable acquisitions of Theological Science?

But they who read Holy Scripture with right dispositions will derive spiritual comfort and intellectual delight from those portions of Holy Writ which, like St. Stephen's speech, may appear at first sight to be beset with difficulties, and have been most frequently made occasions of sceptical cavils. They will feel persuaded that there are some good reasons for statements in Scripture, which at first may seem perplexing. They will be sure that valuable truths—like precious pearls in rough and hard shells—lurk concealed there. They will endeavour by God's grace, with devout prayer, and with earnest labour, to extract them. And their labour will often be rewarded. As in the instances above noticed in St. Stephen's speech, they will see gleams of divine light where they once saw obscurity. Objections against Scripture will resolve themselves into Arguments for it. Difficulties will be changed into Evidences. And from this process of critical transformation they will derive a persuasion, that when the mists of human infirmity, which hang over us in this world, are dispersed, and our eyes are illumined by the same Spirit Who shed His bright beams of light on St. Stephen, all the other difficulties of Scripture will disappear; we shall acquire new faculties of spiritual vision, and where before we saw mists and clouds, we shall see the heavens opened, and the glory of *Jesus Christ* standing at the right hand of God.

VII. ¹ Εἶπε δὲ ὁ ἀρχιερεὺς, εἰ ἄρα ταῦτα οὕτως ;
² Ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ³ Ὁ Θεὸς τῆς δόξης ὤφθη
 τῷ πατρὶ ἡμῶν Ἀβραὰμ, ὅντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν
 a Gen. 12. 1. Χαρρὰν, ⁴ καὶ εἶπε πρὸς αὐτόν, Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς
 b Gen. 12. 5. συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω. ⁵ Τότε
 ἐξελθὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρρὰν κακέιβεν, μετὰ τὸ ἀποθανεῖν
 τὸν πατέρα αὐτοῦ, μετόπισεν αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε.
 c Gen. 13. 15. ⁶ Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ
 d Gen. 15. 13, 16. αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. ⁷ Ἐλάλησε δὲ οὕτως ὁ Θεός, ὅτι ἔσται τὸ
 σπέρμα αὐτοῦ πάροιικον ἐν γῇ ἁλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ
 e Exod. 12. 40, 41. κακώσουσιν ἔτη τετρακόσια· ⁸ καὶ τὸ ἔθνος, ᾧ ἂν δουλεύσωσι κρινῶ
 Ἐγώ, ὁ Θεὸς εἶπεν· καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσί
 μοι ἐν τῷ τόπῳ τούτῳ. ⁹ Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως
 f Exod. 3. 12. ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ
 g Gen. 17. 9—11. τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. ¹⁰ Καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ·
 h Gen. 37. 28. & 21. 1—4. & 25. 24, 26. & 29. 32. & 30. 5. & 35. 23. & 37. 28. & 38. 1. & 39. 1. & 40. 1. & 41. 1. & 42. 1. & 43. 1. & 44. 1. & 45. 1. & 46. 1. & 47. 1. & 48. 1. & 49. 1. & 50. 1. & 51. 1. & 52. 1. & 53. 1. & 54. 1. & 55. 1. & 56. 1. & 57. 1. & 58. 1. & 59. 1. & 60. 1. & 61. 1. & 62. 1. & 63. 1. & 64. 1. & 65. 1. & 66. 1. & 67. 1. & 68. 1. & 69. 1. & 70. 1. & 71. 1. & 72. 1. & 73. 1. & 74. 1. & 75. 1. & 76. 1. & 77. 1. & 78. 1. & 79. 1. & 80. 1. & 81. 1. & 82. 1. & 83. 1. & 84. 1. & 85. 1. & 86. 1. & 87. 1. & 88. 1. & 89. 1. & 90. 1. & 91. 1. & 92. 1. & 93. 1. & 94. 1. & 95. 1. & 96. 1. & 97. 1. & 98. 1. & 99. 1. & 100. 1. & 101. 1. & 102. 1. & 103. 1. & 104. 1. & 105. 1. & 106. 1. & 107. 1. & 108. 1. & 109. 1. & 110. 1. & 111. 1. & 112. 1. & 113. 1. & 114. 1. & 115. 1. & 116. 1. & 117. 1. & 118. 1. & 119. 1. & 120. 1. & 121. 1. & 122. 1. & 123. 1. & 124. 1. & 125. 1. & 126. 1. & 127. 1. & 128. 1. & 129. 1. & 130. 1. & 131. 1. & 132. 1. & 133. 1. & 134. 1. & 135. 1. & 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 i Gen. 41. 37—40. καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ
 σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον
 ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. ¹¹ Ἦλθε δὲ ἡμιμὸς ἐφ' ὅλην τὴν γῆν
 Αἰγύπτου καὶ Χαναὰν καὶ θλίψις μεγάλη· καὶ οὐχ εὗρισκον χορτάσματα οἱ
 πατέρες ἡμῶν. ¹² Ἀκούσας δὲ Ἰακώβ ὄντα σίτια εἰς Αἴγυπτον ἐξαπέστειλε
 τοὺς πατέρας ἡμῶν πρῶτον· ¹³ καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς
 ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ. ¹⁴ Ἀπο-
 stείλας δὲ Ἰωσήφ μετεκαλέσατο Ἰακώβ τὸν πατέρα αὐτοῦ καὶ πᾶσαν τὴν
 συγγένειαν αὐτοῦ ἐν ψυχαῖς ἐβδομήκοντα πέντε. ¹⁵ Καὶ κατέβη Ἰακώβ εἰς
 Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν. ¹⁶ Κα

ἀνεθρέψατο αὐτὸν ἐαυτῇ εἰς υἱόν. ²² * Καὶ ἐπαιδεύθη Μωϋσῆς ἐν πάσῃ σοφίᾳ ^u Luke 24. 19. Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις αὐτοῦ. ²³ * Ὡς δὲ ἐπληροῦτο αὐτῷ ^v τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι ^v Exod. 2. 11, &c. τοὺς ἀδελφούς αὐτοῦ, τοὺς υἱούς Ἰσραὴλ. ²⁴ Καὶ ἰδὼν τινα ἀδικούμενον ἡμύναντο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ πατάξας τὸν Αἰγύπτιον. ²⁵ * Ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσι σωτηρίαν αὐτοῖς· οἱ δὲ οὐ συνήκαν. ²⁶ * Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὤφθη ^w Exod. 2. 13. αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην εἰπών, * Ἄνδρες, ἀδελφοί ἐστε, ἵνατί ἀδικεῖτε ἀλλήλους; ²⁷ * Ὁ δὲ ἀδικῶν τὸν πλησίον ἀπάσαστο αὐτὸν εἰπών, Τίς σέ κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; ²⁸ μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον; ²⁹ * Ἐφύγε δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιὰμ, οὗ ἐγέννησεν υἱοὺς δύο. ³⁰ * Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ ^x Exod. 3. 2, &c. ἐν τῇ ἐρήμῳ τοῦ ὅρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου. ³¹ * Ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμαζε τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν, ³² * Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ. * Ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι. ³³ Εἶπε δὲ αὐτῷ ὁ Κύριος, Λύσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἔστηκας γῇ ἁγία ἐστίν. ³⁴ Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε εἰς Αἴγυπτον. ³⁵ Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες, Τίς σέ κατέστησεν ἄρχοντα καὶ δικαστὴν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ ἀγγέλου ^z Exod. 7. & 8. τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. ³⁶ * Οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου, καὶ ἐν Ἐρυθρᾷ θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. ³⁷ * Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· ^b αὐτοῦ ἀκούσεσθε. ³⁸ * Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ^y Matt. 22. 32. ^z Heb. 11. 16.

22. ἐν πάσῃ σοφίᾳ Αἰγυπτίων] in all the wisdom of the Egyptians. Egypt was celebrated in the ancient world as the mother of arts and sciences, and as the teacher of the wisest among the Greeks (see Homer, *Odyssey* iv. 229. *Herod.* ii. 160); and was therefore visited by Pythagoras and Plato. *Valer. Max.* viii. 7. *Ammian. Marcellin.* xiii. 6. *Macrobi.* *Somn. Scip.* i. 21; *Sa-turnal* i. 14. *Philo*, *Vit. Mosia*, i. p. 84. (*Wetstein*.)

Here is an argument for the consecration of *heathen* Literature to the service of Christianity. See the eloquent passage of *Origen*, *Epist. ad Greg. Thaumaturg.* *S. Jerome*, *ad Magnum*, *Epist.* 84, and *ad Damas.* 146, and *Augustin.* *de doctr. Christ.* (ii. 40), and *c. Faust.* (xxii. 91), who argues for this consecration from the example of the ancient people of God applying the gold of Egypt to the beautifying of the Tabernacle, and cites the examples of Christian Fathers. "Nonne aspicimus quanto auro et argento et veste suffarcinatus exierit de Aegypto Cyprianus, Doctor suavissimus et Martyr beatissimus? quanto Lactantius, quanto Victorinus, Opiatus, Hilarius, ut de vivis taceam, quanto innumerabiles Græci? Quod prior ipse fidelissimus Dei famulus Moyses fecerat, de quo scriptum est, 'quid eruditus fuerat omni sapientiâ Aegyptiorum.'" Cp. *Hooker*, quoted above, *Luke* v. 39, and below, xxvi. 14.

— δυνατὸς ἐν λόγοις] mighty in words. Though by nature "slow of speech" (*Exod.* iv. 10); but God gave him eloquence (*Exod.* iv. 10), and he is called ὀμιλεῖν πιδανάτατος by *Josephus*, *Ant.* iii. 1. 4.

— ἔργοις] deeds. See *Josephus*, *Ant.* ii. 10. 1.

23. τεσσαρακονταετῆς χρόνος] Moses was forty years old when he visited his brethren; he was twice forty years old when he stood before Pharaoh (*Exod.* vii. 7); and thrice forty years old when he died. (*Deut.* xxxiv. 7.) See the remarks of the Jewish Doctors on these periods in *Wetstein*, p. 498. The repeated mention of forty years in the history of Moses (here and in v. 30,

and *vv.* 36. 42), is surely not without some meaning in reference to Christ. See above, i. 3.

24. ἐκδίκησιν] See *Luke* xviii. 3. 7. 8.

26. συνήλασεν] he was reconciling: so A, B, C, D; a much preferable reading to that of *Elz.*, *συνήλασεν*. They rejected Moses, when he was engaged in the work of Reconciliation, as the Jews rejected Christ, the Mediator between God and Man.

27. σέ] thee, emphatic; thee, so feeble and obscure a person.

28. με] me, emphatic; me, as well as the Egyptian.

30. ἄγγελος Κυρίου] the angel of the Lord. Generally supposed by the Fathers to be the Second Person of the Blessed Trinity. See *Hilary*, *de Trin.* v. *Augustin.* *de Trin.* ii. 13; iii. 10. *Hieronym.* in *Galat.* c. 3. *Ambrose*, *de Fide*, cap. 6. (*Lorin.*)

33. λύσον τὸ ὑπόδημα] loose thy shoe (cp. *Joah.* v. 15), lest something unclean should be cleaving to the shoe in the course of the journey: and therefore the Priests did not wear shoes when ministering in the Temple. *Schemoth*, ii. 937. *Pirke Eliezer*, 40. Cp. *Juvenal*, vi. 158. And this rule extended itself among heathen nations (*Solinus*, xvii.), and the Turks. (*Wetstein.*)

34, 35. ἰδὼν εἶδον] seeing. *Isau*: "plenissime agnovi;" another Hebraism. *Exod.* iii. 7. See *Gen.* ii. 17. *Deut.* xv. 10. *Matt.* xiii. 14. *Heb.* vi. 14. *Valck.* and *Vorst.* p. 610, cap. xxxiv.

34. ἀποστείλω] let Me send thee. So A, B, C, D. Cp. *Numb.* xxiii. 27, δεῦρο παραλάβω σε. (*Bornemann.*) *Elz.* has ἀποστελῶ.

35. τοῦτον] him. Mark the emphatic repetition of οὗτος. Cp. *John* vi. 42. *Winer*, p. 144.

— ἀπέσταλκεν] hath sent, although they little supposed it. The reading of A, B, D, E, and others. *Elz.* has ἀπέστειλεν.

— σὺν χειρὶ] A, B, C, D, E. *Elz.* ἐν χ.

36. γῇ Αἰγύπτου] land of Egypt; a common Hebraism, *Matt.* x. 16; xi. 24, supplanted in some MSS. by γῇ Αἰγύπτῳ; as other Hebraisms have been by Hellenic forms.

d Exod. 19. 3, 17. ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ^d ἐν τῷ ὄρει Σινᾶ, καὶ τῶν
e Deut. 5. 27, 31. πατέρων ἡμῶν, *ὃς ἐδέξατο ἰδέσθαι τὸ πρόσωπον αὐτοῦ. ³⁹ *Ὡς οὐκ ἠθέλησαν
f Rom. 3. 2. ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστράφησαν ταῖς καρ-
g Exod. 32. 1. διαῖς αὐτῶν εἰς Αἴγυπτον, ⁴⁰ *εἰπόντες τῷ Ἀαρών, Ποίησον ἡμῖν θεοὺς οἱ
προπορεύσονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ
h Deut. 9. 16. γῆς Αἰγύπτου—, οὐκ οἶδαμεν τί γέγονεν αὐτῷ. ⁴¹ *Καὶ ἐμοσχοποίη-
Ps. 106. 19, 20. ησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδῶλῳ, καὶ εὐφραίνοντο
i Jer. 19. 13. ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. ⁴² *Ἐστρεψε δὲ ὁ Θεός, ⁴³ *καὶ παρέδωκεν
Amos 5. 25, 26, αὐτοὺς ἰλατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν
k Ps. 81. 12. προφητῶν, Μὴ σφάγια καὶ θυσίας προσηνέγκατε μοι ἔτη τεσσαρά-
l Deut. 4. 19. κοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; ⁴³ Καὶ ἀνελάβετε τὴν σκηνὴν
2 Kings 17. 16. τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥεφάν, τοὺς τύπους οὓς
ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικίῳ ὑμᾶς ἐπέκεινα Βαβυ-
m Exod. 25. 40. λῶνος. ⁴⁴ *Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ,
Heb. 8. 5. καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακει·
n Josh. 3. 14. ⁴⁵ *ἦν καὶ εἰσῆγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ κατα-
σχεσει τῶν ἐθνῶν, ὃν ἐξῶσεν ὁ Θεός ἀπὸ προσώπου τῶν πατέρων ἡμῶν ἕως τῶν
o 1 Sam. 16. 12, ἡμερῶν Δαυὶδ· ⁴⁶ *ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ἡγήσατο εὗρεῖν σκηνώμα
2 Sam. 7. 1, &c. τῷ Θεῷ Ἰακώβ· ⁴⁷ *Σολομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον. ⁴⁸ *Ἀλλ' οὐχ ὁ
1 Chron. 17. 12. ὑψιστος ἐν χειροποιήτοις κατοικεῖ, καθὼς ὁ προφήτης λέγει, ⁴⁹ *Ὁ οὐρανός
p 1 Kings 6. 1. μοι θρόνος, ἢ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδο-
q 2 Kings 19. 15, 16. & 8. 27. ch. 17. 24. q Isa. 66. 1, 2.

38. ἐκκλησία ἐν τῇ ἐρήμῳ] *Church in the wilderness*. A remarkable confirmation of his argument. God's Church is not limited to *Judea*. It was in the *Wilderness*, and there Moses, your great Lawgiver, was with it; and, remember, he *died* there in the *Wilderness*; and was never permitted to enter the promised Land, to which you would restrain the favours of God.

The Church in the Wilderness. This sentence is not without its prophetic significance for Christian times. The Church of God is represented in the *Apocalypse* as persecuted by the Great City; She is the *Woman in the Wilderness* (Rev. xii. 1—6), and there she is nourished by God *forty-two months* (v. 6), the number of the 'Mansions,' or stations, of the Ancient Church of God in the Wilderness of Sinai. See below, notes on Rev. xii. 1—6.

40. ὁ γὰρ Μωϋσῆς] On the construction, see xix. 34; xx. 3. *Winer*, § 63, p. 501.

41. ἐμοσχοποίησαν] *they made a Calf*—in imitation of the *Apis* of Memphis in Egypt, which they had left (cp. *Winer*, R. W. B. i. p. 644); and so in heart returned to Egypt (v. 39).

Thus ye have dealt with Christ. He came to deliver you from worse than Egyptian bondage, and ye have fallen back into worse slavery than before.

—ἐν ταῖς ἡμέραις ἐκείναις] *in those days*. Even when the Law was being delivered to him by God, they were guilty of rebellion against Him.

42. ἐν βίβλῳ τῶν προφητῶν] *in the book of the Prophets*: i. e. of the Twelve lesser Prophets, who were reckoned as forming one βίβλος, or volume, by the Jews. See *Bp. Cosin* on the Canon, p. 12, and below, xiii. 40.

—μοι] *to Me*, emphatic. Did ye offer to *Me*? No—but to *Moloch*!

43. ἀνελάβετε] *ye lifted up*. The word used by Amos (v. 26), נָשָׂא, *sustulit*. Ye who were My holy People, appointed to lift up and carry My Tabernacle, the Tabernacle of My Presence, with you, in your journeyings through the Wilderness,—ye were not ashamed of your idol, but ye *raised him aloft* in the air, and carried him and his tabernacle on high, as a sacred banner, standard, or trophy, when you ought to have fixed your hearts on Me and Mine!

Moloch is opposed to Jehovah, and Moloch's idolatrous σκηνή to the σκηνή or Tabernacle of God.

The Alexandrine MS. has Ῥεφάν here. C, E have Ῥεφάν, D has Ῥεμφάν. The LXX have Ῥανφάν for Hebr. רַנַּן. It seems probable that *Kiun*, *Kivun*, and *Rephan* or *Remphan*, signify the *Kronos* or *Saturnus* of the Egyptians. And ἑστρον would be the Planet of Saturn. See the authorities in *Lightfoot*, ii. p. 673.

Glass, Phil. p. 645, 646. *Surenhus*, p. 413. *Rosenm.* here, and *Winer*, p. 386, in v. *Saturn*.

S. Cyril's note (in Catenâ, p. 123, cp. *Theophyl.* p. 68, and *Ecum.* p. 71) deserves attention, particularly from his connexion with Alexandria in Egypt. He affirms after Aquila and Theodotion that Ῥεφάν signifies *blindness*: the idol was that of a *star*, but it was *eis τόφλῳσιν* ἐσκορπίσθησαν γὰρ (read ἐσκορπίσθησαν γὰρ) αἱ καρδίαι αὐτῶν. They worshipped the idol as their *εὐσφόρος* or *day-star* (ἑστρον), but it became to them a Ῥεφάν or σκότισμα, or darkness.

Perhaps therefore this name *Rephan* was given by the more devout Jews to this idol in contempt and abhorrence; for the same reason as they called the god of the Ekronites, Beelzeboul And St. Stephen adopts *this* name *Rephan* from the LXX instead of *Chim*, as much as to say: Ye set up the *star* of a *blind* god in opposition to the God of heaven, and Father of lights.

—Μολόχ] *Moloch*, from מָלַךְ *regnans*: perhaps the *Milcom* (i. e. their King) of the Ammonites (1 Kings xi. 5. 33). The worship of Moloch accompanied with human sacrifices (see on Matt. v. 22) is specially forbidden in Leviticus xviii. 21 and xx. 2, and it may thence be inferred to have been practised by the Israelites.

—Βαβυλῶνος] See above, under "Objections," p. 69.

45. Ἰησοῦ] *Jesus*: Joshua the son of Nun. Cp. Heb. iv. 8. On the meaning of the name, see on Matt. i. 1.

It is observable that the name of *Jesus*, though ever in the thoughts of St. Stephen, and, as it were, hovering on his lips in almost every sentence, is never expressed in his Speech but here, where it does not mean *Jesus of Nazareth*, but *Jesus* (or *Joshua*) the son of Nun.

How much wisdom was there in this! If he had openly spoken as he *felt* concerning *Jesus of Nazareth*, he would have been stopped at once by the rage of his hearers (see v. 53, 54), and the Christian Church would never have had the speech of St. Stephen. There was divine eloquence in his silence. And all his words were, and ever will be—φωναῖα συνετοῖσι—vocal to the wise. And this word *Jesus*—not used for Christ, but for Joshua, the type of Christ, is full of meaning. It is significant of the fact already insisted on—that the whole speech is *allusive* to Christ.

—ἐν τῇ κατασχέσει] in the portion or possession of the Gentiles—κατάσχεσις = ἡγήνη Num. xxvii. 4. 7, and *passim* in LXX. See also above, v. 5.

κατάσχεσις ἐθνῶν can hardly mean occupation of the land of the Nations.

48.] After χειροποιήτοις *Elz.* adds *ναοῖς*, which is not in A, B, C, D, E, H. Cp. Acts xvii. 24.

μήσετέ μοι, λέγει Κύριος, ἡ τίς τόπος τῆς καταπαύσεώς μου; ⁵⁰ οὐχὶ
ἡ χεὶρ μου ἐποίησε ταῦτα πάντα; ⁵¹ Ὑκκληροτράχηλοι, καὶ ἀπερίτμητοι
ταῖς καρδίαις καὶ τοῖς ὤσιν, ὑμεῖς αἰὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε· ὡς οἱ
πατέρες ὑμῶν, καὶ ὑμεῖς. ⁵² Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν;
καὶ ἀπέκτειναν τοὺς προκαταγγέιλαντας περὶ τῆς ἐλεύσεως τοῦ Δικαίου, οὐ νῦν
ὑμεῖς προδόται καὶ φονεῖς ἐγένεσθε; ⁵³ οὔτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς
ἀγγέλων, καὶ οὐκ ἐφυλάξατε

⁵⁴ Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς
ὀδόντας ἐπ' αὐτόν.

⁵⁵ Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδε δόξαν
Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, ⁵⁶ καὶ εἶπεν, Ἴδού, θεωρῶ τοὺς
οὐρανοὺς διηνοιγμένους, καὶ τὸν Τῖδον τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ.

⁵⁷ Κράζαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμο-
θυμαδὸν ἐπ' αὐτόν, καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. ⁵⁸ Καὶ
οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου
Σαύλου· ⁵⁹ καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα, Κύριε

^{52.} τοῦ Δικαίου] of the Just One, of whom ye now became the betrayers and murderers. This sentence seems to have been in the mind of the Second Apostolic Martyr at Jerusalem, St. James, when he wrote his Epistle a little before his own martyrdom. James v. 6.

^{53.} εἰς διαταγὰς] at the disposition or ordinance of angels, i. e. ordained by God through them. διαταγέντα δι' ἀγγέλων, Schol. Mosqu. Cp. διατάζω, v. 44.

On this use of εἰς, see Matt. xii. 41. Eph. i. 10. Glass. Phil. p. 484, 5. And as to the fact, viz. the Ministry of Angels at Mount Sinai, see Deut. xxxiii. 2, where God is said to appear on Sinai, συν μυριάσιν . . . ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ. Gal. iii. 19, νόμος διαταγῆς δι' ἀγγέλων. Heb. ii. 2, λαληθεὶς δι' ἀγγέλων. Joseph. Ant. xv. 5. 3, ἡμῶν τὰ δεινὰ ἐν τοῖς νόμοις δι' ἀγγέλων μαθόντων. Surenhus. p. 420, who, after many of the Fathers, says, "totā res ed redire videtur postquam Act. vii. 36 (where there is mention of the Angel at the Bush), cum hoc loco (Gal. iii. 19) contulerimus, ut dicamus Christum stipantibus Ipsum myriadibus Angelorum tradidisse Legem."

The reason of the expression seems to be, that Christ Himself was the Angel of the Covenant (see v. 30. 35. 38); He, when He promulgated the Law, was attended by Angels (Deut. xxxiii. 2), and therefore, in a rapid mode of expression, the Law given by the Angel, accompanied with Angels, might be said to have been given by the disposition of Angels; and so Josephus says (Ant. xv. 5. 3) that the Jews had received their Law from God by Angels, δι' ἀγγέλων παρὰ Θεοῦ. That διαταγή is to be understood in this sense, may be inferred from St. Stephen's use of διατάσσωμαι just before, v. 44.

^{55.} ὤρμησαν] Not γενόμενος, and something more also than ἐν. It shows his antecedent spiritual state; and is an assertion of the inspiration with which this Speech was delivered. See the use of ὤρμησαν, iii. 2; xvii. 24; xxii. 3.

^{56.} διηνοιγμένους] So A, B, C: parted asunder, and opened. Elz. ἀνεφγμένους.

— ἐστῶτα] standing. "Sedere judicantis est; stare pugnantis vel adjuvantis." (Greg. M. hom. xix. in S. Stephan.)

^{57.} συνέσχον τὰ ὦτα] they stopped their ears, with their hands; an action of abhorrence. See Irenæus ap. Euseb. v. 20, and Wetstein's note here.

— ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν] They, filled with the Evil Spirit, rushed with one accord against him, who was full of the Holy Spirit. But what evil could Satan and the Jews do to St. Stephen? As S. Aug. says (Serm. 215), they procured punishment to themselves and a crown of glory to him. What benefits do we reap even from the agency of the Devil, through the overruling power of Christ! "Diabolus quanta præstitit! Omnes Martyres ipse nobis fecit!" (Aug.)

— ἐλιθοβόλουν] they were stoning him: repeated v. 59 to show the continuance of the act of stoning—while he was engaged in prayer.

^{58.} ἀπέθεντο τὰ ἱμάτια] they laid down their upper garments, ἱμάτια, so as to be more ready for stoning. The witnesses cast the first stone (Deut. xvii. 7).

— νεανίου] of a young man, probably not less than 30 years of

age. See xxvi. 10 and on Philem. 9. David was thirty years of age when he fought with Goliath, and is called νεανίσκος by Josephus.

How different was Saul the young man, from "Paul the aged!" Philem. 9.

— Σαύλου] Saul. Magis sevens omnes adjuvando, quam suis manibus lapidando. Aug. Serm. 279.

This is the first mention of St. Paul in Holy Scripture. His agency in the martyrdom of St. Stephen is mentioned with peculiar emphasis here, and again viii. 1, with the design probably of showing the power of Divine Grace in the change wrought thereby from Saul, the Persecutor of the Church, to Paul, the Preacher of the Gospel.

"Iste Saulus, et postea Paulus, persecutor Saulus, et prædicator Paulus. Magna et divina spectacula. Qui erat in cæde Stephani Persecutor, factus est regni cælorum Prædicator." Aug. Serm. 315.

Here also, it seems, we may be permitted to recognize one main reason why the History of the Acts is principally occupied in narrating the actions and sufferings of the two Apostles, St. Peter and St. Paul,—the one having shown his weakness in denying Christ, the other his fury in persecuting Him.

Those two names are noble trophies of the victories of the Holy Ghost.

The name of Saul mentioned here may also suggest the conjecture, that we are indebted, under the divine influence of the Holy Ghost, to the recital of St. Paul, for this report of St. Stephen's speech before the Jewish Sanhedrim.

St. Paul would doubtless have been anxious to make public reparation, as far as he was able, for the wrong done by himself to the blessed Martyr. This desire manifested itself afterwards in his public declaration at Jerusalem, recorded Acts xxii. 20. "When the blood of Thy Martyr, Stephen, was being shed, I myself also was standing there, and consenting to the deed, and holding the raiment of those who were killing him." He could not make better amends, than by confessing his own share in the martyrdom, as is done here (vii. 58; viii. 1), and in giving universal and perpetual publicity to the words of St. Stephen in the pages of Canonical Scripture, so that it might ever be said of St. Stephen, the Proto-martyr of the Church, as of the first Martyr of the world, Abel, "though dead, he speaketh." Heb. xi. 4.

This supposition is in some degree confirmed by the resemblance which (as is well shown by Mr. Humphry) may be traced between passages in St. Stephen's speech and St. Paul's speeches and Epistles; e. g.

St. Stephen says, v. 20, Μωσῆς ἀστέιος. St. Paul, Heb. xi. 23.

St. Stephen says, v. 48, οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ. St. Paul, Acts xvii. 24, ὁ Θεὸς οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ.

St. Stephen, vii. 53, ἐλάβετε νόμον εἰς διαταγὰς ἀγγέλων.

St. Paul, Gal. iii. 19, ὁ νόμος διαταγῆς δι' ἀγγέλων. Heb. ii. 2, λαληθεὶς δι' ἀγγέλων.

St. Stephen, vii. 51, ἀπερίτμητοι τῇ καρδίᾳ. St. Paul, Rom. ii. 29, περιτομή καρδίας ἐν πνεύματι.

It is observable also, that St. Paul's first recorded speech in the Acts (xiii. 16) bears a striking resemblance to St. Stephen's.

w Luke 6. 28.
& 23. 34.

Ἰησοῦ, δέξαι τὸ πνεῦμά μου. ⁶⁰ Θεὶς δὲ τὰ γόνατα ἔκραξε φωνῇ μεγάλῃ,
Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.

It is very probable, that St. Paul reported St. Stephen's speech to St. Luke, and that St. Luke wrote it under St. Paul's eye, and he published it with the sanction of St. Paul, an inspired Apostle, deeply versed in the History and Antiquities of his own nation. This consideration may serve to confirm us in our conclusion that there are no "errors or inaccuracies" in it.

59. *Ἀλιθοβόλου* they were stoning. The punishment for blasphemy. (Levit. xxiv. 16. Deut. xvii. 35.)

It has been inferred by some from the infliction of this punishment on St. Stephen, that the Sanhedrim had the power of life and death in matters of religion, without reference to the Roman Governor. But this is not clear. He generally resided at Caesarea, not at Jerusalem; and in his absence they often proceeded in a summary and irregular way in questions of religion. See on xxvi. 10.

In the case of St. Stephen, there is no mention of any judicial sentence being pronounced. The assault upon him is represented as a tumultuary act of fury. (See *vv.* 57, 58.)

Popular outbreaks, followed by stoning, were not uncommon at this time at Jerusalem; as may be inferred from what is said above, even of the captain of the temple and the officers of the Chief Priests themselves in ch. v. 26, *ἐφοβούντο τὸν λαὸν μὴ λιθοσθῶσιν*, and from what is recorded in the history of our Lord, John viii. 59; x. 31—33. Cp. Matt. xxiii. 37.

The question whether the Jewish Sanhedrim had the power of life and death in such cases as this is best illustrated by a passage of *Origen* (ad African. § 14), who says, "Though the Jews are under tribute to the Romans, the Ethnarch, by the permission of Caesar, is allowed to have considerable power among them; inasmuch that their trials are conducted according to their own laws, though clandestinely; and even capital punishment is inflicted, not as an absolute right, but with the imperial connivance." See *Professor Blunt*, Lectures, p. 141.

"Thus it would seem that St. Stephen suffered capital punishment," adds *Professor Blunt*, "at the hands of the Jews, even in spite of its not being exactly lawful for them to put any one to death; the majesty of the Roman law being contented to lie in abeyance, though ready at any time to assert itself and resume its functions."

— *ἐπικαλούμενον*] *invoking*. Bentley (on Freethinking, xxxvi. p. 138) conjectures that ΘΝ (Θεὸν) "was absorbed by the preceding syllable ON." Perhaps, however, there is a design in the omission. St. Stephen called upon Him Whom he beheld in heaven, and said to Him, "Lord Jesus, receive My Spirit." Thus St. Stephen teaches with his dying breath that the Name of Jesus is to be called upon and worshipped; i. e. that He is God. Hence in ix. 14. 21. 1 Cor. i. 2, and 2 Tim. ii. 22, "all that call on the Name of the Lord," is a periphrasis for *Christians*. See also xxii. 16.

— *Κύριε Ἰησοῦ*] *Lord Jesus*. This is the only place where the Name Jesus is uttered by St. Stephen, see on v. 45. St. Stephen at his death prays to Jesus, and addresses the same prayers to Jesus, as Jesus, dying on the cross, had addressed to His Father, Luke xxiii. 34. 46, "Father, forgive them, for they know not what they do," and "Father, into Thy hands I commend My Spirit." Jesus, as man, taught us to pray; St. Stephen, inspired by the Holy Ghost, teaches us to pray to Jesus; and to pray to Him as He as Man prayed to His Father,—that is, as God.

— *δέξαι τὸ πνεῦμά μου*] *receive my spirit*. A proof that the spirit of man survives, and does not sleep, when separated from the body by death. See on Luke xvi. 22, 23, and above on i. 25.

60. *μὴ στήσης—ἁμαρτίαν*] *lay not to their charge this sin*. So A, B, C, D. *Ἐλθ. τὴν ἁμαρτίαν ταύτην*,—but *ἁμαρτίαν*, the emphatic word, has its proper place at the close. He warns them of their danger in committing the *sin*, and shows his love to them by prayer for the *sinner*.

The word *στήσης* involves the idea of *weighing*. See Matt. xxvi. 15, When Thou, the Judge of all, weighest their actions in Thy balance, do not place this sin in the scale against them.

By this prayer St. Stephen proved that all he had said in his speech, however bitter to them, was the language of charity. It came from the Spirit of Truth and Love, and it had its first-fruits in the conversion of Saul, and in that of thousands by him. "Sævire videbatur Stephanus; lingua ferox, cor lenè: clamabat. et amabat; sæviebat, et salvos fieri volebat." *S. Aug.* (Serm. 315.)

The influence of this prayer of St. Stephen on other succeeding Martyrs may be seen in *Euseb.* v. 2.

— *ἐκοιμήθη*] *he fell asleep*; that is, in *body*,—though it had been stoned,—for his *spirit* had been commended to Jesus, v. 59, and *that* neither slumbers nor sleeps. See on Luke xvi. 22; xxiii.

43, and 1 Cor. xv. 6: even a heathen said, *ἱερὸν ὄπλον κοιμᾶται· θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς*. (*Callimachus*, Epig. 10.)

On the rhythmical cadence of this sentence in the word *ἐκοιμήθη* (----), see note at the end of the Book, xxviii. 31.

The following comments on this Divine History are from *S. Augustine's* Sermons in *Natali*, the *birthday*, i. e. the Martyrdom (see on Acts ii. 24) *Stephani Martyris* (Serm. 314—320, vol. v. pp. 1856—1878).

"Cum aliorum martyrum vix gesta inveniamus quod in solemnitatibus earum recitare possimus (a remarkable declaration) Lujus passio in canonico libro est: Actus Apostolorum de Canone Scripturæ est: ipse liber incipit legi à Dominico Paschæ, sicut se consuetudo habet Ecclesiæ (from Easter to Whitsuntide, Aug., Tract vi. in Joan.; cp. *Chrys.* in Acts, Hom. 63 and 48). In hoc ergo libro audistis quomodo sint electi et ab Apostolis ordinati septem *Diaconi*, in quibus Sanctus Stephanus erat; prior Martyr de *Diaconis* quàm de *Apostolis*: prior victima de Agnis, quàm de Arietibus." *S. Aug.* (p. 1859.)

He draws a parallel between

(1) The charges against our Lord, and those against Stephen. Compare John ii. 19—21. Matt. xxvii. 40, with Acts vi. 14.

(2) Our Lord's prayer for His enemies, and commendation of His soul to the Father; and St. Stephen's prayer and commendation of His soul to the Lord Jesus.

He traces St. Stephen's graces at his death to the influence of Christ's example. "Sedebat in cathedrâ crucis Christus, et docebat Stephanum regulam pietatis. Ecce discipulus Tuus orat pro inimicis suis, orat pro lapidatoribus suis." He refers his hearers to the Divine Source from which all St. Stephen's graces flowed. "Ecce hoc Stephanus fecit. De se? De suo fecit? Non ita; de dono Dei fecit. Si autem de dono Dei fecit, numquid intravit, et contra te clausit? Numquid pontem transivit et præcidit? Pete et tu; Fons manat, non siccavit."

"Non mortem timebat Stephanus, quia Christum, quem pro se occisum sciebat, viventem videbat; ac per hoc festinabat etiam ipse mori pro Illo, ut viveret cum Illo. Eja, fratres, sequamur eum; si enim sequamur Stephanum, coronabimur (alluding to his name *Στέφανος*, the Fathers love to dwell on the circumstance, that he who bore the name of *Στέφανος* was the first to win the crown of Martyrdom for Christ); maximè autem imitandus est nobis in dilectione inimicorum: persistens beatissimus Martyr in testimonio Veritatis, et Charitatis ardens Spiritu, pervenit ad gloriosissimum finem."

S. Aug. (p. 1878) applies to St. Stephen the promise of Christ (John xii. 26), "where I am, there shall My servant be," observing that in the Greek original the word is *diakonos*, and in some Latin Versions *Diaconus*, and that St. Stephen was indeed a *deacon* to Christ, that he did follow Christ, and that in him Christ's promise was made good, "*ubi sum Ego, illic erit diaconus Meus*." To this remark it might be added, that the verb also is used twice there, *ἐὰν ἐμοὶ διακονῇ τις ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου ἐμὶ ἐγώ, ἐκεῖ καὶ ὁ διάκονος δ' ἐμὸς ἔσται, καὶ ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ Πάτερ*.

S. Jerome (in Ezek. xliii.) seems to assert that St. Stephen was martyred at the *Passover*, on the second day of unleavened bread. If this was the case, and it is rendered probable by the presence of many Hellenists (vi. 9), here was another point of resemblance to Christ. Cp. below, on xii. 3.

Lastly, on St. Stephen's death, *Augustine* says (p. 1873), "Cum tanta esset in docendo constantia, videte qualis fuerit in morte patientia. Hi ictibus corpus ipsius quatiebant; ille pro inimicis orabat; contundebatur homo exterior, et supplicabat interior. Sed Dominus qui cinxerat, qui probaverat, spectabat desuper militem Suum, juvaturus certantem, coronaturus vincentem. Denique Se ostendit illi. Ecce enim, inquit, video cælos apertos, et Filium hominis stantem ad dexteram Dei. Et quid ait pro se? Domine Jesu, accipe spiritum meum; et pro illis gonflectit, et ait, Domine, ne statuas illis hoc peccatum. Et hoc dicto, obdormiit." O sweet slumber! He who fell asleep among the stones of his enemies, how triumphantly will his ashes awake from the stones of the tomb! He fell asleep in confidence and peace, for he commended his spirit to the Lord.

The position of *St. Stephen's Day*, the morrow after *Christ-mas Day*, in the Calendar of the Christian Church, has a beautiful significance. See the excellent remarks of *Gregory Nyssen*, in *S. Stephan.* (ii. p. 786.) It intimates that all the graces of all the Martyrs are due to the Incarnation of CHRIST, Who is the Great PROTO-MARTYR, "the true and faithful Martyr or Witness" (Rev. i. 5; iii. 14), of Whose "fulness all have received, and grace for grace." (John i. 16.) And this idea is strengthened by the sequence, in that Calendar, of the *Martyrdom of Long*

VIII. ¹ Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν α. ch. 22. 20.
ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις πάντες & 7. 58.
τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν
ἀποστόλων.

² Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποίησαν κοπετὸν μέγαν
ἐπ' αὐτῷ. ³ Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπο- b. ch. 22. 4.
ρευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν. ⁴ Οἱ μὲν & 22. 10, 11.
οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν λόγον.

⁵ Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας ἐκήρυσεν αὐτοῖς τὸν c. ch. 6. 5.

Life in St. John the Evangelist, and of Infancy in the Holy Innocents. The Incarnation of Christ may be compared to the Mountain of continental Greece, from which all its principal rivers flow, and fertilize the land. He is the One Well-spring of Living Water—"the True Light that lighteth every one that cometh into the world." (John i. 9.)

Besides, the *death-day* of Martyrs is called rightly their *ἡμέρα γενέθλιος, dies Natalis, their birth-day* (Euseb. iv. 15). It is their *nativity* into everlasting *Life*. Well therefore may it be associated with the *Nativity* of CHRIST.

CH. VIII. 1—3. Σαῦλος ἦν συνευδοκῶν] *Saul was consenting to his murder*: cp. St. Paul's own words, xxii. 20. Saul (says Aug., Serm. 316, p. 1868) heard St. Stephen's speech; and then perhaps he scoffed at it; but he was concerned in St. Stephen's prayer. St. Stephen prayed for him. And mark the effects of that prayer. "Saulus, cui non sufficit occisus Stephanus, accipit Epistolae à Sacerdotibus, ut ubicunque inveniret Christianos alligatos adduceret ad supplicia sumenda, qualia sumpserat Stephanus. Iratus ibat Saulus, ibat lupo ad gregem Domini. Et Dominus de sursum, *Saule, Saule, quid Me persequeris?* Lupe, quid Agnum persequeris? Ego, quando sum occisus, Leonem occidi. Exue te lupo; esto de lupo, ovis; de ove, Pastor. Stratus est Persecutor, erectus est Prædicator. Stephanus tunc agnus, Paulus tunc lupo erat; modò autem ambo agni."—May we all with them follow the LAMB in heaven!

1—4. πάντες διεσπάρησαν—εὐαγγελιζόμενοι τὸν λόγον] being scattered abroad by persecution they scattered abroad the seed of the Word. First, in Samaria, where Christ's prophetic eye had seen "the fields white unto harvest" (John iv. 35), and then in the whole world.

It is one of the purposes of this divine History, to show that "the fierceness of man turns to the praise of God." Ps. lxxvi. 10.

As it was in the Apostolic age, so it ever has been and ever will be with the Church, governed and guided by the Spirit of God;

As Tertullian says to the Roman Persecutors of the Church (Apolog. ad fin.), "Cruditatis vestra illecebra est magis sectæ. Plures efficitur, quoties temimur à vobis; semen est sanguis Christianorum," and ad Scapulam, "Hanc sectam magis edificari videas, cum cædi videtur." Compare the language of *S. Nilus* (hom. 2 de Ascens.), "Succidebantur Ecclesiæ palmites, et Fidei fructus ascebat. E radice enim Illa nati sunt qui dixerat 'Ego vici Mundum; Ego sum Vitæ, Vos Palmite.'" And Chrysostom says, the blood of Martyrs waters the garden of the Church, and makes it fruitful; and *S. Leo* (Serm. i. in Natal. Petri), "Non minuitur persecutionibus Ecclesia, sed augetur (cp. Exod. i. 12) et Dominicus ager segete altiore vestitur, dum grana quæ singula cadunt multiplicata nascuntur."

Besides, by their dispersions they destroyed the power of the Enemy. "Occiso Stephano, persecutionem gravissimam Ecclesia Hierosolymis passa est. Fugati sunt fratres qui ibi erant; soli Apostoli remanserunt. Ceteri fugabantur, sed, tanquam ardentes faces, accendebant. Stulti Judæi, quando illos de Hierosolymis fugabant, carbonem ignis in silvam mittebant." Aug. (Serm. 316.)

Thus, by the controlling power of Christ, the devices of the Arch-enemy of the Church were overruled into instruments against himself.

— πλὴν τῶν ἀποστόλων] *except the Apostles* It would seem that a special charge had been laid on the Apostles to remain at Jerusalem; see above, on i. 4, and below, viii. 14; ix. 27; xi. 1; xv. 2.

2. συνεκόμισαν] *devout men took up Stephen and made great lamentation over him*. There was a peculiar reason for the mention of this circumstance in the case of St. Stephen, because (as Lightfoot shows, ii. p. 677) it was not lawful among the Jews to make outward demonstrations of grief for persons condemned by the Sanhedrim.

It is said by some interpreters, that these "devout" men must have been *Jews* (see Kuin., Meyer), because the word *εὐλαβεῖς* is connected with *Ἰουδαῖοι* in ii. 5; and because *Christians* would not have ventured to bury Stephen. But *εὐλάβεια* is characterized as a *Christian* grace (Heb. v. 7; xii. 28); and though their *works* was a remnant of Judaism (see Chrys. here, and below, on ix. 37), yet probably it is specially mentioned that these men buried Stephen, because it was an act of Christian courage, and exposed them to danger. However, it is not determined by the historian whether they were Jews, Proselytes, or Christians. Perhaps there were some among them from all these three classes: they are contrasted as *ἄνδρες εὐλαβεῖς* with the savage character of his murderers.

The *Burial of the dead* is here commended as an *act of Christian piety*, and thus is inculcated the duty of reverence for the bodies of Christians,

(1) as being temples of the Holy Ghost;
(2) and, as committed to the keeping of the grave, in order to rise again in glory, and to be "made like unto Christ's glorious Body." (Phil. iii. 21.)

See the treatise of *S. Aug.* (vi. p. 866), De curâ pro mortuis gerendâ, and cp. what *Bp. Pearson* says, on the Creed, Art. iv. p. 339, "When Ananias died, though after his sin, yet they wound him up and carried him out and buried him (Acts v. 6); when Stephen was stoned, devout men carried him to his burial; and when Dorcas died, they washed her and laid her in an upper chamber (Acts ix. 37). So careful were the primitive Christians of the rites of burial." And that pious and learned Expositor observes on the effect which Christianity had on national usages of *Sepulture*. In the Roman Empire, before the reception of the Gospel, the bodies of the dead were *burnt*, and their ashes only reserved in funeral urns. But after a few Emperors had received Baptism, there was not a body burnt in the Roman Empire.

So great a social change was wrought by Christianity. The religious sanctity of the Churchyards and Cemeteries of Europe is due to its influence. "And the decent custom of the primitive Christians (says *Bp. Pearson*) was so acceptable unto God, that under His Providence it proved most effectual in the *conversion of the Heathen*, and in the *propagation of the Gospel*."

But when Funeral Rites are neglected and violated, Christianity will decline. This is a warning not unnecessary in our own age and country, where, on account of the inadequate provision and insufficient care of Churchyards, there is danger of heartlessness and irreverence in the interment of the dead,—especially of the poor.

— κοπετὸν μέγαν] *great lamentation*,—"planctum magnum;" with wringing of hands and beating of breasts. See Luke xxiii. 48. Cp. below, ix. 39.

3. ἐλυμαίνεται] *Saul was making havoc of the Church*, while some were burying Stephen; and others were preaching the word. A striking contrast.

5. Φίλιππος] *Philip*. Not Philip the *Apostle*; for the Apostles remained at Jerusalem (v. 1). And if Philip had been an *Apostle*, it would not have been necessary for Peter and John to leave Jerusalem for Samaria, to lay their hands on those whom Philip had baptized there (vv. 12, 13). But *this* Philip was the *Deacon*, also called Philip the *Evangelist* (Acts xxi. 8). So Chrys. and Epiphani., who says (Caten. p. 135), that Philip being a Deacon had not authority to give the Holy Spirit by laying on of hands. And Aug. (Serm. 266, 4) says, that he was called Philip the *Evangelist*, "propter promptum prædicationis eloquium."

— Σαμαρέας] *Samaria*. Not a city of Samaria, but the city of Samaria,—*"in urbem ipsam Samaritam"* (Bp. Pearson), the ancient residence of the Kings of Israel, the Metropolis, Σεβαστή—now *Sebustieh*. See Robinson, iii. 144, and "Later Researches," p. 126.

On this use of the genitive, see Glass. p. 250, and Meyer here. The article is often omitted after prepositions. See Mid-L 2

Χριστόν. ⁶ Προσεύχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. ⁷ πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. ⁸ καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ.

⁹ Ἀνὴρ δὲ τις ὀνόματι Σίμων προϋπήρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν ¹⁰ ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ καλουμένη μεγάλη. ¹¹ Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἱκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς.

¹² Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ¹³ Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε· καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ θεωρῶν τε δυνάμεις καὶ σημεῖα μεγάλα γινόμενα ἐξίστατο.

¹⁴ Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην. ¹⁵ οἵτινες

d Mark 16. 17. *deleto* here, p. 381. And A, B have the Article, which is received by *Lachmann* and *Tischendorf*.

If St. Luke had meant *Sychar*, or any other city than the capital, he would probably have specified its name (see John iv. 5): πόλις, used by itself, frequently stands for μητρόπολις. And from v. 14 it may also be inferred that πόλις τῆς Σαμαρείας here signifies the Capital. It is true that the Capital was now commonly called Σεβαστή. But this name is never used in the New Testament; and St. Luke, writing for Hellenistic readers, would be disposed to preserve the name by which the City was known from the LXX, and which is also used by *Josephus*, *Ant.* xx. 6. 2.

No reason can be assigned, why St. Luke should not have specified the name *Sychar*, or *Sychem*, if that had been the City of which he is here speaking; whereas there are many causes why he should not have mentioned *Sebasté*, the name of the Capital of Samaria. They may have visited *Sichem* also. For the city of Samaria stood at a short distance to the north of *Sichem*, *Néapolis*, now Nablous, on which see above, vii. 16.

7. ἐξήρχοντο] So A, B, C, D, E, and other MSS. *Elz.* ἐξήρχετο. But the plural number seems to be studiously used in these cases in order to show the personal plurality of the Evil Spirits. Cp. on Mark ix. 20. 26.

— παραλελυμένοι] This word is never used for *paralytic* by St. *Matthew* or St. *Mark*, who use the word *παρλυτικὸς* ten times (*Matt.* iv. 24; viii. 6; ix. 2. 6. *Mark* ii. 3, 4, 5, 9, 10).

But it is used in St. Luke's Gospel (v. 18. 24), where the word *παρλυτικὸς* does not occur; and it is used twice in the Acts (here, and ix. 33), where the word *παρλυτικὸς* does not occur. And thus we have a double coincidence between the Acts of the Apostles and the Gospel of St. Luke.

9. Σίμων] *Simon* Magus, characterized by ancient Christian writers, as the first heresiarch. See *Justin M.* *Apol.* i. 26. *Iren.* i. 23, and his scholar *S. Hippolytus* in *Pref.* *haer. lib.* vi. who refers to this history in the Acts, p. 161 and p. 176. *Tertullian*, *Præser.* c. 40. *S. Cyril.* *Hierosol.* p. 95, 96, πάσης αἰρέσεως εὐεργής. Cp. *Euseb.* ii. 1; ii. 13. *Ambrose*, *Hexaëm.* v. 8. *Epiphani.* xxi. 1. *Tillemon*, *Mémoires Eccl.* ii. p. 16. *Burton*, *Lectures*, pp. 74—82. 204. *Evans*, *Biog. Early Church*, p. 140; and below on 2 Pet. i. 16.

— ἐξιστῶν] On this form of the Verb, see *Winer*, § 14. p. 72. — λέγων εἶναί, κ.τ.λ.] *Iren.* ii. 2, "Simone mago primo dicente semetipsum esse super omnia Deum." While Philip preached *Christ*, Simon vaunted himself as God.

This is not the place for discussing the question concerning *Justin Martyr's* (*Apol.* i. 26 and i. 56) account of the Statue, "*Simoni Deo Sancto*," at Rome. Cp. *Iren.* i. 23. 1. *Tertullian*, *Apol.* 13. *Clem. Recog.* ii. c. 9. *Cyril*, *Catech.* vi. It has generally been supposed in modern times that *Justin* was deceived by the inscription of a stone in honour of the Sabine deity *Semo Sancus*. See *Olto's* note, p. 192. *Winer*, *R. W. B.* ii. p. 238. On the other side, *Thirlby*, *Braun*, *Maran*, and *Foggini*, and more lately, *Windischmann* (*Vind. Petr.* p. 78), have endeavoured to vindicate *Justin's* statement. See also *Dr. Burton's* *Lectures*, p. 232, *Professor Norton's* *Essay* on the subject, and *Dr. Kitto's* *Illustrations of the Acts*, pp. 84—7.

It has been thought by some, that *Simon Magus* is the per-

son mentioned by *Josephus* (*Ant.* xx. 7. 2) as Σίμων, Ἰουδαῖον, Κύπριον δὲ γένος, μάγον εἶναι σκηπτόμενον, who was employed by Felix to decoy *Drusilla* from her husband *Azizus* that she might marry him. *Neander* (*Gesch. u. Pflanz.* i. 87) deems it probable.

10. ἡ καλουμένη μεγάλη] So A, B, C, D, E, and other MSS. *Elz.* omits καλουμένη, which however has a special force. This man is that mighty power of God which is so called in the Word of God. Cp. *Aug.* in *Hæres.* 1, who says that *Simon* called himself the Messiah; and *Theodoret*, de *fabulis hæretic.* c. i. Indeed he seems to have claimed to himself the names of the three persons of the Trinity. See *Iren.* i. 23, who says, "Hic à multis quasi Deus glorificatus est, et docuit semetipsum esse qui inter Judæos quasi Filius apparuerit, in Samariâ autem quasi Pater descenderit, in reliquis verò Gentibus quasi Spiritus Sanctus adventaverit. Esse autem se sublimissimam virtutem (τὴν μεγάλην δυνάμιν), hoc est eum qui sit super omnia Pater; et sustinere vocari se quodcumque eum vocant homines" (δύναμιν—καλουμένην). The original Greek of *Irenæus* may be partly restored in this passage from the newly discovered work of his scholar *S. Hippolytus*, *Refutat. Hær.* p. 175, ed. Miller.

Thus we see that even the father of *Heresy* bears witness to the doctrine of the *Trinity*.

The impious assertions of *Simon Magus*, the Father of the Gnostic heretics, appear to have been in St. Peter's mind when he wrote his Second Epistle. See 2 Pet. i. 16—18.

11. διὰ τὸ—ἐξεστακέναι] because they had been bewitched. "Intransitive" (*Brüder*). The Vulgate has an active sense, "quia dementâset eos," which is followed in the English Version.

12. ἐπίστευσε] he made a public profession of faith, and became one of the members of the visible Church, who were called πιστοί. On this sense of πιστεύω, see Acts ii. 44; iv. 32; and on Rom. xiv. 2. ὅτε ἐπιστεύσαμεν: οἱ ἅγιοι designate the members of the Church generally, Acts ix. 32. 41, and cp. οἱ σωζόμενοι, ii. 47.

— ἐξίστατο] he who had himself been ἐξιστῶν τὸ ἔθνος, v. 9. 14. πρὸς αὐτούς] to them at Samaria, the city.

— Πέτρον καὶ Ἰωάννην] *Peter* and *John*. On the continuance of the Apostles at Jerusalem after the Ascension, see above on i. 4; viii. 1. As to St. John particularly, see *Blunt*, *Lectures*, p. 86, who observes, that though Asia Minor was his ultimate destination, there is no evidence of his having been there during the life (qu. visits) of St. Paul; and wherever he is mentioned in the Acts it is in connexion with Palestine.

15—18. οἵτινες] who went down and prayed for them that they might receive the Holy Ghost. For as yet He had fallen upon none of them; but only they had been baptized into the Name of the Lord Jesus. Then they were laying their hands upon them, and they were receiving the Holy Ghost. The imperfect tense here used ("were laying on," "were receiving") shows the repetition of the act in the several cases of the believers who had been baptized. The Apostles sent *Peter* and *John* from Jerusalem to Samaria, in order to do what *Philip the Deacon*, who was there, could not do, and what Paul the Apostle afterwards did (see xix. 6), i. e. to give to those who had been baptized, the full outpouring of the Holy Ghost by laying on of Apostolic hands.

καταβάντες προσήύξαντο περὶ αὐτῶν ὅπως λάβωσι Πνεῦμα ἅγιον ¹⁶ οὐδέπω ε ch. 19. 2.
γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς

The going down of Peter and John to the city of Samaria, in order to receive its inhabitants who had been baptized, into full communion with the spiritual Israel of God's Church in Christ, is an event full of interest when considered with reference to the history of the Old Testament concerning that region.

As was observed above (vii. 16), *Sychem* or *Shechem*, in *Samaria*, was the first place in Canaan where God appeared to Abraham when he came from Haran, and there he built his first altar to the Lord. It was also the first place to which Jacob went, on his coming from Padan Aram, with his children the *Patriarchs*; and there also he built the altar *El-Elohe-Israel*. (Gen. xxiii. 20.) There it was, that *two of the twelve Patriarchs, Simeon and Levi*, in cruelty and subtlety, constrained the inhabitants to communion with the literal Israel by Circumcision. (Gen. xxxiv. 15—30.)

But now, after that the Holy Ghost has been poured out from heaven upon the Church,—*two of the Twelve Apostolic Patriarchs of the spiritual Israel, Peter and John*,—go down to the same region,—perhaps also to the same city,—and receive its inhabitants into full communion with the true children of Abraham, or Israel of God, the Christian Church, by the *spiritual* Circumcision of the *heart*, i.e. by the Gift of the Holy Ghost.

The names of the two Apostles so employed deserve notice. Simeon and Levi had been the Ministers of Wrath; Peter and John are the Ministers of Grace. Peter's name was *Simeon* (Acts xv. 14); and John, as *joined* (Gen. xxix. 34) constantly to him (see on John xviii. 15, 16. Acts iii. 1), was well typified by *Levi*, the brother, by both parents, of Simeon (Gen. xxix. 33, 34; xlix. 5).

We may observe also, that the gracious work of the Spirit on the hearts of the Apostles themselves, and through them on the Church, is made more significant by the *contrast of the former* conduct of two of the Apostles in this region. Before they had been baptized with "the Holy Ghost and with fire," the two brethren, James and John, even when in the company of Christ upon earth, had been eager to call down *fire from heaven* and destroy the village of the *Samaritans*, which would not receive them. (Luke ix. 54.) They had been ready to do the vindictive work of Simeon and Levi. But now that they have been baptized with fire, the two Apostolic brethren, Peter and John, call down from heaven on the Samaritans the pure and holy flame of zeal and love. Such was the change wrought by the Holy Ghost, poured down from heaven by Christ, now ascended into heaven, and there sitting in glory.

To the authorities cited above concerning this administration of the Rite of *Confirmation* (on v. 5), may be added what is said by S. Jerome, a *Presbyter*, and one not over eager to exalt the rights of the Episcopate: "Are you ignorant that this is the custom of our Churches, that hands are laid on those who are baptized, and the Holy Spirit invoked over them? Do you inquire where this is written? It is in the *Acts of the Apostles*" (ad *Lucifer*. c. 4, p. 294). "This is the usage of our Churches. The Bishop goes forth (excurrit) and makes a tour in order to lay his hands and to invoke the Holy Spirit on those who in smaller towns have been baptized by our Priests and Deacons" (*ibid.*). And S. Cyprian (Epist. 73), "They who are baptized are brought to the Chief Pastors of the Church, that by our prayer (Cyprian being a *bishop*) and the laying on of hands they may receive the Holy Ghost, and be completed by the seal of Christ;" and before him, Tertullian, a presbyter, de Bapt. c. 8, and Augustine (de Trin. xv. 26), "Ecclesia in Præpositis suis nunc servat morem, quem habebant Apostoli, oratione et manuum impositione tribuendi Spiritum Sanctum;" and Theophyl. says, "After Baptism the Holy Spirit is given by laying on of hands; and this order is observed to our day:" this was written in the eleventh century.

Here is the answer to the question sometimes put now, as indeed it was of old, "What profit is there to me from the Ministry of *Confirmation*, after the Sacrament of *Baptism*?" The Holy Spirit (says Eusebius Emisenus, or perhaps Salvian, see Hammond, iv. 895) which descends on the waters of Baptism with healing on His Wings (salutifero illapsu) gives, at the baptismal font, complete remission of sins. And in Confirmation He supplies grace, for growth in holiness. In Baptism we are regenerated unto life; in Confirmation we are invigorated for life's warfare. Baptism suffices for those who are called away by God in tender years; Confirmation *arms* and equips the young soldier (who has been *enlisted* in Baptism under Christ's banner) to fight a good fight in the conflicts of this world.

It appears from v. 16 that the Holy Ghost had not *visibly*

fallen upon any of the converts before the Apostles had laid their hands upon them. That is, the *full effusion* of the Holy Ghost, with its *then visible* manifestations of tongues and other signs, had not been vouchsafed to them. As S. Aug. says (in Joann. Tract. vi.), "Nondum acceperant Spiritum Sanctum, sicut tunc descendebat ad ostendendam significationem gentium crediturarum, ut linguis loquerentur."

The reasons of this seem to be, to show the need of union with the Apostles, and to secure due respect to their persons and office; and to assure the Church, in all ages, of the reality of the inward grace ministered to all worthy recipients of Confirmation.

Hence Confirmation was called the Consummating Uction, *χρῆσις τελειωτική*, as completing Baptism. See Bp. Taylor's Dissertation with that title, Works, xi. 215. As S. Ambrose teaches (de Sacram. iii. 2): "Post fontem (baptismi) superest ut perfectio fiat, quando ad invocationem sacerdotis Spiritus Sanctus infunditur." And as Hooker says (V. lvi.), "It confirms and perfects that which the grace of the Spirit has already begun in Baptism;" and cp. Hammond's Treatise "de Confirmatione," Works, iv. 851. Bp. Pearson, Lectures in Acta, v. 6; and Dr. Comber, Companion to the Temple, iii. p. 451. Bingham, Antiq., bk. xii. here. Blunt, Lectures, p. 40; and see also Calvin here, "in whose opinion," says R. Nelson, "this passage in the Acts shows that Confirmation was instituted by the Apostles;" and see the valuable Manual entitled "CATECHESIS," by the Bishop of St. Andrew's, Lond. 1857, and the remarks made and authorities quoted in an excellent Essay by the late Rev. John Frere, M.A., Rector of Cottenham. Lond. 1845.

In another important respect *Confirmation* is the consummation of Baptism,—not from any defect in Baptism itself, but from the circumstances of persons who have been baptized;

In *primitive* times, from the nature of the case, the majority of those who were baptized were *Adults*. But now that Christianity has been long preached in the world, they who are baptized are, for the most part, *Infants*. "The *astipulation of a good conscience* is an essential part of Baptism" (1 Pet. iii. 21). And "for all such as have been baptized in their *Infancy* the *personal* resumption or ratification of that vow which they made by their sponsors at the sacred laver is to be exacted in the public congregation." And this is done at Confirmation. (Dr. Jackson on the Creed, bk. x. ch. 1. vol. ix. p. 548.) And they who boldly *confess* Christ with their lips and lives on earth, will be *confessed* by Him at the Great Day. Matt. x. 32. Luke xii. 8.

The Church of England has declared her mind in this matter in her Office for BAPTISM. "Ye are to take care, that this child be brought to the Bishop to be *confirmed* by him," &c.

And in her Office for CONFIRMATION—

"Then the Bishop shall say:

... Almighty and everlasting God . . . we make our humble supplication unto Thee for these thy servants, upon whom *after the example of thy Holy Apostles* we have now laid our hands . . ."

Also, in her sixtieth Canon of 1603, the Church of England says, that "it hath been a *solemn, ancient, and laudable custom* in the Church of God, continued *from the Apostles' times*, that all Bishops should lay their hands upon children baptized and instructed in the Catechism of Christian Religion, praying over them and blessing them,—which we commonly call Confirmation."

It has indeed been alleged by some, that the Church of England says only that Confirmation is administered after the *example* of the Apostles, and not by reason of any direct *precept* of the Apostles, or any institution of any perpetual ordinance by them.

But on this it is to be observed, that in such cases as these *example* is equivalent to *precept*.

What was done by the Apostles in this matter, and what the Holy Ghost himself here records in Holy Scripture as having been done by them, was not done by them of their own mind, but by the will of God. It was done *by Him, through* them. And He showed that it was His act, by visible outpourings of the Holy Ghost on those persons for whom the Apostles prayed, and on whom they laid their hands. Simon Magus *saw*, that through the laying on of the Apostles' hands the Holy Ghost was given. (Acts viii. 18.) The persons on whom the Apostle St. Paul laid his hands, *spoke with tongues and prophesied*. (Acts xix. 6.)

By these *outward* manifestations in the first age of the Church, Almighty God set His own seal on this practice of the Apostles; who, being taught of God, exercised this ministry as the proper means for the conveyance of an inward gift, called in Holy Scripture the *Gift of the Holy Ghost*, to the souls of bap-

τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ¹⁷ Τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάβανον Πνεῦμα ἅγιον.

¹⁸ Ἰδὼν δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα, ¹⁹ λέγων, Δότε καὶ μοὶ τὴν ἐξουσίαν ταύτην, ἵνα ὡς ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον. ²⁰ Ἡ Πέτρος δὲ εἶπε πρὸς αὐτόν, Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι ¹ τὴν

h 2 Kings 5. 16.
Matt. 10. 8.
1 ch. 10. 45.
& 19. 5, 6
1 Cor. 1. 13.

tized persons. Thus Almighty God commended this practice to the permanent use of all future generations, and made it obligatory on Christians to receive and maintain it.

God's gifts are without repentance. (Rom. xi. 29.) That is, whatever means He has once bestowed for the attainment of necessary ends, are never withdrawn by Him. He never revokes what He has once given for our growth in spiritual grace here, and for our attainment of heavenly glory hereafter. And whatsoever is offered by Him for such ends is to be thankfully used by us. See note on John xiii. 14.

The gift of the Holy Ghost is a gift of this kind. It is as much required now, as it was in the age of the Holy Apostles. Man's ghostly enemies are still the same as they were then. His needs of ghostly helps against them, are, therefore, as great now as they were then. Man is the same. Heaven is the same. Hell is the same. The Holy Ghost is the same. His love is the same, and His gifts remain the same; and they have the same purpose and power, to enable men to escape Hell, and to reach Heaven.

Accordingly, we find that our Lord Himself describes the promised gift of the Holy Ghost as a gift in perpetuity. I will pray the Father, He says, and He shall give you another Comforter, that He may abide with you for ever. (John xiv. 16.)

The Apostles, being taught by God, and being guided by Him into all Truth, used certain means for the conveyance of spiritual grace to those who had been baptized; and that God sanctioned that Apostolic practice by visible marks of His own approval and favour.

These means were Prayer and Laying-on of Hands. These means are reckoned by the Holy Spirit, speaking in the Epistle to the Hebrews, as among the first principles of the Doctrine of Christ (Heb. vi. 2), where the doctrine of Laying-on of Hands is joined with the doctrine of Baptism.

We know, from the testimony of ancient Christian writers, that the chief Pastors, or Bishops of the Church, who had been appointed by the Apostles as their successors, and who best knew the mind of the Apostles, used these same means, and prayed and laid their hands on those who had been baptized, as the Holy Apostles had done before them; and that the primitive Christian Bishops did this for the same purpose as the Apostles had done, namely, for the conveyance of the gift of the Holy Ghost to those who had been baptized, and on whom they laid their hands with prayer. We find that the earliest Christian Churches, planted by the Apostles, used these means; and that this Apostolic practice was called by them CONFIRMATION, because in it they who have been baptized are confirmed and strengthened by the Holy Ghost the Comforter. These means have been ever used by the Church of Christ Universal, to which He has promised His perpetual presence (Matt. xxviii. 20), and the continual guidance of His Spirit, and which is the Church of the Living God, the Pillar and Ground of the Truth (1 Tim. iii. 15). We find also that these means have been mercifully preserved to us, by God's goodness, in our own Church, which, at every Baptism administered by her to Infants, commands that the child then baptized shall "be brought to the Bishop, to be confirmed by him," so soon as it has been duly catechised; and she declares, in her office for Confirmation, that the Laying-on of Hands of the Bishop on those who have been baptized, is an act done by him "after the example of the Holy Apostles."

We may therefore conclude; that Almighty God, Who is the Author and Giver of all Grace, and without Whom we can do nothing that is pleasing in His sight, vouchsafes to bestow on those who have been baptized the gift of the Holy Ghost, by the appointed means of Prayer, and of the Laying-on of Hands of the successors of the Holy Apostles, who were inspired by the Holy Ghost, and who employed these means, and delivered them to be used by those who came after them, even to the end. What was thus done by the Holy Apostles under the guidance and inspiration of the Holy Ghost, was done by the Holy Ghost, Who guided and inspired them. And whensoever the Holy Ghost vouchsafes to appoint and employ certain means for bestowing His own gifts, we have no right to expect to receive those gifts from Him, unless we conform ourselves to His will, and use those means, which He has been pleased to institute for their

bestowal. To neglect those means, is to grieve the Holy Spirit, who works by them. It is to despise and disobey Christ, who sent the Holy Ghost to teach His Apostles all things, and to guide them into all truth, and to abide with them for ever; and who said to His Apostles, He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me (Matt. x. 40), and whosoever shall not receive you, nor hear your words, when you depart out of that house or city shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for that city (Matt. x. 14, 15). On the other hand, if we receive those means thankfully and reverently, we receive Christ, who promised to be ever with His Apostles even unto the end of the world. We receive the Holy Ghost the Comforter, who guided the Apostles to use those means for the bestowal of His own blessed gift to the Christian soul, for its growth in grace here, and for its everlasting glory hereafter.

Richard Hooker's lamentations for the insufficient administration of Confirmation in his own day (see Eccl. Pol. V. lxvi. 8) might be reiterated with a hundred-fold force in the present times, when, from the inadequate number of Bishops, an immense majority of the population grow up without ever receiving the completion of their baptismal privileges, by the reception of Confirmation, and the subsequent graces of the Holy Spirit given in the Lord's Supper, and, consequently, are never brought into full communion with the Church; and though they may have been baptized by her, yet, being never made fully partakers of her privileges, they fall away into indifference or unbelief, or are arrayed in hostility against her.

It seems as if Confirmation, being restricted in its administration to those who are successors of the Apostles, were designed by Divine Providence to serve the important purpose of maintaining a vital principle of Church Unity, by bringing all the children of God in a Diocese, as members of one spiritual household, to receive the benediction of their Spiritual Father in God; thus reminding them of their filial adoption in Christ the Son of God into the family of One heavenly Father; and of the gracious overshadowing of the One Spirit of Unity—the Divine Dove—whose invisible wings are spread over them, and shed grace from heaven upon them.

It also seems as if this restriction of Confirmation to the Episcopal office were divinely ordered, in order to show more clearly the necessity of elasticity and expansion of Episcopacy, in proportion to the growth of the population of a country, and so to ensure (short of absolute compulsion) those other blessings which flow from the Holy Spirit on the Church through the ministrations of a pious, learned, zealous, and faithful Episcopate.

15. Λάβωσι Πνεῦμα ἅγιον] Cp. v. 17, ἐλάβανον Πν. ἅγ., and our Lord's own words, John xx. 22, λάβετε Πνεῦμα ἅγιον.

18. Ἰδὼν ὁ Σίμων, ὅτι—βίβρασι] Ἰδὼν, A, B, C, D, E. Els. θεωρῶμενος. But when Simon saw that the Holy Ghost is being given; it is observable, that, whereas miraculous powers were exercised by the Deacons, and other disciples, yet it does not appear that they had the power "to derive or communicate them to other men," as Hooker remarks, V. lxvi.

"Simon Magus," says Hooker (V. lxvi. 2), "perceiving that power to be in none but the Apostles, and presuming that they which had it could sell it, sought to purchase it of them with money." Thus even Simon himself, the arch-heretic, supplies a strong argument for the reality of the Divine Grace dispensed by prayer and laying on of Apostolic hands. He would never have offered to give money for what did not exist.

On the sin of Simony hence deriving its name, see the authorities in Bingham, Antiq. xvi., and Dupin on the Study of Theology, p. 469.

It has been supposed by some that Simon himself had been confirmed by the Apostles, but this is not probable.

On the covetousness of the Gnostic Teachers, the followers of Simon, see St. Peter's own testimony, 2 Pet. ii.

20. Πίστεος δὲ εἶπε—κτασθῆναι] But Peter said unto him, Thy money perish with thee because thou thoughtest to purchase the gift of God by money. A remarkable proof of St. Peter's honesty, courage, and disinterestedness.

Simon Peter would not receive any thing from Simon Magus

δαρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι· ²¹ οὐκ ἔστι σοι μερὶς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ· ¹ ἢ γὰρ καρδία σου οὐκ ἔστιν εὐθεία ἐναντί τοῦ Θεοῦ· ²² ^k Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Κυρίου εἰ ἄρα ἀφεθῇσεται σοι ἡ ἐπίνοια τῆς καρδίας σου· ²³ εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὀρώ σε ὄντα· ²⁴ ¹ Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε, Δεήθητε ὑμεῖς ¹ Numb. 21. 7. ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.

²⁵ Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου ὑπέστρεφον εἰς Ἱερουσαλὴμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίζοντο.

²⁶ Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον λέγων, Ἀνάστηθι καὶ πορεύου· κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. ²⁷ Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ, εὐνοῦχος,

for the dispensation of a spiritual gift—although at that time the Church subsisted on alms (see iv. 35). He claimed no merit to himself for the power which he was enabled to use. It was the gift of God. He boldly rebuked Simon, who was adored by the people of Samaria. And Simon Magus, who had bewitched the people, feels Simon Peter's power, and submits to it, acknowledges his prophetic gifts, and craves his prayers (v. 24).

²² μετανόησον—καὶ δεήθητι—εἰ ἄρα ἀφεθῇσεται] Repent therefore from this thine iniquity, and pray to the Lord, if haply the thought of thine heart shall be forgiven thee. A strong passage

(1) Against all Donatistic iteration of Baptism.
(2) Against all Novatian denials of Pardon for deadly sin after Baptism. See the Expositors of Article XVI. of the Church of England.

(3) For the reality of Divine Grace in Baptism, which though dormant in a Simon Magus, in a death-like sleep of sin, may be awakened, and be made available by Repentance and Prayer, for salvation not to be repented of;

(4) And consequently for the possibility and duty of Prayer and Repentance, on the part of baptized persons after falling into deadly sin. See XXXIX Articles, Art. xvi.

S. Augustine has some excellent remarks on the case of Simon (in Joann. Tract. vi.), "Cui dicit hæc Petrus? Utique baptizato. Jam baptisma habebat; sed Columba visceribus non hærebat. Baptisma illi quid proderat? Noli ergo de Baptismo gloriari, quasi ex ipso salus tibi sufficiat. Noli irasci; deponere fel, veni ad Columbam . . . habeto humilitatem, charitatem, pacem; habeto bonum quod nondum habes, ut prosit tibi bonum quod habes—veni ad Columbam (i. e. ad Ecclesie unitatem), hic tibi proderit quod foris non solum non proderat, sed etiam operat."

—τοῦ Κυρίου] So A, B, C, D, E, and others. *Elz.* τοῦ Θεοῦ. Cf. v. 24.

²³ εἰς χολήν] Something more than ἐν χολῇ. Thou who hast been baptized into Christ (εἰς Χριστόν), hast plunged thyself into the gall of bitterness. Cp. v. 40.

²⁵ ὑπέστρεφον] they were returning. So A, B, D. *Elz.* ἐπέστρεφον.

—Σαμαρειτῶν] of the Samaritans. A fulfilment of our Lord's prophecy, who had seen there in His divine prescience "many fields white unto harvest" (John iv. 35). Cp. Acts i. 8.

—κώμας] villages. See on Matt. ix. 35. On this word is an interesting Homily of S. Chrysostom here, exhorting Landowners to build and endow Churches and Chapels on their estates—a counsel very seasonable for these and all times.

—εὐηγγελίζοντο] they were evangelizing in their way. As to the accusative, see xiv. 21; xvi. 10. So A, B, C, D, E.—*Elz.* εὐηγγελίσαντο.

They (Peter and John) were evangelizing many villages of the Samaritans; perhaps, among these, was that village on which John had once desired to call down fire from heaven. (Luke ix. 52.) But the Holy Ghost, sent down from heaven with a baptism of fire, had changed his heart, and warmed it with love.

²⁶ Γάζα] Gaza, Hebr. גִּזְיָא, a fortress, the Hebrew γ being changed into the Greek γ. Gen. x. 19. Josh. xiii. 3. 1 Sam. vi. 17. An old Canaanitish fortified town of Philistia, celebrated in the history of Samson; situated on a hill twenty stadia from the sea, stormed and plundered by Alexander the Great (*Plutarch*, Alex. 25. Q. *Curt.* iv. 6), and dismantled by the Jewish Prince Alexander Jannæus, B.C. 96 (see *Joseph.* Ant. xiii. 13. 3), but not long afterwards restored by Gabinus (*Joseph.* xiv. 5. 3). For a description, see *Robinson*, ii. 375—384.

In the sending forth of the Gospel toward Gaza, celebrated

in Philistian History, and in the conversion of the chamberlain of Ethiopia, we may recognize an intimation and earnest of the fulfilment of the Prophecy concerning Christ (Ps. lxxvii. 4), "Behold Philistia, with Tyre and Ethiopia, there shall He be born," and Ps. lx. 8, "Philistia, be thou glad of Me," and cviii. 9, "Over Philistia will I triumph," and lxxviii. 31, "Ethiopia shall stretch out her hands unto God."

The incidents in the Acts of the Apostles are, for the most part, prophetic as well as historical; they show what has been, and is; and in the past and present they give a pledge of the future progress and triumphs of Christianity.

—ἔρη ἐστὶν ἔρημος] this is desert. These words are regarded by many as a parenthesis of St. Luke, distinguishing it as the old City, ruined by Alexander, from the other Gaza. See *A Lapide*, *Wetstein*, *Rosenm.*, and others;

But this does not seem to be a correct view.

The site of the new City was near that of the old one. The same roads led to them both; and what did Philip do there? Nothing. He did not meet the Eunuch at Gaza,—new or old,—but in the wilderness. See also on v. 36 and v. 40, whence it appears that Philip did not ever arrive at Gaza.

The meaning seems to be this;

Philip had been very successful in preaching in a populous metropolitan City to vast multitudes (see v. 6). God would now try his faith, and show His own Divine power, and present an example in him to other Preachers of the Gospel. He would also reward the devout Ethiopian, who could little expect to meet a preacher in the wilderness;

The address of the Angel to St. Philip may be therefore paraphrased thus:—Quit the City of Samaria, but do not go to the north, to populous Galilee, where thou mightest make many converts; nor yet to Jerusalem, but beyond it, to the very extremity of Palestine. Go along the road which leads to Gaza,—which is desert; Almighty God has something for thee to do there. He can enable thee to do the work of an Evangelist, not only in the city of Samaria, but in the wilderness of Philistia.

This was a speech something like our Lord's question to the Apostle Philip in the wilderness (ἐν τῇ ἐρημῇ), "Whence shall we buy bread for these that they may eat?" (Matt. xiv. 15. John vi. 5.)

It may also be compared to His command to the Apostles, to cast in their net for a draught, in a place in the sea where they had toiled all night, and caught nothing. (Luke v. 5. John xxi. 6.)

But still the command of the Lord to Philip was,—“Go along the road to Gaza, to the southern extremity of Palestine, the wilderness.” And he arose and went. And there, in the wilderness, he saw a chariot, and was commanded by the Spirit to join himself to it; he ran and overtook it, he fed the soul of the Ethiopian Courtier with the bread of life; he caught, if we may venture so to speak (see John xxi. 11), this ‘great Fish’ in the Net of the Gospel, even in the wilderness. He baptized him; and perhaps by means of the example and influence of this great Courtier, the Morians’ land soon stretched forth her hands unto God (Ps. lxxviii. 31. Cf. Zeph. iii. 10). And thus even in Philip the Evangelist was the prophecy fulfilled, “The voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.” Isa. xl. 3.

As to the word ἔρημος, it is generally considered as an adjective here; and if so, it is to be connected with ὁδοῦ. And so the Arabic and Syriac Versions, and *Lightfoot* here, and *Winer* (Gr. Gr. pp. 108. 142), and *Robinson* (ii. p. 380), who says that it indicates the southern road, leading from Eleutheropolis to Gaza,

δυναστης Κανδάκης βασιλίσσης Αιθίοπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων ^m εἰς Ἱερουσαλὴμ, ²⁸ ἦν τε ὑποστρέφων, καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ ἀνεγίνωσκειν Ἡσαΐαν τὸν προφήτην.

^m 2 Chron. 6. 32, 33. ⁿ Isa. 65. 24. Hos. 6. 3. ^o Matt. 12. 33, 51. Eph. 5. 17. ^p Isa. 53. 7, 8. ²⁹ Ἐἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἄρματι τούτῳ. ³⁰ Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν, ὦ Ἀρά γε γινώσκεις ἃ ἀναγινώσκεις; ³¹ Ὁ δὲ εἶπε, Πῶς γὰρ ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με; παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ.

³² Ἡ δὲ περιοχὴ τῆς γραφῆς ἦν ἀνεγίνωσκειν ἦν αὐτῇ, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. ³³ ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

through the desert, or region without villages; as is the case at the present day.

The sense then would be: Go along *that* road which is deserted, and where therefore you may not expect to meet any one. But still, Go.

Or, *αὐτῇ ἐστὶν ἔρημος* may mean, 'that region is uninhabited,' an *ἔρημος*: where you may expect to find no one; but here is the force of the command, here is the trial of your faith. Go and see. And it may be observed that the word *ἔρημος* occurs eight other times in the Acts of the Apostles, and in seven of these (vii. 30. 36. 38. 42. 44; xiii. 18; xxi. 38) it is a substantive. In one only (i. 20, a quotation from the LXX) it is an adjective.

It does not seem therefore that the words *αὐτῇ ἐστὶν ἔρημος* are a parenthesis inserted by St. Luke; but they are words of the Angel to St. Philip; and their meaning is either, "this road is desert," or, "this is a wilderness."

On this sending of St. Philip, see below, ix. 6.

²⁷. *εὐνοῦχος*] rendered by some here a *Chamberlain* or *Courtier*. See on Matt. xix. 12.

It must however be observed, that a strong reason in favour of the literal translation of the word (as adopted in the English Version) may be derived from the promise in Isaiah lvi. 3—8. And it may have been a part of St. Luke's design, in this narrative, to show that *that* promise was fulfilled in the Christian Church, as described by St. Paul, Gal. iii. 28.

Besides; the case of *this εὐνοῦχος* may be compared with that of the faithful and merciful *Ebed-melech*, also an *Ethiopian* and an *Eunuch*, who is contrasted with the rebel King and Courtiers of Judah—as the faithful *Ethiopian* here is contrasted with the obdurate Rulers of Jerusalem—who received a special promise and blessing from God (Jeremiah xxxviii. 7—13; xxxix. 16—18. Cp. *Baumgarten*, i. p. 205).

Indeed this history of the *Ethiopian*, and that which soon follows, of *Cornelius* the first-fruits of the *Gentile* world, derive additional interest from the consideration that in them may be recognized a fulfilment of *ancient Prophecies*, particularly in that chapter of *Isaiah* (lvi. 3) which speaks of the extension of the blessings of God's Covenant in Christ—

(1) to the "*Eunuchs* that keep His Sabbaths and choose the things that please Him," and in them to all who are alone and childless in this world, and yet are made members of the household of God in Christ, and so receive "a place and a name better than of sons and daughters;" and

(2) to the "Sons of the Stranger" (such as *Cornelius*), who were once afar off and aliens from God, but are now made near in Christ, and are brought to His Holy Mountain, and "made joyful in His House of Prayer, which shall be for 'all people.'" See *Isaiah* lvi. 4—7.

It may be here suggested for the reader's consideration whether these Chapters (viii.—x.) of the Acts of the Apostles do not also display the fulfilment of another Prophecy concerning the Evangelical Conquests of Christ (viz. Psalm cviii. 7). Be thou exalted, O God, above the heavens (v. 5), i. e. by the Ascension. God hath spoken in His Holiness, I will rejoice and divide *Shechem*, or *Sychem*—fulfilled in the Evangelization of *Samaria*—perhaps *Sychem* itself. The triumphs of the Gospel in that region and in *Galilee*, mentioned in the Acts of the Apostles (ix. 31), seem to be predicted by the words of that Psalm (v. 8), "Manasseh is mine, Ephraim also is the strength of my head;" and Christ triumphed over *Philistia* by the preaching of Philip in the road to Gaza and at Azotus, and of Peter at Joppa.

Perhaps also the promise of the conquest over *Edom* (which was a name for the enemies of God's Church, and is especially applied by the Rabbis to *Rome*) may have been begun to be fulfilled by the reception of the Roman soldier *Cornelius*, the representative of the heathen and Roman world, into the Christian Church. Doubtless also it had a literal fulfilment in the Victories of the Gospel in *Idumæa*.

The gracious consequences of the outpouring of the Holy Spirit, in the propagation of the Gospel, are prophetically declared in Psalm lxxviii. 7—31. In v. 7 the description of the giving of the Law on Sinai is immediately followed by that of the promulgation of the Gospel at Sion, and its fruits are foreshown. See particularly v. 27 of that Psalm, perhaps in reference to the Conversion of St. Paul, and v. 31, to the baptism of the *Ethiopian*.

Indeed the History of the Acts of the Apostles is an Inspired Comment on the language of the Psalms and of the Prophets.

—*Κανδάκης*] *Candace*. The common title of Queens of *Meroë*. Cp. *Strabo*, xvii. p. 820. *Plin.* N. H. vi. 35. *Wetst.* p. 507. *Biscoe*, p. 69.

—*γά(ρ)ς*] He who was over all the earthly γὰρ (α of a Queen finds heavenly treasure in the desert road from Jerusalem to Gaza. And why? Because he had left his earthly Treasury to go up to the Temple to worship, and was seeking for goodly treasure in the field of the written Word. Cp. Matt. xiii. 44. Is this an unmeaning paronomasia? See v. 30.

—*προσκυνήσων*] *to worship*. He was therefore a proselyte, not a Gentile. The first-fruits of the Heathen world was *Cornelius*. See x. 1.

²⁸. *ἀνεγίνωσκειν*] *he was reading*, and reading aloud; Statesman and Courtier as he was. A celebrated passage, often cited by the Fathers, as showing the blessed fruits of reading the Scriptures. See *S. Chrys.* here, and hom. 35 in Gen. *S. Jerome*, Epist. 103, ad Paulin. A lesson to travellers. "Legendum, audiendum, percontandum, etiam in itinere, etiamsi parum intelligis (vide v. 34) Habenti datur." (*Bengel*.)

³⁰. *γινώσκεις ἃ ἀναγινώσκεις*] On similar paronomasias, see Luke xxi. 11, and 2 Cor. iii. 2, *γινώσκόμενη καὶ ἀναγινώσκόμενη*, 2 Thess. iii. 11.

It seems probable from this verbal parallelism, that Philip spoke in *Greek*; and that the *Eunuch* was reading *Isaiah* in the Septuagint version made in Egypt.

Valck. compares the celebrated paronomasia of Julian the Apostate,—*ἀνέγνω, ἔγνω, κατέγνω*, and the courageous reply of the Christian Bishop to him, *ἀνέγνω, ἀλλ' οὐκ ἔγνω*: *el γὰρ ἔγνω, οὐκ ἂν κατέγνω*, and *Wetstein* cites Cato's saying, "*Legere et non intelligere nec legere (negligere) est.*"

³². ἡ περιοχὴ] *the passage*,—*χωρίον* or *τόπος*. See *Wetst.* and *Valck.* Cp. 1 Pet. ii. 6, *περιέχει ἐν τῇ γραφῇ*.

—*ὡς πρόβατον—αὐτόν*] *Isa.* liii. 7, 8. From the LXX Version.

Here ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη represents the Hebrew נָחַל בְּצָרָתוֹ נִצָּן, i. e. He was taken from oppression and judgment; and it seems the LXX means to say that *by his humiliation his condemnation was taken away*, i. e. *He was justified*: and thus the words are a paraphrase of the original, and mean that "He was made perfect through (as well as from) sufferings," and was exalted not only *from* his humiliation, but *because* "He humbled Himself and became obedient to death" (Phil. ii. 8. Heb. ii. 10).

³³. τὴν δὲ γενεὰν αὐτοῦ, κ. τ. λ.] *γενεὰ* is γέν, *dor* (whence Latin *durus*, *duratio*). *Who shall declare His duration?* i. e.

³⁴ Ἀποκριθεὶς δὲ ὁ εὐνούχος τῷ Φιλίππῳ εἶπε, Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός; ³⁵ Ἄνοιξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, ἔϋγγελλε αὐτῷ τὸν Ἰησοῦν.

³⁶ Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνούχος, Ἰδοὺ, ὕδωρ· τί κωλύει με βαπτισθῆναι; ³⁷ εἶπε δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν· ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν. ³⁸ Καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνούχος· καὶ ἐβάπτισεν αὐτόν.

³⁹ Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνούχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.

⁴⁰ Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον· καὶ διερχόμενος εὐγγελλίζετο τὰς πόλεις πάσας, ἕως τοῦ ἔλθειν αὐτὸν εἰς Καισάρειαν.

IX. ¹ Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόβου εἰς τοὺς μαθητὰς τοῦ

although He is cut off as man, yet He is the Eternal God. He is ἀγενεαλόγητος ὡς Θεός. (Eccum.)

— *ὅτι ἀρεται*] because His life is cut off from earth (see Daniel ix. 26), therefore He endures for ever in heaven; that is, He as God-Man is exalted for ever by His temporary Humiliation on earth. See Phil. ii. 8.

³⁵ τὸν Ἰησοῦν] *Jesus*. The Holy Spirit here records that the holy Evangelist St. Philip applied the Fifty-third Chapter of Isaiah to Jesus Christ.

Hence it is clear (whatever may be alleged by some modern Critics to the contrary) that the Fifty-third Chapter of Isaiah has rightly been deemed by the Church to be a prophecy concerning Christ; and that the Criticism which propounds allegations inconsistent with such an exposition is entitled to little regard from those who believe in the Inspiration of the New Testament, and desire to be faithful members of Christ and of His Church.

Compare the remarks of the Apostolic Father and Bishop *Clement Romanus*, cap. 16, who applies this prophecy to Christ dying on the cross.

³⁶ ὕδωρ] *water*. At Bethsai (say the Scholia on *S. Jerome*, loc. Hebr. p. 277) or Bethsoron, twenty miles S. of Jerusalem, and only two miles from Hebron. "Ibi," says *Bede*, p. 41, "*mutavit Æthiops pellem suam, id est sordē peccatorum ablūtā de lavacro Jesu dealbatus ascendit.*" If so, Philip overtook the Ethiopian long before he came to Gaza; and this seems to be another reason why *ἔρημος* cannot be connected with Γάζα in v. 26.

— *βαπτισθῆναι*] *to be baptized*. A proof that Philip, in preaching *Jesus*, had preached the necessity of *Baptism*. How else would the Eunuch have asked to be baptized? Cp. *Augustine*, de Fide et Operibus, c. 9, who considers this case of the Ethiopian, and says, that by the compendious expression (v. 35), "*Philip preached to him Jesus*," St. Luke implies that Philip preached "not only what is to be believed concerning Christ, but what is to be done by those who are joined to the unity of the body of Christ; and preached to him the main points of Christian Faith and Duty."

³⁷ εἶπε—Χριστόν] This verse is not found in A, B, C, G, H, and in some ancient Versions, and has been omitted by most recent editors. Perhaps rightly: and it may be observed also that the words τὸν Ἰησοῦν Χριστόν (as they stand in *Elz.*) are no where thus used by St. Luke in the Acts of the Apostles or the Gospel.

But, on the other hand, the verse is found in substance in E, and in the *Syriac*, *Vulg.*, *Armenian*, and *Arabic* versions, and in numerous cursive Manuscripts. And it appears to be at least as ancient as the age of *Irenæus*, who says, iii. 12, "Hunc esse Jesum, et impletam in Eo esse Scripturam, quemadmodum ipse Eunuchus credens et statim postulans baptizari dicebat *Credo Filium Dei esse Jesum*,"—omitting *Χριστόν*, and it is cited by *Cyprian*. I have not therefore ventured to expunge the verse; which is retained, in brackets, by *Bornemann*.

³⁸ ἐβάπτισεν αὐτόν] *he baptized him*. Philip was a married man, and only a Deacon, and was sent by the Angel to baptize the Ethiopian. "Let me be a Philip; be thou a minister of Candace. Say, 'Here is water, what hindereth me to be baptized?' Seize the opportunity. Though an Ethiop in body, be thou pure in heart. And do not say, 'Let a Bishop baptize me;' or, if a Presbyter, let him be unmarried. Man looketh on the face, but God on the heart. Any Minister can cleanse you by

VOL. I.—PART II.

Baptism, if he is not alien from the Church. One Minister may be of gold, another of iron, but they are both like rings which have the seal of Christ; let them stamp on thee, who art the wax, the image of the Great King. There may be a difference in the metal, but there is none in the seal." *S. Greg. Naz.* ii. p. 711, an Oration to those who delay their Baptism.

³⁹ ἤρπασε] *caught up Philip*. Cp. the case of Elijah, 1 Kings xviii. 12. 2 Kings ii. 16. Ezekiel iii. 12, and of St. Paul, 2 Cor. xii. 2. 4. See *Didymus* and *Chrys.* here, who observe, that by this sudden disappearance of Philip, the Ethiopian was assured that the message he had received was from heaven; and that, if the Ethiopian had asked Philip to remain with him, and he had refused to do so, he would not then have gone on his way rejoicing. Cp. *Robinson's Palestine*, i. 320; iii. 14.

⁴⁰ εὐρέθη εἰς Ἀζωτον] *he was found at Azotus*. This showed that the object of his mission was attained; and he is spared the weariness of a journey in the desert, as a reward for his ready obedience in going to preach in a desert, see v. 26. Ἀζωτος, *Ashdod*, now *Esdud* (*Robinson*, ii. p. 368),—being on the coast, half-way between *Gaza* on the south, and *Joppa* on the north, and in the same latitude with *Jerusalem*. It was 260 stadia from the ancient *Gaza*. See *Welst.* On *els* see v. 23; vii. 4. *Winer*, p. 369.

— *εὐγγελλίζετο—Καισάρειαν*] Going northward along the sea-coast from *Azotus* to *Cæsarea*, he passed through *Joppa*, and did the work of an Evangelist (*εὐγγελλίζετο*), and prepared the way for St. Peter's visit to that place (ix. 36—43), and for the conversion of *Cornelius* at *Cæsarea* (x. 1—24), where we find Philip again (*Acts* xxi. 8).

On *Cæsarea* itself see x. 1.

The house of Philip the Evangelist was still standing at *Cæsarea* in *S. Jerome's* age, and was even shown in *Bede's* time. *Jerome*, Epist. Paul. p. 150. *Bede*, in *Acta*, p. 43.

— τὰς πόλεις πάσας] *the cities, all of them*, probably *Ekron*, *Jamnia*, *Joppa*, *Apollonia*, and perhaps *Lydda*.

CH. IX. 1. Σαῦλος] *Saul*, God's σκεῦος ἐκλογῆς for the conversion of the Gentiles, was of the tribe of Benjamin (*Acts* xiii. 21); and the Fathers (*Tertullian* adv. Marcion. v. 1. *Chrys. Ambrose*, de Ben. Patr. ad fin. *Aug.*, Serm. 279) apply to him, in a spiritual sense, Jacob's prophecy, Gen. xlix. 27, "*Benjamin shall ravin as a wolf. In the morning he shall devour the prey, and at night he shall divide the spoil.*" That is to say, in a spiritual sense, at the beginning of his career he shall be a Persecutor of Christ's flock, as a Wolf; but in the end, he shall feed them as a Shepherd. "*Escas dividet*" (*Aug.* Serm. 279, and Append. Serm. 189); and "*escas divisit*," says *Ambrose* (de Bened. Patriarch. 12), "*evangelizans gentibus verbum.*"

Benjamin's birth was the occasion of his mother's death; so "*Sauli natiuitas in Evangelium matri ejus Synagoga mortem attulit.*" At first he might be called *Benoni* (a child of sorrow), but by God's grace he became *Benjamin* (Gen. xxxv. 18), the son of a right hand. Benjamin was the last among the twelve Patriarchs; so Paul among the Apostles (1 Cor. xv. 8, 9). Benjamin was preferred above the rest by Joseph (Gen. xliiii. 34); so Paul by Christ (1 Cor. xv. 10).

Benjamin is called '*little*' (τῷ, Ps. lxxviii. 27), and yet "*a Ruler*;" and so *Saul* is '*Paul*,' or '*little*' (see on xiii. 9), and calls himself "*the least of the Apostles*" (1 Cor. xv. 9), and yet "*not*"

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Κυρίου, προσελθὼν τῷ ἀρχιερεὶ ² ἡγήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ.

c ch. 22. 6.

& 26. 12.

1 Cor. 15. 8.

2 Cor. 12. 2.

d Matt. 25. 40, 45.

e ch. 5. 39.

³ Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίξιν τῇ Δαμασκῷ, ἐξαίφνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ ⁴ καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσε φωνὴν λέγουσαν αὐτῷ Σαούλ, Σαούλ, τί ⁵ με διώκεις; ⁶ Ἐἶπε δέ, Τίς εἰ, κύριε;

a whit behind the very chiefest Apostles" (2 Cor. xi. 5; xii. 11). Even the Romish Expositor, *Cornelius à Lapide*, here says, "Ita Paulus à Christo dotatus fuit *præ aliis* Apostolis."

— ἐμπνέων ἀπειλῆς] Something more than πνέων ἀπειλῆς, inwardly breathing of slaughter; his very breath was impregnated with threats and slaughter. (*Meyer*, who compares Josh. x. 40, ἐμπνέων (ωῆς).) On the genitive of the *material* after πνέω, cp. *Winer*, G. G. § 30, p. 183, who quotes *Aristoph.* *Equit.* 437, οὗτος ἦδη κακίας καὶ συκοφαντίας πνέει.

— προσελθὼν τῷ ἀρχιερεὶ] coming to the High Priest. See xxii. 5. Saul even outran the High Priest in furious zeal against the Church; he was not sent, but craved a commission against it.

2. εἰς Δαμασκόν] "*Damascus*, civitas olim celeberrima, in planitie amœnissimâ et fertilissimâ inter Libanum et Antilibanum sita, in eâ Syriæ parte, quæ in literis sacris *Syria Damascena* 2 Sam. viii. 6. Ies. vii. 3, à *Strabone* (xvi. p. 755), *Cœle-Syria* vocatur. Quanta Judæorum frequentia ibi fuerit, ex eo colligi potest, quod *Josephus* (B. J. ii. 25) narret, sub Nerone Damascenos in suâ urbe decem Judæorum millia, quos in publicis thermis collectos fortè habebant, inermes oppressisse et trucidasse." (*Kuin.*) Cp. *Howson*, i. 106. *Levin*, pp. 54—63.

It may at first seem surprising, that the power of the High Priest and the Sanhedrim of Jerusalem should have extended beyond the limits of Palestine so far as *Damascus*, and that they should have been allowed to send Saul on a commission to bind in that city, and to bring bound to Jerusalem men and women, without any reference to the power of Rome.

The solution of this question appears to be supplied,—not by the Acts of the Apostles, but by the circumstance which appears incidentally from the statement of St. Paul in one of his Epistles, viz. "that in *Damascus* the Governor, or *Ethnarch*, under *Aretas*, the king (i. e. of Arabia Petræa), was guarding (ἐφρούρει) the city of the Damascenes, desirous to seize him, and that he was let down in a basket by a window in the wall, and so escaped his hands." (2 Cor. xi. 32, 33.)

Hence it appears that Damascus was now garrisoned by a military force of king *Aretas*—a remarkable circumstance—and not, as heretofore, by the *Romans*, and by the forces of the President of Syria. (Cp. *Joseph.* xiv. 4, 5.)

By what means Damascus had come into the hands of *Aretas* is not clear. Probably *Aretas*, after his victory over Herod Antipas (*Joseph.* Ant. xviii. 5. 1. Cp. *Euseb.* H. E. i. 11), had been induced by his successes to make incursions into Syria; and a favourable opportunity seems to have been presented by the departure of Vitellius, the President of Syria, to Rome, on hearing the news of the death of the Emperor Tiberius (in the spring of A.D. 37), for the occupation of Damascus by *Aretas*.

The Roman power lay as it were in abeyance; and *Aretas*, whose victory was welcome to the Jews detesting Herod Antipas, was desirous to conciliate them, and seconded the endeavours of the officials of the Sanhedrim to arrest Saul, whom they had sent as a commissioner to bind the Christians at Damascus, and who was now, in their eyes, a renegade and apostate, and who "confounded the Jews at Damascus" by preaching the doctrine which he had been sent by them to destroy.

If these suppositions are correct, then we see in them an additional proof of St. Paul's sincerity and courage, in his conversion to Christianity.

— τῆς ὁδοῦ] τῆς, often used for saving doctrine and practice; the way that leads to heaven (*Chrys.*); "Via, in quâ ambulandum, non oliandum" (*Bengel*). "Iter hoc facientibus patria cælum est" (*Valek*). As τὸ ὄνομα—the Name—was, to the primitive Church, the holy and saving Name of Jesus (see v. 40), so ἡ ὁδὸς—the Way—was the holy and saving Way of the Gospel. See below, xix. 9, 23; xxii. 4; xxiv. 14, 22; xxvi. 13.

3. ἐν τῷ—ἐγγίξιν τῇ Δαμασκῷ] as he was drawing near to Damascus. The distance from Jerusalem to Damascus was about 140 miles. Saul was permitted by God to go on his journey, and was not checked, till he approached its end, and was about to enter the city, and to seize upon his prey. (See Acts xxii. 6; xxvi. 12. 1 Cor. xv. 8.)

Thus the reason of this divine interposition was more clearly evinced. It showed God's watchful Providence, and fatherly

mercy to His Church, in the critical hour of her need. Then Saul was arrested; and then, in the crisis of her peril, the Church was delivered. This is in exact accordance with the general operations of Almighty God, as seen in Holy Scripture. See *Dr. Barrow's* excellent remarks in Sermon xi. vol. i. p. 232, where he says,—

"God beholdeth violent men setting out in their unjust attempts. He letteth them proceed on in a full career, until they reach the edge of their design; then instantly He checketh, He stoppeth, He tumbleth them down, or turneth them backward. Thus was *Haman's* plot dashed (*Esther* iii.), when he had procured a royal decree, when he had fixed a time, when he had issued forth letters to destroy God's people. Thus was *Pharaoh* overwhelmed (*Exod.* xiv.), when he had just overtaken the children of Israel. Thus were the designs of *Abimelech*, of *Abalom*, of *Adonijah*, of *Samballat* nipped. Thus when *Sennacherib* with an unmatched host had encamped against Jerusalem, and had to appearance swallowed it, God did put a hook into his nose, and turned him back into his own land (2 Kings xix. 28). Thus when *Antiochus Epiphanes* was marching on furiously to accomplish his threat of turning Jerusalem into a charnel, a noisome disease did intercept his progress (2 Macc. ix. 6). Thus when the profane *Caligula* did mean to discharge his bloody rage on the Jews for refusing to worship him (*Joseph.* xviii. 12), a domestic sword did presently give vent to his revengeful breath. Thus also, when *Julian* had by his policy and authority projected to overthrow our religion, his plot soon was quashed, and his life snapped away by an unknown hand (*Chrysost.* in *Babyl.* Orat. 2. Naz. Orat. 4). Thus whenever the enemy doth come in like a flood (threatening immediately to overflow and overturn all things), the Spirit of the Lord doth lift up a standard against him (*Isa.* lix. 19); that is, God's secret efficacy doth suddenly restrain and repress his outrage. This usually is the method of Divine providence. God could prevent the beginnings of wicked designs; He could supplant them in their first onsets; He could any where suffumigate and subvert them; but he rather winketh for a time, and suffereth the designers to go on till they are mounted to the top of confidence, and good people are cast on the brink of ruin; then ἀπὸ μηχανῆς, surprisingly, unexpectedly He striketh in with effectual succour; so declaring how vain the presumption is of impious undertakers; how needful and sure His protection is over innocent people; how much reason the one hath to dread Him, and the other to confide in Him. Then is God seen, then his care and power will be acknowledged, when He snatcheth us from the jaws of danger, when our soul doth escape as a bird out of the snare of the fowler." (*Ps.* cxxiv. 7.) Cp. *Barrow*, vol. iv. p. 218, Sermon. ix. See also below, xii. 6, 23, and note on 1 Peter iv. 17.

This, and something more than this was done by God in the case of Saul. He was not checked before he was near Damascus; if he had been stopped near Jerusalem, or midway, he would perhaps never have entered Damascus. But it was so ordered, that Saul might preach the Gospel in the same city whither he had come to persecute; and thus under the controlling power of God, the very instrument which had been chosen by Satan to destroy the Church at Damascus, was used by God to build it up.

So will it be at the end—when the power of Satan and of Antichrist seems nearly to have achieved a Victory over the Church, then will Christ appear from heaven to destroy them with "the brightness of His coming," and to deliver His faithful people from their hands.

4. πεσὼν ἐπὶ τὴν γῆν] having fallen on the earth. In pictures of his conversion Saul is generally represented on horseback, which is not very probable. *S. Augustine* says, "eum ambulasse;" and Pharisees rarely used horses. See *Salmeron* and *A Lapide* here, and ad *Deuteron.* xvii. 17.

— φωνήν] a voice in the Hebrew Tongue. See Acts xxii. 9; xxvi. 14.

— Σαούλ, Σαούλ] Saul: the Hebrew form of the Apostle's name, which is never used in the New Testament, except by Christ (ix. 4, 11; xxii. 7; xxvi. 14) and by Ananias (ix. 17; xxii. 13). In all other cases he is called Σαῦλος and Παῦλος.

This repetition of the name, and the fact that he alone was permitted to see Jesus (see v. 7), and to hear His words, while

ὁ δὲ, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. ⁶ Ἀλλὰ ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι τί σε δεῖ ποιεῖν. ⁷ Οἱ δὲ ἄνδρες ^{ch. 22. 9. & 26. 13.} οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἑνεοὶ, ἀκούοντες μὲν τῆς φωνῆς, ^{g Dan. 10. 7.} μηδένα δὲ

others only saw the *light*, and heard the *sound*, showed that the vision was addressed to *him*.

— τὶ μὲ διώκεις] *μὲ* is emphatic, and is so placed (see Matt. xvi. 18, and on John xxi. 22). *Cur Me persequeris?* "Persecutorem *eum* vocavit persecutorem membrorum suorum (says *Aug.* in Joann. tract. x., and *Serm.* 279). Membris adhuc in terrā positis, Caput in caelo clamabat, et non dicebat, Quid persequeris *servus meus*, sed, Quid *Mx persequeris?*" And *S. Bernard* (*Serm.* de Convers. Paul. ap. *A. Lapide*), "Persequeretur *Eum* qui adversus Corpus *Ejus*, quod est Ecclesia, odio furebat iniquo." Hence we may see Christ's love to His Members (*Isa.* lxiii. 9. *Matt.* xxv. 40), and the sinfulness of injuries done to the Church.

See also above, on viii. 1, and on Col. i. 24.

6. ἐγὼ Ἰησοῦς] *I am Jesus*. He does not say, I am the Son of God, but *I am Jesus of Nazareth* (ὁ Ναζωραῖος is in A, C, E, not *Elz.*), He who was crucified; He to whom St. Stephen prayed, in thy hearing, when thou wast consenting to his death.

It is distinctly said that Saul *saw Jesus* in heaven; see *vv.* 17. 27. *Acts* xxii. 14, and St. Paul says (1 Cor. xi. 1), "have I not *seen Jesus Christ?*" And (1 Cor. xv. 8) last of all He was *seen* by me. Hence it has been argued by some Romanist Divines (e. g. *A. Lapide* here), that Christ's human body, which is in heaven, was also *near* to St. Paul. "Fuit ergo Christi corpus tunc in *duobus locis*, puta in caelo et in aëre; quod nota, contra eos qui negant Christi corpus posse esse in caelo et in Eucharistiā simul." But see on *Acts* iii. 21, and vii. 56, where St. Stephen sees the *heavens* opened, and the Son of Man *standing at the right hand* of God. That vision of St. Stephen explains the vision of St. Paul. And that vision of St. Stephen, and his prayer to Jesus in heaven, may have been instrumental in procuring this vision of St. Paul and his conversion.

— ὃν σὺ διώκεις] *whom thou art persecuting*. After this word *Elz.* adds σκληρὸν σοι πρὸς κέντρα λακτίζων τρέμων τε καὶ θαμβῶν εἶπε, Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ Κύριος πρὸς αὐτόν. But these words are not in any MS., and seem to be borrowed from xxvi. 14, and xxii. 10.

6 εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σ. τ. σ. δ. π.] *go into the city, and it shall be told thee what thou must do*. Observe that Saul, the future Apostle of the Gentiles, though arrested in his course by Jesus Christ Himself, was sent by Him into the City to be taught and baptized by one of the *inferior ministers* of the Church. (*Chrys.*, *Aug.* *quest.* *Evang.* ii. 47.)

Even therefore, in Saul's case, whose conversion was *extraordinary*, the *ordinary* means of reception into the Church were not dispensed with. He was *sent by Christ* Himself to *Ananias*.

Thus in a remarkable manner did the Great Head of the Church show the necessity of conformity to His own appointments and ordinances; and enjoins a thankful acceptance and devout use of the means of Grace which He dispenses by the agency of His Ministers, in His Holy Word and Sacraments.

S. Augustine's words on this subject are deserving of the especial attention of those who are tempted by the Evil One to despise that agency;—

"Let the devout soul learn without pride what is to be learnt through the ministry of man; and let us not tempt Him in Whom we believe; lest, being deluded by the wiles of the Enemy, we refuse to go to Church to hear the Gospel read and preached by man, or even to read the Bible itself; and expect to be caught up into the third heaven, and to behold Christ, and to hear the Gospel from *His* mouth rather than from that of *men*.

"Let us be on our guard against these proud and perilous imaginations; and let us reflect that even the *Apostle Paul himself*, though dashed prostrate on the earth by a *divine voice* from *heaven*, was nevertheless sent by it to a *man*, in order to receive the Sacraments, and to be incorporated into the Church.

"Let us remember also, that although the Centurion *Cornelius* was assured by an *Angel* that his prayers were heard, and his alms had in remembrance before God, yet he was referred to *Peter* for baptism, in order to receive the Sacrament from him, and also to learn what he should believe, hope, and love." *Aug.* *Prolog.* ad *Doctr.* *Christ.* i., and iv. c. 33. Cp. also *Hooker*, V. lxxvi. 9.

So *Philip* was sent by the *Angel* to instruct and baptize the Ethiopian. *Acts* viii. 26—29. Cp. *Rom.* x. 15.

7. εἰστήκεισαν] *were standing*. It is said (by *Meyer*, p. 184, and others) that this assertion is at variance with what St. Paul himself says, xxvi. 14, πάντων καταπεσόντων ἡμῶν εἰς τὴν γῆν. Here, it is alleged, his companions are represented as *standing*;

there, as having *fallen* to the earth. But this is not the case. The word εἰστήκεισαν here is joined with συνοδεύοντες (*travelling together*), and is contrasted with it; and it means, that they, who had till then been in *motion*, were suddenly *arrested* in their course. The opposition *here* is not between *standing* and *falling*, but between *halting* and *going on*. Cp. viii. 38, ἐκέλευσε στήναι τὸ ἔργον. *Luke* v. 2, πλοῖα ἐστῶτα, ships not sailing, but at anchor; vii. 14, οἱ βασιλῆες ἐστήσαν; viii. 44, ἐστή ἡ ῥύσις τοῦ αἵματος. Therefore the two accounts are quite consistent. St. Luke describes here the suddenness with which the cavalcade was checked in its course; St. Paul, their prostration to the ground.

— ἐνεοί] *Elz.* ἐνεοί: but the other form is preferable as connected with ἄνεως, *silent, dumb, speechless*,—κωφός, *Valck.* Cp. *Winer*, § 5, p. 43. It is used by LXX, *Prov.* xvii. 28. *Isa.* lvi. 10, and elsewhere, and often means *stunned by fear*, ἐμβρονηθείς (*Hevych.*), as *herp.*

— ἀκούοντες μὲν τῆς φωνῆς] *hearing the voice*. It is said in *v.* 4 that St. Paul ἤκουσε φωνὴν λέγουσαν, and so xxvi. 14, ἤκουσα φωνὴν λαλοῦσαν. Observe the *accusative* in both places, i. e. he heard and *understood* its articulate utterance. But they who were with him, ἤκουον τῆς φωνῆς (*genitive*), *were hearing only the sound*, not the *words* of the speaker.

There is therefore no discrepancy, as is alleged by some foreign and English Expositors, between the assertion here and that in *Acts* xxii. 9, where it is said that *they τὴν φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντος*. Here we have the *genitive* of the thing, there the *accusative*. The reason is, that Saul's companions ἀκούοντες τῆς φωνῆς οὐκ ἤκουσαν τὴν φωνὴν τοῦ λαλοῦντος,—i. e. they heard, but did not understand what they heard. Our Lord made a distinction between Saul and his fellow-travellers in regard to both senses,—i. e. of *eye* and of *ear*. *Saul saw Jesus*; they only saw the *light* of His appearance; he heard and understood the *words* of His voice; they only heard its *sound*. As is well said in *Catenà*, p. 361, by *Ammonius*, who understood and wrote Greek well, his native tongue, σημειωτέον, ὅτι καὶ εἶδε τὸν Ἰησοῦν, καὶ ἤκουσεν αὐτοῦ ὁ Παῦλος· οἱ δὲ συνοδὸντες τὴν λαμπρότητα μόνον τοῦ φωτὸς αὐτοῦ εἶδον, οὐ μὴν αὐτόν· καὶ τὸν ἤχον ἤκουον τῆς φωνῆς, οὐ μὴν συνήκαν τὰ λεγόμενα: one who ἀκούει φωνὴν (xxii. 14) also ἀκούει φωνῆς, but one who ἀκούει φωνῆς does not necessarily ἀκούει φωνῆν. Examples of the *genitive* of the person, ἀκούειν λέγοντος (which is an elliptical expression), are irrelevant. As *Grotius* well says: "φωνὴν οὐκ ἤκουσαν est vocem non intellexerunt." And another scholar, inferior to none of the present age, *Valckenaer*, says, p. 450, "Dici possunt ἀκούειν τῆς φωνῆς, τὴν φωνὴν οὐκ ἀκούειν, ut prius significet sonum audire, alterum loquentis verba non intelligere." See also *Schoettgen*, p. 445. *Hammond*, p. 374. *Bengel*, p. 551. *Hengstenberg*, *History of Balaam*, p. 378, and *Baumgarten* here, pp. 217—219.

This is not a question (as sometimes represented) of "*verbal variety*," but of *substantive truth*. To imagine (as some have done) that St. Luke, having given an account of St. Paul's conversion in the Ninth chapter, puts into St. Paul's mouth in the Twenty-second chapter a speech which, in an important point, *contradicts* that account, is to suppose—not only that St. Luke was not inspired—but that he was destitute of common sense! To imagine that St. Luke really contradicts St. Paul, or makes St. Paul contradict himself, is indeed to imitate the spirit of a notorious unbeliever, and to degrade the Writer of the Acts from "Luke the beloved Physician, whose praise is in the Gospel," to "an idiot Evangelist!" (Cp. *Bentley* on Free-thinking, p. 112.)

If such suppositions as these are once accepted, then a door is opened to an inundation from the whole flood and torrent of unbelief, which commences its course with assumptions of what are called "*verbal discrepancies*" between St. Paul's account and St. Luke's, and then proceeds to deny the veracity of the one or the other, or both, and then goes on to doubt the reality of St. Paul's miraculous Conversion, and even of the Death of Christ, and the Atonement itself.

It would be endless and fruitless to recount the speculations of some Expositors (such as *Eichhorn*, *Ammon*, *Wittig*, *Schulze*, *Greiling*, *Boehme*, *Hezel*, *Heinrichs*, &c.), who have endeavoured to account for St. Paul's Conversion from ordinary physical phenomena, and to explain away all that is supernatural in St. Luke's and St. Paul's own narratives of it; or such as *Lange*, who regard it as a visionary reverie; or who, with *Bretschneider* and *Emmerling*, confound it with his rapture into the third heaven (2 Cor. xii. 1—7), or with *Bahrft*, *Venturini*, and *Brennecke*, venture to

θεωροῦντες. ⁸ Ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς· ἀνεφγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπε· χειραγωγούντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.

⁹ Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

h ch. 22. 12.

¹⁰ Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας· καὶ εἶπε πρὸς αὐτὸν ἐν ὁράματι ὁ Κύριος, Ἀνανία· ὁ δὲ εἶπεν, Ἰδοὺ ἐγὼ, Κύριε. ¹¹ Ὁ δὲ Κύριος πρὸς αὐτόν, Ἀναστάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ προσεύχεται

11 Tim. 1. 13.

k ver. 21.

11 Cor. 1. 2.

2 Tim. 2. 22.

m ch. 13. 2.

Rom. 1. 1.

1 Cor. 15. 10.

Gal. 1. 15.

Eph. 3. 7, 8.

n Rom. 11. 13.

Gal. 2. 7, 8.

o ch. 25. 23, &c.

p ch. 28. 17, &c.

q ch. 20. 23.

r 21. 11.

s Cor. 11. 23—27.

2 Tim. 1. 11, 12.

¹² καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. ¹³ Ἀπεκρίθη δὲ Ἀνανίας, Κύριε, ἀκήκοα ἀπὸ πολλῶν

περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ·

¹⁴ καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλου-

μένους τὸ ὄνομά σου. ¹⁵ Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, Πορεύου, ὅτι σκεύος

ἐκλογῆς ἐστί μοι οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν τε καὶ βασιλέων, υἱῶν τε Ἰσραὴλ. ¹⁶ Ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.

affirm that Jesus merely died in appearance, and so presented Himself to Saul on his way; or of the Tübingen school of Critics, who deny the fact altogether.

These notions are the natural results of the Criticism, which in a vainglorious spirit of spurious liberality, imputes inaccuracies and discrepancies in the Word of God: but they are not without their use, as showing, in undisguised features, the necessary consequences of that Criticism.

⁸ οὐδὲν ἔβλεπε] *he was seeing nothing*. He was committed by God like a prisoner to the chains of a three days' blindness, as it were to a soldier to guard, lest from previous prejudice he or others should say that it was a mere phantom of the brain that he had seen in the way. *Euseb.* in *Caten.* p. 164.

Compare the case of Zacharias in the Temple, whose dumbness after the Vision of the angel was a proof of its reality (Luke i. 20—22), and also an appropriate punishment for unbelief, like St. Paul's blindness, inflicted on him to show how blind he had been in his zeal and rage against the Church. And as the loosing of the tongue of Zacharias, when he wrote "his name is John" (Luke i. 63), showed *why* his tongue had been bound, so the visible sign of the scales falling from the eyes of St. Paul (v. 18), when Ananias laid his hands on him, served further to show not only the reality of the blindness, but also the *reason* of it. And as the voice of Zacharias was taken away, that he might afterwards prophesy, so St. Paul's bodily sight was eclipsed for a time, that he might afterwards shine as a glorious light in the world.

Cæcus factus est Saulus; ut interiore luce fulgeret cor ejus, exterior ad tempus erepta est; subtracta est persecutori, ut redderet predicatori. Et eo tempore, quo cætera non videbat, *Jesus* videbat: ita et in ipsâ cæcitate mysterium informatur credentium; quoniam qui credit in Jesum, Ipsum intueri debet, cætera nec nata computare; ut creatura vilescat, Creator in corde dulcescat. *Augustine* (Serm. 279).

—χειραγωγούντες] *leading by the hand*. Like a spoil rescued from the strong man (*Chrys.*), whose house had been spoiled by the Stronger than he. *Matt.* xii. 29.

⁹ μὴ βλέπων] On the force of *μὴ* here, see *Winer*, G. G. § 55, p. 431. It is more expressive than *οὐ*, being applied to one who had once seen, and seemed as if he might see again.

—οὐκ ἔφαγεν οὐδὲ ἔπιεν] *he neither ate nor drank*. An example of repentance. See his sorrow for persecuting the Church. (*Theoph.*)

¹⁰ Ἀνανίας] *Ananias*. See above on v. 6, and compare *S. Aug.* Serm. 279, who says, "Adductus est ad Ananiam; et Ananias interpretatur *Ovis*; ecce lupus adducitur ad ovem; Ipse Pastor de cælo nuntiavit lupum venturum ovi, sed non ævitarum." As to this etymology of *Ananias*, *A. Lapide* says, "Nescio quâ lingua interpretatur *Ovis*." Perhaps they who so interpreted it connected it with ἀνός, ἀνών, and *Agnus*.

If (with *Mintert* and *Kuin.*) we derive it from ἡ, *gratiosus* *fuil*, and ἡ, *Dominus*, it happily illustrates St. Paul's assertion — "by the Grace of God I am what I am" (1 Cor. xv. 10).

¹¹ ῥύμην] *a lane*. Not πλατεία, *platea*, a broad way, but ῥύμη, a narrow one (see *Luke* xiv. 21); and it was εὐθεία, *recta*, or straight;

Seemingly a trivial incident; if any thing in Scripture and in the lives of the Apostles, and especially in the history of the

"*Vas electionis*," and of so marvellous an event as St. Paul's Conversion, can rightly be so called. With reverence be it said, even this slight circumstance, which the Holy Spirit has thought fit to record, may perhaps seem to have its moral. Saul the persecutor had now passed from the broad way of worldly power and honour, on which he was lately hurrying to Damascus, and which was leading him to destruction (*Matt.* vii. 13), and he had now been brought to the right or *straight way* (cp. *Acts* xiii. 10), and *narrow way* (*Matt.* vii. 14), called κατ' ἐξοχὴν *the Way* (*Acts* ix. 2), in which he would now be led to everlasting life.

—Ταρσέα] of *Tarsus*: a principal city of Cilicia, see xi. 25; xxii. 3. "Cilicia matrem urbium habet Tarsos," *Solinus* xli. *Hirtius*, de Bell. Al. lvi.; on the river Cydnus, *Strabo* xiv. p. 990. *Val. Max.* iii. 4; an "urbs libera," *Plin.* v. 22. It was celebrated also for its Schools of Literature, Arts, and Sciences. *Wetel. Winer*, ii. 567.

—προσεύχεται] *he is praying*—the attitude most proper for the reception of the moral, intellectual, and spiritual light, which was now illuminating him; and though his eyes were dark, yet he had a vision from above, and saw more clearly than before. See v. 12.

¹² εἶδεν ἐν ὁράματι] *he saw in a vision*. This pair of visions, one vouchsafed to Saul and the other to Ananias, and the one tallying with the other, takes away all suspicion of self-deception. The same providential arrangement is to be observed in the next chapter, with regard to the two corresponding visions of Cornelius and St. Peter; and the narrative of the one pair confirms that of the other pair.

¹⁵ σκεῦος ἐκλογῆς] *a vessel of choice*. A double Hebraism. (1) σκεῦος, *Hebr.* זָר, any instrument, ὄργανον, utensil, vessel. As applied to men, see *Rom.* ix. 21. 23, σκεῦη ἐλέους. 2 Tim. ii. 20.

(2) ἐκλογῆς, *of choice*, the genitive characteristic of the quality. See above on *Matt.* xxii. 11. *Acts* vii. 2. *James* i. 25, ἀκροατὴς ἐπιλησημονίης. 1 Cor. x. 16, τὸ ποτήριον τῆς εὐλογίας. *Heb.* i. 8, ῥάβδος ἐυδότητος. 2 Pet. ii. 1, αἰρέσεις ἀπωλείας. Cp. *Vorst.* de *Hebr.* pp. 33. 246.

On the meaning of the term, see further, xxii. 14, and St. Paul's own comment, *Gal.* i. 15. 1 Cor. xv. 10. "Saulus singulare exemplum gratiæ gratiæ amplissimæ." (*Bengel.*)

Paul in himself was a σκεῦος δοτρίκινον, an *earthen vessel* (2 Cor. iv. 7); but as the Apostle of the Lord he was σκεῦος ἐκλογῆς, a *chosen vessel*. And the earthen vessel was a chosen vessel, in order that by the frailty of the human material, and by the divine treasure contained in it, and bestowed by it, men might see that the excellency of the power of the Gospel thus bestowed was not of man, but of God.

—βαστάσαι] *to bear*. "*Vas electionis* Paulus, quia vas legis, et Scripturarum armarium." (*Jerome*, in *Oseam* viii.) He was also a vessel, as bearing, like a living vehicle, what he contained; or like the chariot seen by Ezekiel, in the wheels of which the Spirit was (*Ezek.* i. 21). So the Spirit was in this Apostolic "*Vas electionis*," St. Paul, and gave him life and motion, though in his own esteem he held the spiritual treasure in an *earthen vessel* (2 Cor. iv. 7); and so, by humility as well as zeal, he was a vessel fitted for the Master's use (2 Tim. ii. 21).

¹⁶ παθεῖν] *to suffer*. The word παθεῖν is happily reserved for the close of the sentence, so that the mind may dwell on *that*.

17 Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε, Σαοὺλ ἀδελφε, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθελίς σοι ἐν τῇ ὁδῷ ἣ ἦρχου, ὅπως ἀναβλέψῃς, καὶ πλησθῇς Πνεύματος ἁγίου. 18 Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε παρὰ χρῆμα, καὶ ἀναστὰς ἐβαπτίσθη. 19 καὶ λαβὼν τροφὴν ἐνίσχυσεν. Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς. 20 Καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ. 21 Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθηθεὶς ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο· καὶ ᾤδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. 23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. 24 ἐγνώσθη δὲ τῷ Σαύλ ἡ ἐπιβουλὴ αὐτῶν· παρετηροῦντό τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέλωσι. 25 λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς καθῆκαν διὰ τοῦ τείχους χαλάσαντες ἐν σπυρίδι.

He who came to *inflict* suffering on others must now be taught to *suffer*, and be perfected by *suffering*; a proof of the reality of his Conversion. He was not drawn to Christ by promises of earthly good; he left all, lost all, for Christ. But note how he rejoices in his sufferings; see what he says, Gal. vi. 17. 2 Cor. i. 5. Rom. v. 3; viii. 18. Cp. *Aug. Sermon*. 279. 4. *A Lapide* adds, "Fortia agere Romanum est: fortia pati Christianum."

17. ἦρχου] *thou wert coming*, i. e. when thou wast suddenly stopped by the Divine Voice. There is something more observable in this tense, because (as *Valck.* observes) the form ἡρχόμεν from ἡρχομαι is very rare. It is found in Mark i. 45; ii. 13.

18. λεπίδες] *scales*, that his blindness might not be supposed to be imaginary. (*Chrys.*) See above, on v. 8.

—ἐβαπτίσθη] *he was baptized*. See below, xxii. 16. Even Saul himself, though called from heaven by Jesus Christ, was admitted into the Church by Baptism, by which his sins were washed away. Who can suppose, therefore, that any one may safely neglect that Sacrament? See above, v. 6.

20. Ἰησοῦν] So A, B, C, E, and others. *Elz. Χριστόν*.

21. οὐχ οὗτός ἐστιν] *is not this he?* Is Saul also among the *Prophets*? 1 Sam. x. 11, 12; xix. 24. The case of *St. Paul's conversion* being extraordinary, and not to be drawn into an example of God's dealings with men, and not to be made by them a ground of hope for such interpositions (cp. 1 Tim. i. 15), it is not surprising that the Christian Fathers should have seen types and prophecies concerning him in the history of the Ancient People of God. See above concerning *Benjamin* (ix. 1).

There appears also to be a connexion, both by way of resemblance and also of contrast, between *Saul the first King of Israel*, and *Saul the last of the Apostles*:

Both were of the tribe of *Benjamin*; both were once *Persecutors*: the one the persecutor of *David*, the other of the *Son of David* (cp. *Aug. Sermon*. 279). Saul the persecuting King is among the *Prophets* (1 Sam. x. 12; xix. 24); and Saul the persecuting Pharisee is among the *Apostles*. Who would have expected either of these events? But Saul the King resisted the grace of God, and gave himself up to the Evil Spirit. Saul the Pharisee "was not disobedient to the heavenly vision." (Acts xxvi. 19.) Both the one and the other afford remarkable examples of the freedom and power of Divine Grace. But extraordinary as these examples are, they show also that Divine Grace, free and powerful as it is, is not irresistible. Saul the King might have been like Paul the Apostle, if he had cherished the Spirit within him; and Paul the Apostle would have been like Saul the King, if he had grieved and resisted the Grace of God.

22. συμβιβάζων] *proving* by a collation of passages cited and compared. See *Valck.*

23. ἡμέραι ἱκαναί] *many days*. He had now been for some time in Arabia, i. e. "that part of Arabia which bordered on Syria; and there received a full revelation of the Gospel from God." (*Ep. Pearson* in Acts, p. 368, and *Annal. Paulin.* ad A.D. xxxvi.) *Ep. Pearson* dates St. Paul's three years (Gal. i. 18) from his conversion, to his return to Jerusalem.

The term "Arabia," as used by St. Paul, does not necessarily mean the wilderness of Arabia, commonly so called. Early Christian writers (*Justin* and *Tertullian*) assign Damascus itself to Arabia;

and the region of *Auranitis*, on the south of Damascus, is reckoned by Roman writers as belonging to Arabia. (*Kitto*, p. 143.)

Arabia was St. Paul's school for the Apostleship. Afterwards he returned to Damascus, where the events here recorded occurred. St. Luke passes over an interval of *three years* (see Gal. i. 17, and *Rosenm.*). And it is observable that *many days* are equivalent to *three years* in 1 Kings ii. 38. Cp. *Houson*, i. 122.

This is more carefully to be noted, because from this expression some have taken occasion to say (*Baur*, p. 106, and *Meyer*, p. 188), that St. Luke did not know that St. Paul was three years in Arabia.

But the fact is, this mode of speaking is a proof that St. Luke does not profess to give a full history of St. Paul or any one Apostle. He does not mention how and when St. Paul was fully instructed in the doctrines of Christianity. And he does not mention when and where St. Paul wrote his *Epistles*. Indeed he does not even mention that St. Paul ever wrote a single Epistle. But he could have told all these things. Cp. note on 2 Cor. xi. 5.

No argument, therefore, can be drawn from what perhaps some may call *omissions* in this history. Least of all may we venture to say, that they are proofs of ignorance, inadvertence, or forgetfulness, on the part of the Sacred Historian, as some Expositors have done; e. g. one writing on this passage, "Hoc iter in Arabiam Lucas silentio præterit, quoniam, ut videtur, ignorabat à Saulo iter in Arabiam susceptum fuisse, aut hujus rei oblitus erat." St. Paul himself omits it Acts xxii. 16, 17, and yet mentions it Gal. i. 17.

How much sounder is the criticism of *S. Chrysostom* here! "The historian (St. Luke) passes by, designedly and modestly, St. Paul's visions in Arabia." And the criticism of *S. Jerome* (in Galat. i.), "Lucas idcirco de Arabia Saulis præterit, quia forsitan nihil dignum Apostolatu in Arabia Saulus perpetravit,—et quod aliqua dispensatio et Dei præceptum fuerit, ut taceret."

As *Bede* observes here, St. Paul himself appears to intimate that he did not *preach* in Arabia; for the Apostle says (Acts xxvi. 20) that he preached to them at Damascus first, and at Jerusalem, and throughout all the coast of Judæa, and then to the Gentiles.

Perhaps this retirement of St. Paul after his Conversion was designed to be exemplary and instructive, as intimating that *new converts* ought not to be admitted to exercise the functions of the ministerial office, without some probationary term of silence, after their conversion.

24. παρατηροῦντο] *they were guarding*. So A, B, C, E, F, G. *Elz. παρατηροῦν*.

The Jews were assisted in their stratagem against Saul by the Ethnarch, or Governor of Damascus, then in the hands of Aretas, "the King" of Arabia Petræa (2 Cor. xi. 32, 33), the father-in-law of Herod Antipas, whose territory Aretas invaded on account of his abandonment of his daughter for Herodias (Matt. xiv. 3. *Joseph. Ant.* xviii. 5. 1). Antipas appealed for protection to Rome, and Vitellius, then at the head of the Roman forces in Syria, of which he was President, was commanded by Tiberius to assist him. As to the circumstances under which the city came under the influence of Aretas, see above on v. 2.

25. διὰ τοῦ τείχους] *by the wall*. As the spies were let down

e Gal. i. 18.

f ch. 4. 36.
& 13. 2.

g Gal. i. 18.

h ch. 6. 1.
& 11. 20.
i ver. 23.k ch. 8. 1.
Zech. 9. 1.
l Col. i. 10.
John 14. 16, 17.
Zech. 8. 20—22.m ch. 3. 6, 16.
& 4. 10.

26 ° Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς καὶ πάντες ἐφοβούντο αὐτὸν, μὴ πιστεύοντες ὅτι ἔστιν μαθητής. 27 Ἐβάρναβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε πρὸς τοὺς ἀποστόλους· καὶ διηγῆσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρήσιασατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. 28 * Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερουσαλὴμ, καὶ παρρῆσιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου 29 ἡ ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· 1 οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν.

30 Ἐπιγινόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξ-
ἀπέστειλαν αὐτὸν εἰς Ταρσόν.

31 Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας * εἶχεν εἰρήνην, 1 οἰκοδομουμένη, καὶ πορευομένη τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνετο.

32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λυδδαν. 33 Εὗρε δὲ ἐκεῖ ἄνθρωπὸν τινα ὀνόματι Αἰνέαν, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρᾶβάττου, ὃς ἦν παραλελυμένος.

34 Καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἡ ἰαταί σε Ἰησοῦς Χριστός· ἀνάστηθι καὶ

by Rahab from Jericho (Josh. ii. 15), and David by Michal (1 Sam. xix. 12), where the words are διὰ τῆς θυρίδος, *by the window*; and see 2 Cor. xi. 33, where he says, ἐχαλάσθην ἐν σαργάνῃ, and where the expression of St. Luke, διὰ τοῦ τείχους, is explained by διὰ θυρίδος—διὰ τείχους, *I was let down in a basket through a window, through the wall*.

On the circumstances of this incident, and on the reasons of its commemoration by St. Paul in 2 Cor. xi. 33, see below notes there, and on 2 Cor. xii. 1, pp. 175, 176.

On the bearing of this incident on the question of the lawfulness of flight in the time of persecution, see the excellent letter of S. Augustine, written in the time of the Vandal invasion of Africa, ad Honoratum, Ep. 228, and note above on Matt. ii. 13; x. 23.

— ἐν σπυρίδι] *in a basket*; a corn-basket (*Heeych.*). See Matt. xvi. 9.

26. εἰς Ἱερουσαλὴμ] *to Jerusalem*. See Gal. i. 17.

— πάντες ἐφοβούντο] *all were afraid*. How was this, it may be said, after the miraculous intervention of God at his Conversion? This question may be answered by reference to a fact not stated in the Acts, but by St. Paul himself. Immediately after his Conversion he did not confer with "flesh and blood," nor go up to the Apostles; doubtless lest it should be imagined that he had received his Gospel from *man*. But he went forth-
with into Arabia (see Gal. i. 17),—a circumstance not mentioned by St. Luke,—and there he received his revelations from Jesus Christ Himself, and he then returned to Damascus (Gal. i. 12). It might therefore be supposed by the Disciples at Jerusalem, that he had shunned the Apostles from fear or antipathy; and thence suspicions might arise concerning his sincerity.

27. Βαρνάβας—ἤγαγε] *Barnabas took him and brought him to the Apostles*. Barnabas of Cyprus might well have had previous acquaintance with Saul of Tarsus in Cilicia. It has been said by some that he was St. Paul's fellow-disciple under Gamaliel: it is not improbable; but there is no sufficient evidence of this. It was however a fitting act for the υἱὸς παρακλήσεως to commend him to the Apostles. Cp. his similar act, xi. 25.

— πρὸς τοὺς ἀποστόλους] *to the Apostles*, namely, *Peter and James* (Gal. i. 18), *Rosenm.*, who well adds, concerning the honourable testimony of St. Barnabas to the circumstances of St. Paul's conversion, and to St. Paul's own courage, "Conveniebat id potius narrari ab aliis qui id scirent, quàm ab ipso Saulo prædicari."

— πῶς—ἐπαρρήσιασατο] *how he spoke boldly*. "Quantū cum fiducia doctrinam Jesu sit professus." (*Rosenm.*)

28. εἰς Ἱερουσαλὴμ] *to Jerusalem*, where he had a trance in the Temple, xxii. 17.

29. συνεζητεῖ πρὸς τοὺς Ἑλληνιστάς] *he was disputing with the Hellenists*. He now confuted some of the same persons with whom he had formerly co-operated, and who had been most eager and furious in their zeal against Stephen, and had been the originators of the accusation which led to his death (vi. 9—14).

Thus St. Paul endeavoured to make amends at Jerusalem, and at the peril of his life, for former sins committed there against Christ and the Church.

In both cases St. Luke uses the same word, συζητεῖν.

30. Ταρσόν] *Tarsus*, to his own country and friends—to which he specially owed the duty of communicating the blessings of Christianity. Cp. John i. 42.

31. ἡ μὲν οὖν ἐκκλησία—ἐπληθύνετο] So A, B, C, and many Cursive MSS. and Versions. *Elz.* has the plural, αἱ μὲν ἐκκλησίαι. Cp. Gal. i. 22. The singular number rests on the best authority, and seems most fitted to describe the unity and harmony of the Church in that period of peace.

— εἶχεν εἰρήνην] *had peace*. Because the Jews were so much occupied in endeavouring to frustrate the order which the Emperor Caligula, who claimed divine worship (*Lightfoot*, i. p. 834. 857. *Burton*, Lectures, p. 132. *Hosson*, i. 136), had given to Petronius to set up his statue in the Temple (*Joseph.* xviii. 8), that they had not leisure to persecute the Church—a remarkable instance of the manner in which the evil passions of men are made subservient by God to the edification of the Church.

This order was afterwards rescinded, at the intervention of Herod Agrippa, then at Rome; and with the death of Caligula the persecution recommenced under Herod Agrippa (Acts xii. 1—19).

It is observable, that, in the primitive ages, the Church had less to fear from some of the worst Emperors, such as Tiberius and Caligula, than from those Princes of Judæa, such as Agrippa, who were most honoured by the Jews.

— πορευομένη] *πορεύεσθαι*, the Heb. *הָלַךְ*.

32. διὰ πάντων] *through all*. *Kuin.* supplies τόπων, *places*. Cp. Luke xi. 24. *Meyer*, ἁγίων. Both, places and persons, may be meant. Cp. v. 38.

The foundation of the See of Antioch in Syria has been assigned to St. Peter at this period by some, e. g. *Baronius* and *A Lapide*. But, however this may be, it does not appear that he resided there at this time as Bishop, for he is said here διέρχεσθαι; his visit to Antioch, if he did visit it now, was only of short duration.

— Λύδδαν] *Lydda*: 18 miles S.W. of Jerusalem on the road from that city to Cæsarea; called *Lod* in 1 Chron. viii. 12; Ezra ii. 33, afterwards called *Diospolis*. A, B have *Λύδδα*, C and E have *Λύδδαν* here and v. 35. *Josephus* uses both *Λύδδα* (B. J. iv. 8. 1) and *Λύδδαν* (Ant. x. 6. 2) in the accusative. Almost all the MSS. and Editions have *Λύδδης* in v. 38. *Λύδδα* may be a neuter plural. See *Winer*, G. G. 58. R. W. B. ii. 30.

34. ἰάται σε Ἰησοῦς] *Jesus in heaven healeth thee by me on earth.* (*Didym.*) Contrast this language of Peter with our Lord's expressions of sovereign will and divine power: θέλω, καθαρίσθην (Matt. viii. 3), ἄρον τὸν κρᾶβάττον σου (Mark ii. 11), Ταλιθα κουμ (Mark v. 41), Ἀδάμαρ, δεῦρο ἔξω (John xi. 43). *Chrys.*

Christ heals αὐθεντικῶς καὶ αὐτοκρατικῶς, Peter δυνουργικῶς καὶ δημηρετικῶς. See also above, iii. 6, and below, v. 40, θεὸς τὰ γόνατα προσήύετο.

On the paronomasia ἰάται σε Ἰησοῦς, see on iv. 30.

στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη· ³⁵ καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οἵτινες ³⁶ ἐπέστρεψαν ἐπὶ τὸν Κύριον.

n ch. 11. 21.
2 Cor. 3. 16.

³⁶ Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν ὁ πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει. ³⁷ Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν. Λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ. ³⁸ Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες, μὴ ὀκνήσῃς διελθεῖν ἕως ἡμῶν. ³⁹ Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χήραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ' αὐτῶν οὔσα ἡ Δορκάς. ⁴⁰ Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, καὶ θεὶς τὰ γόνατα, προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπε, Ταβιθά, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισε. ⁴¹ Δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτὴν φωνήσας δὲ τοὺς ἀγίους καὶ τὰς χήρας παρέστησεν αὐτὴν ζῶσαν. ⁴² Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης· καὶ ⁴³ ἐπίστευσαν πολλοὶ ἐπὶ τὸν Κύριον.

o 1 Tim. 2. 10.
Tit. 2. 7, 14.

p John 12. 11.
& 11. 45.

⁴³ Ἐγένετο δὲ ἡμέρας ἱκανὰς μέναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

X. ¹ Ἀνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, ² εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ

a ch. 8. 2.
& 22. 12.
Eccl. 7. 18.

— στρώσον σεαυτῷ] *make thy bed for thyself*: do forthwith for thyself what others have hitherto done for thee.

35. Σάρων] *Saron*. A fulfilment of the prophecy in Isa. xxxv. 2, "The excellency of Carmel and Sharon shall see the glory of the Lord, and the excellency of our God." Cp. on viii. 40. Saron is not the name of a town; but of the fertile pastoral region between Lydda and Joppa. See Jerome on Isa. xxxiii. 9. *Reland*, Pal. p. 370. *Wetst.* p. 514.

36. Ἰόππη] *Joppa*; the seaport, celebrated in the history of Jonah (i. 3). Now *Jaffa*. See Robinson, iii. 31, and below, on x. 5.

— Ταβιθά] *Tabitha*, probably so called from her beauty. Ταβιθά est nomen Syriacum מַתְיָא formatum ex תָּבַי 1) decus 2) capra gazella, mutato *z* in *c*. Gaudebant, scribit *Buxtorff* in Lex. Talm. olim mulieres nominibus ab amabilibus et placidis animalibus petitis. Nomen *Tabitha* Judeis, ut Δορκάς Græcis, usitatum erat. *Vailkera Rabba* Sect. 19. *Tabitha*, ancilla *Ga malielia*. *Lightfoot*. in Chorogr. Matthæo præmissa c. cxviii.; cp. *Wetst.* p. 515. Capra Gazella Orientalibus erat *imago pulchritudinis*, v. Cant. ii. 9. iv. 5. Hinc *Rosenmüllerus* et *Heze-lius* coniecerant ob formæ venustatem à parentibus hanc mulierem *Tabitham* appellatam esse. (*Kuin*.)

37. Λούσαντες—ὕπερῳ] *they washed and laid her in an upper chamber*. The third instance in this book of reference to the decencies of Christian Burial. See above, viii. 2. *S. Chrys.* p. 753, contrasts the quietness of this laying out of Dorcas with the *καταρῆς* over St. Stephen (p. 712), which he attributes to a residue of Jewish habits in the earlier Christians. Perhaps they had now learnt to regard death with greater calmness and joy. Cp. St. Paul's reproof on immoderate grief for the dead, in one of his earliest Epistles (1 Thess. iv. 13—18).

38. ὀκνήσῃς—ἕως ἡμῶν] So A, B, C, E.—*Elz.* ὀκνήσαι—αὐτῶν.

39. αἱ χήραι] *the widows of the Church*. See vi. 1, and note on 1 Tim. v. 3.

— ὅσα] *how many*. More than 8, *which*. See John xxi. 25.

40. Ταβιθά, ἀνδστηθί] *Tabitha, arise*. Words not very different from our Lord's, Ταβιθά κοῦμι (Mark v. 41), but very different in the circumstances and manner with which they were uttered. See on v. 34.

43. Βυρσεῖ] *a tanner*. A proof of his humility, and a trial of the faith of the Roman Centurion Cornelius, see x. 8. The shepherds were sent by the Angel to the King, who was lying in a stable (Luke ii. 7. 12); the Roman Centurion was commanded by the Angel to send for instruction in divine things, from the royal city *Cæsarea*, to one Simon surnamed Peter, who lodges *παρά τινι Σίμωνι Βυρσεῖ*. Therefore "mind not high things, but condescend to men of low estate" (Rom. xii. 16). "Some have entertained Angels unawares" (Heb. xiii. 2).

CH. X. 1. Καισαρεία] *Cæsarea*: not to be confounded with *Cæsarea Philippi* (Matt. xvi. 13. Mark viii. 27).

This city is *Καισαρεία Σεβαστή*, ἡ *παράλιος*,—celebrated for

its Harbour,—ἡ πρότερον *Σπράτωνος πύργος* ἑκαλεῖτο, but called *Cæsarea* by Herod the Great, who beautified it, in honour of *Augustus Cæsar*: *μεγίστη τῆς Ἰουδαίας πόλις*, *Joseph. Ant.* xix. 8. 2, then garrisoned by the Romans; it was the capital city of the Roman Province of Judæa (*Tacit.* Hist. ii. 79) and the residence of the Roman Procurator. In a word, it was a miniature of Rome, in Palestine. Cp. Acts xxiii. 23. 33. *Hosvonen*, ii. 344. It was afterwards celebrated as the Episcopal See of *Eusebius*, the Historian of the Church.

We may observe, therefore, that the Gospel made its first Conquest over Heathenism in a large City, *Cæsarea*, named from the Roman *Cæsar*, the military stronghold and naval arsenal of the Roman Power. And it made that conquest over a *soldier*, called *Cornelius*, one of the noblest Roman names borne by the Scipios and Sylla—and the mother of the Gracchi was *Cornelia*—and associated with the greatest victories of the Roman arms; and an officer of the *Italic* band, not of a Cohort raised in Syria, but of native Roman blood. This Roman soldier was "the *antesignanus*, or standard-bearer to us, who were heathens." See *Bp. Andrewes*, Sermon on Acts x. 34.

Here, as *S. Chrys.* says, "the Door was first opened to the Gentile world;" and concerning Cornelius, he adds (p. 738), "he was uncircumcised, and had nothing in common with the Jews." This is to be noted, because it has been said by some that Cornelius was a *proselyte* and not a *gentile* (see on v. 2).

— ἑκατοντάρχης] *a centurion*. The Roman supremacy of the world being one of arms.

"Tu regere imperio populos, Romane, memento,
Hæc tibi erunt artes, pacisque imponere morem,
Parcere subjectis, et debellare superbos,"

(*Virg. Æn.* vi. 852.)

—therefore the first-fruits of the Gentile world, now under the sway of Rome, are gathered from the Roman Camp, in the seat of government of the Roman Procurator; and so the victorious power of the Gospel is made more visible, and the triumph of Christ more glorious.

This was a prelude of the future triumphs of Christianity at Rome, and in the Roman world. In the conversion of *Cornelius* at *Cæsarea*, we may see a prophetic intimation of the submission of the Great Fourth Monarchy, the Mistress of the Gentile world, and of the subjection of the military Empire of Rome to the mild yoke of the Gospel.

— σπείρης — Ἰταλικῆς] *of the Italian band*. *Cohors Italica*, levied in Italy, and distinguished from the Syrian cohorts of *Cæsarea*. This Cohort is probably referred to in the ancient Inscription in *Gruter*, 434, "COHORT MIL. ITALIC. VOLUNT. QUÆ EST IN SYRIA." See *Akermann*, pp. 33, 34.

2. εὐσεβὴς καὶ φοβούμενος τὸν Θεόν] i. e. a worshipper of One God, in contradistinction to *polytheists* and *idolaters*; not however a *proselyte*, but a *Gentile*, one of the *Idm*. See Acts x. 45; xi. 3; xv. 7. 14, and *Lightfoot*, i. pp. 842—846.

οἰκῇ αὐτοῦ, ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός,
³ εἶδεν ἐν ὁράματι φανερώς, ὥσπερ περὶ ὥραν ἐνάτην τῆς ἡμέρας, ἄγγελον τοῦ
 Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ, Κορινθήλιε. ⁴ Ὁ δὲ ἀτενίσας
 αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε, Τί ἐστι, κύριε; εἶπε δὲ αὐτῷ, Αἰ προσευχαί-
 σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ^b ἐνώπιον τοῦ Θεοῦ.
⁵ Καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην, καὶ μετάπεμψαι Σίμωνα ὃς ἐπικαλεῖται
 Πέτρος· ⁶ οὗτος ξενίζεται παρὰ τινι Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ
 θάλασσαν.
⁷ Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν, καὶ
 στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, ⁸ καὶ ἐξηγησάμενος αὐτοῖς
 ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.
⁹ ^d Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη
 Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὧραν ἑκτην. ¹⁰ Ἐγένετο δὲ πρόσ-

— διαπαντός] continually. See Luke xxiv. 53.

3. ἐν ὁράματι] in a vision: with his eyes open. What is seen in an *ὄραμα* may, or may not, have an *objective reality*. Thus the Angel, who had such an existence, is here seen by Cornelius, ἐν ὁράματι: cp. xviii. 9; but the sheet seen by St. Peter in his ecstasy (v. 10; cp. xi. 5) is also called an *ὄραμα* here, vv. 17, 19.

— ὥραν ἐνάτην] the ninth hour. St. Luke in the Acts notes several important events as taking place at the *ninth hour* (see iii. 1; x. 30: cf. Luke xxiii. 44), the hour of our Lord's death: prefigured by the daily sacrifice,—"the evening sacrifice,"—offered at *that hour*. Cp. Dan. ix. 21, "Whiles I was speaking in prayer, the man Gabriel touched me about the time of the evening oblation."

In the case of Cornelius, it may have been intimated providentially by this and other incidents, that though it was not now necessary for him to conform to the ceremonial of the *Levitical Law*—which was figurative and prophetic of Christ—yet he must not therefore suppose that the *Levitical Law* was not of Divine Institution, as well as the Gospel.

5. καὶ νῦν πέμψον] and now send men to Joppa; and send for Simon who is surnamed Peter. See above on ix. 6 and 43, for the argument thence to be derived for the necessary uses of an appointed Ministry of the Word and Sacraments.

Hence also the Fathers infer the insufficiency of what are called moral virtues, alms, and prayers, and even a theoretical knowledge of religious evidence, such as Cornelius had (see vv. 37—43), without profession of faith in Christ, and reception into His Church; wherever these things may be had. See Severian here, and the Expositors of the XXXIX Articles, Art. xii. xviii.

But to those who, like Cornelius, use aright what they have by natural light, *more* is offered by God. See Ammonius here. Cornelius is represented as a person who profited, as far as he could, by the light of Reason and natural Theology. His case, therefore, is an evidence that God did not "leave Himself without a witness" in the Gentile world (Acts xiv. 17), corrupt as it was, especially at that time—the age of *Tiberius* and *Caligula*—and sunk almost to the lowest degree of demoralization, particularly in the city, the camp, and the court.

Still, Reason, Conscience, and Natural Light, were not extinct. The Moral Law was still in force; the Gentile world was responsible to God for the use it made of those gifts (see Rom. ii. 14, and Barrow, Sermon lxxi. vol. iii. p. 367); and to those who used them aright, greater degrees of light and grace were vouchsafed by God.

Thus it would appear that a difference will be made hereafter between those heathens who have, and those who have not, lived up to the law under which they were placed by God.

The following paragraphs from one of Dr. Barrow's excellent Sermons on Universal Redemption (Sermon lxxiii.) are pertinent to this and other like operations of God, as related in the Acts of the Apostles.

"Christ enjoined His Disciples, in their travels for the promulgation and propagation of the Gospel, to inquire concerning the worthiness or fitness of persons, and accordingly to make more close applications to them: *Into what city or village ye enter, inquire who therein is worthy* (Matt. x. 11), and entering in abide there.

"Of this proceeding we have a notable instance in Cornelius, who for his *honest piety* (correspondent to the proportion of knowledge vouchsafed him) was so acceptable to God, that in regard thereto he obtained from Him the revelation of truth in a peculiar and extraordinary manner. And St. Paul was another

most remarkable example thereof; who for the like reason was so wonderfully called, as himself intimates, describing himself to have been *ζηλωτής Θεοῦ, zealously affected toward God, according to the righteousness in the law blameless* (Acts xxii. 3; xxiii. 1); one that had *continually behaved himself with all good conscience toward God* (Phil. iii. 6. Acts xxvi. 9. Gal. i. 14); who even in the persecution of God's truth did proceed with an honest meaning, and according to his conscience; for which cause he saith that God had mercy on him, foreseeing how willingly he would embrace the truth, and how earnestly promote it. We may also observe how, in the Acts of the Apostles, the Holy Spirit commonly directed the Apostles to such places where a competent number of people were well disposed to receive the truth (Acts xxvi. 1. 1 Tim. i. 3), who were *εὐθετοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ* (Luke ix. 62), well disposed to the kingdom of heaven; such people as the Bereans, men ingenuous and tractable, who consequently entertained the word with all promptitude and alacrity. (Acts xvii. 11; xxviii. 22.)

"To such persons God sometimes, by extraordinary revelation, directed the Apostles to preach; as to the Corinthians, in respect of whom the Lord spake to St. Paul in a vision, saying, *Fear not, but speak, and be not silent; for I am with thee, because πολὺς ἐστὶ μοι λαός, there is for Me much people in this city* (Acts xviii. 9, 10); *much people whom I see disposed to comply with My truth*. So in behalf of the Macedonians, a *certain man of Macedonia* was in a vision seen by St. Paul, *exhorting him and saying, Passing into Macedonia, help us*. (Acts xvi. 9.)

"Thus, on one hand, doth God take special care that His truth be manifested to such as are fitly qualified to embrace it and use it well; thus is God ready to make good that answer of Pothinus (Bishop of Lyons, and immediate successor to St. Irenæus) to the Prefect, who asking him, *who was the Christians' God*, was answered, *ὃν ᾧ ἔξιος, γνώσῃ. If thou be worthy, thou shalt know* (Euseb. v. 1); thus, as the Wise Man divinely saith, the Divine Wisdom *goeth about seeking such as are worthy of her; sheweth herself favourable unto them in their ways, and meeteth them in every thought*. (Wisd. vi. 16.)

"On the other hand, that God *withholds* the special discoveries of His truth, upon account of men's indispositions and demerits, may likewise very plainly appear. We may suppose our Lord to have observed Himself, what He ordered to His Disciples, *Not to give that which is holy to dogs, nor to cast pearls before swine*. (Matt. vii. 6.)" See below, xvi. 6, 7.

— Ἰόππην] Joppa. The ancient Philistine city, where Jonah had embarked in his endeavour to escape from the presence of God, and from the task of executing the divine commission against Nineveh (Jonah i. 3), is now to be made the scene of a divine vision, revealing God's gracious dispensations to the Gentile world. Contrast Jonas and Bar-Jonas here.

6. βυρσεῖ] a tanner: a trade in low esteem among the Jews, and regarded as little better than *unclean*. See the authorities in *Weist*. Observe, therefore, Peter's humility.

— θάλασσαν] *Elz.* adds οὗτος λαλήσει σοι τί σε δεῖ ποιῆν, which is not found in A, B, C, E, G, H, and other MSS., nor in Vulg. and other Versions; and was probably introduced from ch. xi. 14. Cp. ix. 6; xxii. 10.

9. ὁδοιπορούντων] as they were journeying. The distance from Cæsarea to Joppa was thirty Roman miles.

— τὸ δῶμα] the house-top. See on Matt. xxiv. 17. Luke v. 19; xvii. 31, and Valck. here.

πεινος, καὶ ἤθελε γεύσασθαι παρασκευαζόντων δὲ αὐτῶν, ἐγένετο ἐπ' αὐτὸν ἔκστασις. ¹¹ Καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ καταβαῖνον σκευὸς ^{e ch. 7. 56. & 11. 5, &c.} τι, ὡς ὁθόνην μεγάλην τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς. ¹² ἐν ᾗ ὑπῆρχε πάντα τὰ τετράποδα καὶ τὰ ἔρπετα τῆς γῆς καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ¹³ Καὶ ἐγένετο φωνὴ πρὸς αὐτόν, Ἀναστὰς, Πέτρε, θύσον καὶ ^{Lev. 11. 4. & 20. 25. Deut. 14. 3, 7. Ezek. 4. 14.} φάγε. ¹⁴ Ὁ δὲ Πέτρος εἶπε, Μηδαμῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν

— ὥραν ἕκτην] the sixth hour. The stated hour of prayer. See iii. 1.

10. γεύσασθαι] to taste (food). Hence in the modern language of Greece, γεῦμα and πρόγευμα mean dinner and breakfast. "Respondet Hebræorum verbo צרף cui modò addunt nomen צרף ut 1 Sam. xiv. 25, ubi Alexandrini, ἐγεύσατο πᾶς ὁ λαὸς ἄρτον" modò צרף nudè ponunt. quod saltem ita posuerunt Judæi recentiores, v. Buxtorfii Lex. Chald. sub h. v. Etiam verbo צרף apud Hebræos modò jungitur צרף modò simpliciter ponitur, v. Gen. xliii. 25. 1 Regg. xix. 5. 7. Sic etiam legitur ap. Appian. bell. civ. lib. ii. p. 799, de Catone: περὶ ἐσπέρας ἀμφὶ λουτρὰ καὶ δειπνον ἦν καθιζόμενος τε ἐγένετο, circa vespèram lotus cœnabat, et sedens cibum capiebat. (Joseph. Ant. vii. 15.) Saulum regem συντηγάσεν ἡ γυνὴ γεύσασθαι." (Kuin.)

— παρασκευαζόντων αὐτῶν] Peter was hungering for bodily food, and the servants were making it ready for him. But at this time God was preparing for him spiritual food. Peter was to be the instrument for receiving the Gentiles into the body of the Church (see on v. 13); and therefore at this instant God invites him to partake of the animals in the sheet let down from heaven, and the messengers of Cornelius arrive. As Aug. says (Serm. 266), "Non Petro carnalis cibus affertur, sed mundatus Cornelius nuntiatur."

— ἐγένετο] So A, B, C, E, and others. Els. ἐπέπεσον.

— ἔκστασις] ecstasy. The highest kind of spiritual revelation.

There are seven extraordinary modes and degrees in which God revealed Himself in ancient times;

1. Dreams.
2. Apparitions to the person when awake.
3. Visions to him when asleep.
4. Voices from heaven.
5. Urim.
6. Inspiration, or revealing to the ear.

7. Rapture, or ecstasy, when the person was in the Spirit (Rev. i. 10. Acts xxii. 17), and this was the highest degree of all. See Lightfoot here, i. p. 844.

11, 12. θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ καταβαῖνον σκευὸς τι — τοῦ οὐρανοῦ] he beholds the heaven opened, and a certain vessel coming down, as a great sheet. See below, xi. 5—10, where St. Peter says, εἶδον καταβαῖνον σκευὸς τι, ὡς ὁθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιέμενην ἐκ τοῦ οὐρανοῦ, καὶ ἡλθεν ἄχρισ ἔμοῦ.

The words δεδεμένον, καὶ are not found in A, B, E, and some Versions.

— σκευὸς] A word of wide signification for any vessel. Heb. כֵּל. See above, ix. 15.

— ὁθόνην] linen sheet. σινδόνα (Hesych.), a linteum; ὁθόνα (cp. ὁθόνα, John xix. 40) are explained in Hesych. by περιβόλαια. Cp. Luke xxiv. 12. John xx. 5—7. Linen is generally seen in Scripture as connected with what is sacred, holy, and pure; and it is not liable to be moth-eaten; "hence," says Aug., "this linen sheet is a fit emblem of the Church."

— ἀρχαῖς] beginnings: applied to the letting down of ropes or cords, as Weiss. and Valck. have shown; and after them Kuin., who says "ἀρχὴ dicitur omne quod extremum est in aliquâ re, sic de funis extremitate legitur ap. Diod. Sic. t. i. p. 109, ἀρχὴ σχοινοῦ. Lucian. t. iii. p. 83, δεσμῶν ἀρχάς. Eurip. Hippol. 772, πλεκτὰς πεισματῶν ἀρχάς, ubi v. Markland. Herodot. iv. 60, σπάσας τὴν ἀρχὴν τοῦ στρόφου" ubi v. Valck."

The vessel or linen sheet here represent the Church Universal throughout the world. Its demission from heaven bespeaks its being from God the Father of all. Its four beginnings (ἀρχαί)—a word happily chosen—let down from heaven, show that its origin is from heaven; and that it hangs suspended on the divine Power and Love; and they represent its comprehensiveness and extension to the four winds of heaven. See Matt. xxiv. 31, and cp. the τέσσαρες γωνίαι τῆς γῆς, Rev. vii. 1; xi. 8.

Quatuor lineæ, discum continentes, et quibus dependebat, sunt quatuor orbis cardines, vel quatuor partes orbis terrarum, per quas tenditur Ecclesia Catholica, quæ ubique diffusa est. Augustine (Serm. 149 and 266).

Some ancient Expositors (e. g. Ecumen.) speak of the four ἀρχαί (properly beginnings; "initia," Vulg.) that support the Vessel—which symbolizes the Church Universal—as a prophetic

emblem of the Four Gospels, proclaiming the knowledge of Christ to the Four Corners of the world, and bringing many from the East and from the West, from the North and from the South, to sit down with Abraham, Isaac, and Jacob in the kingdom of God (Luke xiii. 29. Matt. viii. 11).

This suggestion deserves consideration. And it is not unworthy of remark, that each of the Four Gospels commences with a reference to their initiatory character as describing the beginning of the new Creation in Christ, which is eternal; as the Old Testament, which is the record of the Old Creation, opens in Genesis with—"In the beginning God created Heaven and Earth," i. e. the visible heavens and the earth, which have an end;

This initial character of the Gospels is declared by the word ἀρχὴ or ἀρχομαι at the beginning of each of the Four, thus,—

Matt. iv. 17, ἤρξατο δ' Ἰησοῦς κηρύσσειν.

Mark i. 1, ἀρχὴ εὐαγγελίου Ἰησοῦ Χριστοῦ.

Luke i. 2, οἱ ἀπ' ἀρχῆς αὐτόπται.

iii. 23, ἦν ὡσεὶ ἑτῶν τριάκοντα ἀρχόμενος, i. e. at the beginning of his Ministry.

John i. 1, ἐν ἀρχῇ ἦν ὁ Λόγος.

Hence in the opening of the Acts of the Apostles, as if to mark that the Gospel is the Beginning of the new life which never ends, St. Luke says (i. 1), ὃν ἤρξατο δ' Ἰησοῦς ποιῆν τε καὶ διδάσκειν, in reference to its History. See the note there.

Lastly, the sacred Canon of both Testaments closes with the words, Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, Ἀρχὴ καὶ τέλος (Rev. xxii. 13).

The Gospel, as thus viewed, both supports and elevates the Church; it is that by which the invisible Hand of God maintains and keeps it together, and by which He raises it to heaven.

It may indeed be objected, that the Four Gospels had not then all been written. No; nor had the Vessel of the Church been extended to all the world: nor, as yet, had it enclosed any unclean animals. The vision was not a History of the Past; but it was a Prophecy of the Future extending forward to all time.

This symbol is not unlike to that of the Four Evangelical Cherubim in Ezekiel and the Apocalypse, on which the Spirit of God rides, as on a chariot-like throne, into all lands. See above, Introduction to the Gospels, p. xli.

The "four-footed beasts," &c., are representatives of all Nations. Observe the definite Article τὰ. And in this respect S. Augustine (c. Faust. xii. 15) compares it to the Ark, another figure of the Church, because commensurate with the world: "Cuncta genera animalium in Arca clauduntur, sicut omnes Gentes; quas etiam Petro demonstratus ille discus significat; omnes Gentes, quæ pertinent ad quatuor partes orbis terræ quâ disseminatur Ecclesia, quam significant quatuor lineæ, quibus Vas illud connectebatur."

The sheet, which was let down from heaven to earth, was drawn up again (ἀνελήφθη, v. 16; ἀνεσώθη, xi. 10) into heaven, showing that all are designed by God to be inheritors of heaven, all are δεκτοὶ Θεῷ in Christ (x. 34, 35).

This act of drawing up also shows, that after the pilgrimage of the Church Militant on earth, it will be received up and glorified in heaven. "Post hujus sæculi conversationem, quâ per Fidem et Baptismum mundata peregrinatur Ecclesia, celestis habitatio felix et æterna sequitur." (Bede.)

Compare Rev. xxi. 2, where the Holy City, the new Jerusalem, the Church glorified, is seen coming down from heaven.

13. θύσον καὶ φάγε] slay and eat. The act of eating is here represented as figurative of receiving into communion or incorporation:

The prophet Ezekiel (iii. 1) and St. John (Rev. x. 9) are commanded to eat a roll or book, in order to receive its spirit and its words into themselves. So Peter is commanded to eat these animals, in order that he may know that the Gentiles are to be incorporated through his ministry into the Church, or body of Christ;

"Occide et manduca, ut interficiatur in his vita præterita et transeat in corpus tuum, tanquam in novam vitam societatis Ecclesiæ; ut tanquam mundus cibus incorporentur Ecclesiæ." S. Aug. Serm. 149. "Occide in gentibus quod erant, et fac quod es," Bede.

Here then "Petrus figuram gestat Ecclesiæ," and according to Christ's promise (Matt. xvi. 19) he is to be Christ's agent in

g Matt. 15. 11.
Rom. 14. 14.
h ver. 28.
Matt. 15. 11.
1 Cor. 10. 25.
1 Tim. 4. 4.

κοινὸν ἢ ἀκαθαρτον. ¹⁵ Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν, ^α ὁ Θεὸς ἐκαθάρισε, ^h σὺ μὴ κοῖνον. ¹⁶ Τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς καὶ εὐθὺς ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

¹⁷ Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὄραμα ὃ εἶδε, καὶ ἰδού, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα· ¹⁸ καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. ¹⁹ Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἴδου, ἄνδρες τρεῖς ζητοῦσίν σε· ²⁰ ἀλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. ²¹ Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν, Ἴδου, ἐγὼ εἰμι ὃν ζητεῖτε τίς ἢ αἰτία δι' ἣν πάρεστε; ²² Οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. ²³ Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε.

1 ch. 15. 7.

Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθον αὐτῷ· ²⁴ τῇ δὲ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

²⁵ Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος,

opening the door of the Church, or Kingdom of Heaven, to all Nations by the Keys of the Word and Sacraments. He is to be Christ's instrument for incorporating the Gentiles in the Church by communion with them.

^{14.} οὐδέποτε—πάν κοινόν] On the Hebraism οὐ πᾶς = none, see Matt. xxiv. 22.

On the Levitical distinction between clean and unclean animals, and on the moral purposes of it, see *Aug. Serm.* 149. 4, and *Rev. Wm. Jones* (of Nayland), "Zoologia Ethica," Works, ii. 107.

The Jewish Rabbis allowed that in the time of the Messiah no animals would be unclean. See *R. Moses* and *R. Salomon* on Gen. ix. 8.

^{15, 16.} φωνὴ πάλιν ἐκ δευτέρου—ἐπὶ τρεῖς] It was done *three times*, for greater assurance, and for more solemn admonition. *Repetition* is usual in divine Visions and Prophecies, Gen. xli. 28—32; xxxvii. 6—10. So in Daniel's Visions (Dan. ii. and vii.) the same thing is represented twice.

See above, *Introduction* to the Gospels, p. xlv, on *Repetition* as a characteristic of Inspiration; and below, the *Introduction* to the Book of Revelation.

S. Chrys. and *S. Aug.* (Serm. 149) suggest another reason why it is mentioned that this linen sheet, held by its *four* corners, was let down *three* times. The whole world as a Church is purified and cleansed by God; and this cleansing is effected by immersion in the waters of Baptism in the Name of the Holy Trinity. "In Nomine Patris, et Filii, et Spiritus Sancti, credentes innovantur, ut pertineant ad communionem sanctorum." So also *Æcumen.*

The *four* corners intimate the extension of the Church to the *Four* Winds of heaven; and the multiplication of the number *Four* into the other number here specified, *Three*, produces the number *Twelve*, which is specially characteristic of the Church of Christ, extended to the *Four* Quarters of the Globe, and baptized in the Name of the *Trinity* by the ministry of the *Twelve Apostles* and their successors, and militant here on earth, and glorified hereafter in heaven. See above on Matt. x. 2, and *Augustine*, quoted there, and cp. Rev. vii. 5—8; xii. 1; xxi. 12. 14. 16. 21; xxii. 2.

^{15.} ὁ Θεὸς ἐκαθάρισε] *what God did cleanse.* Observe the aorist ἐκαθάρισε. God *cleansed* all Nations by *one* single act. He cleansed the Gentiles who were unclean according to the Law, by the Blood of His dear Son, shed once for all on the cross. *S. Irenæus* in *Caten.* Cp. Eph. ii. 13. 16. Acts xv. 9.

—μὴ κοῖνον] do not call common, do not deem unclean,—μὴ ἀκαθαρτον νόμιζε. (*Heysch.*)

On κοινός, common, profane, unclean, see Mark vii. 21. This usage of language, when a person is said to *make* what he *treats* as *made*, is very common, especially in prophecy—"ubi res dicitur fieri, quando facienda prænuntiatur." Isa. vi. 10. Jer. i. 10.

Ezek. xliii. 3. Zech. xi. 13. See *Glass.* Phil. p. 364—6, and *Valck.* here, who refers to *Thom. Mag.*, γεννᾷ ὁ Παῖς τὸν οὐρανόν, i. e. γεννητὸν λέγει. So in Levit. xiii. 3. 13. 17, the Priest, who declares the Leper unclean or the contrary, is said *μαλινεῖν* and *καθαρίζειν*.

^{19.} εἶπε τὸ Πνεῦμα] *the Spirit said*, a proof of the personality of the Holy Ghost. Cp. xiii. 2. 4, for another proof of the Divinity and Personality of the Holy Ghost, and see *Æcumen.*

^{20.} ἐγὼ ἀπέσταλκα αὐτούς] *I have sent them.* What God does, that the Spirit is said to do. (*Chrys.*) The Spirit is God.

^{21.} τοὺς ἄνδρας] *Elz.* adds τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν. But this is not in A, B, C, D, and other MSS., nor in *Vulg.* and other Versions.

^{22.} ἐχρηματίσθη] was commanded as by an oracle (*χρηστήριον*). See Matt. ii. 12. Cornelius had therefore related the Vision to others, before he knew of any result from it. An answer to the objections of those who suppose that the Vision was a delusion, or contrived after the event; a remark which will not be deemed unnecessary by those, who are, in any degree, familiar with the cavils of scepticism against the historic veracity of the supernatural agency revealed in this divine book.

^{23.} τῇ ἐπαύριον] *on the morrow.* He waits from soon after noon (v. 9) till the next day. There are no marks of a heated imagination here. St. Peter had seen a Vision; and he hears of another Vision of an Angel desiring that he should be sent for to Caesarea. But he waits till the morrow. Though by natural temperament he was eager and forward, the Holy Spirit in him was a Spirit of caution and circumspection, prudence and wisdom; not of rashness and haste.

^{25.} ὡς ἐγένετο τοῦ εἰσελθεῖν] *Elz.* omits τοῦ, but it is found in A, B, C, E, and other MSS., and has been received by recent Editors.

It has been alleged by some (e. g. *Meyer*, p. 203) that such an use of τοῦ before an infinitive is unauthorized, and is a grammatical error, incapable of analysis, and is to be ascribed to an oversight of the writer, either in composition or transcription. But it is not without example. See Luke xvii. 1, ἀνένδεκτόν ἐστι τοῦ μὴ ἐλθεῖν σκάνδαλα.

And these two remarkable instances of this construction connect the Author of the third Gospel with the Writer of the Acts. And thus the rarity of the combination has its use in supplying evidence to the student of Scripture.

One or two other instances of the use may be seen in *Winer*, § 44, p. 293. The analysis of the expression does not seem difficult. The phrase means, "When the hour arrived, so long expected, of Peter's arrival." In like manner, the other kindred expression in St. Luke's Gospel may be explained (xvii. 1), ἀνένδεκτόν ἐστι τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα, i. e. the time of the non-existence of offences is not admissible in this world, it is to be looked for only in the world to come.

πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. ²⁶ ὁ δὲ Πέτρος ἤγειρεν αὐτὸν λέγων, ^k ch. 14. 14, 15.
 Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι. ²⁷ Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ ^{Rev.} 19. 10.
 εὐρίσκει συνελθλυθότας πολλοὺς, ²⁸ ἔφη τε πρὸς αὐτούς, Ἵμεῖς ἐπίστασθε ^{& 22. 9.}
 ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ
 ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον. ²⁹ Διὸ καὶ
 ἀναντιρρήτως ἤλθον μεταπεμφθεῖς· πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ
 με; ³⁰ Καὶ ὁ Κορνήλιος ἔφη, Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ^m ch. 1. 10.
 ἡμῖν νηστεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ^{Matt.} 28. 3.
 ἰδοὺ, ἀνὴρ ἑστὶ ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ, ³¹ καὶ φησι, Κορνήλιε, ⁿ ver. 4. &c.
 ἡκούσθη σοῦ ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ ^{Dan.} 10. 12.
 Θεοῦ. ³² Πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται ^{Heb.} 6. 10.
 Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παρα-
 γενόμενος λαλήσει σοι. ³³ Ἐξαυτῆς οὖν ἔπεμψα πρὸς σε· σύ τε καλῶς
 ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν
 ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.
³⁴ Ὁ Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν, Ἐπ' ἀληθείας καταλαμβάνομαι, ὅτι
 οὐκ ἔστι προσωπολήπτης ὁ Θεός· ³⁵ ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν
 καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστι. ³⁶ Τὸν λόγον, ὃν ἀπέστειλε
 τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, οὗτός ἐστι
 πάντων Κύριος, ³⁷ ὑμεῖς οἴδατε, τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας,

— προσεκύνησεν] *he worshipped*. Such homage, not un-
 common among *Oriental*s, was unknown to the countrymen of
 Cornelius, *Romans*, except in *divine* worship, and was therefore
 forbidden by St. Peter in the words "*Stand up; I also am a*
man," not a superior spirit.

St. Peter, great as he was, would not permit any one, even
 a heathen, to do this. What then shall we say of other men who
 allow it? asks *Ammonius* here. And what shall we say of him
 who calls himself *St. Peter's successor*, and yet seats himself on
 the high Altar of St. Peter's Church, in order that his feet may
 be kissed by Bishops and others, bowing and kneeling before
 him? See the *Ceremoniale Romanum*, iii. 1. 1, and other Ro-
 man authorities quoted in the Editor's Lectures on the Apo-
 calypse, pp. 339. 340, 2nd ed. Appendix, pp. 163, 164, and
 below, notes on the Apocalypse, chap. xiii.

27. καὶ συνομιλῶν] Peter not only declined the *προσκύνησις*,
 or *adoration*, but entered in with Cornelius, and *conversed* with
 him side by side, thus showing his humility, and also his com-
 pliance with the divine revelation, that he should consider no man
 common or unclean. On *ἔμλειν*, to *talk*, used only by St. Luke
 in this sense, see Luke xxiv. 14, 15. Acts xx. 11; xxiv. 26.

30. ἀπὸ τετάρτης ἡμέρας] *four days ago*. So 2 Cor. viii. 10;
 ix. 2, ἀπὸ πέμψης, *a year ago*. Cp. John xi. 18; xxi. 8.

— μέχρι ταύτης τῆς ὥρας] i. e. to three o'clock. See chap. x. 3.
 — ἔβαν] Omitted by A, B, C, D. And it is probable that (as
Bornemann observes) ἐννάτην is a gloss upon ταύτης; and that
 the true reading is νηστεύων καὶ προσευχόμενος.

— ἀνὴρ] *a man*. So modest is Cornelius, he does not call him
 an angel who had praised him so highly, and yet by the purport
 of his words he represents him as coming from ἐνώπιον τοῦ
 Θεοῦ. (*Chrys.*) Cp. i. 10.

31. ἡ προσευχή] See the power of Prayer. (*Chrys.*)

33. καλῶς ἐποίησας] An observable phrase. It is not the
 language of *approval*, on the Centurion's part, of St. Peter's con-
 duct. This would ill have accorded with his humility. But it is
 an idiomatic and elegant expression of courtesy and *gratitude*—a
 "*welcome*." "Benè est quod venisti—multum amo te." As
Cassiodorus on Cicero, ad Att. i. 1, observes, it has been often
 rendered erroneously. Cp. St. Paul's words, Phil. iv. 14. 2 Pet.
 i. 19. 3 John 6. See *Valck.* here.

35. δεκτός] = *ὑποχρ.* from *ὑποχρ.* voluntas (cp. ἀρεσκω, ἀρεστός),
 to be translated *acceptable*, *capable* of being accepted, rather
 than actually *accepted*. (*Severian*, Caten. p. 173.) No one is
accepted, except ἐν τῷ ἡγαπημένῳ, Eph. i. 6. (See *Chrys.* and
 others here.) Cp. Luke iv. 24. Phil. iv. 18. 2 Cor. vi. 2.

In Him, and Him *alone*, all Nations are blessed. As *Bengel*
 says well, "Non indifferentismus Religionum, sed indifferentia
 Nationum, hic asseritur." Cp. Art. XVIII. of the Church of
 England.

36. τὸν λόγον κ.τ.λ.] As *Meyer* and *Winer* observe, the three
 clauses, τὸν λόγον v. 36, τὸ γενόμενον ῥῆμα v. 37, Ἰησοῦν τὸν
 Ναζωραῖον, seem to be put in apposition, and to depend on ὑμεῖς
 οἴδατε, and οὗτός ἐστι πάντων Κύριος is introduced parentheti-
 cally. So the Authorized Version. ῥῆμα means more than λόγος.
 Λόγος is the *Word*; but ῥῆμα is the *Matter* or thing declared by
 the Word (see Luke i. 37; ii. 16); and τὸ ῥῆμα γενόμενον κ.
 δ. τ. 1. is the matter published which came or was proclaimed
 through all *Jewry*.

Valck. compares the similar structure in another speech of
 the same Apostle, Acts ii. 22—36.

We may also compare a similar remarkable transition from
 λόγος to ῥῆμα in an *Epistle* of this same Apostle, St. Peter,
 speaking of *Christ preached*. See 1 Peter i. 23—25.

It has indeed been said by some, that Cornelius could not have
 known the facts here mentioned. But let it be remembered, that
 he was quartered at *Cæsarea*,—a centurion of the Italian band,—
 and probably had often attended the Roman Procurator, who
 resided at *Cæsarea*, in the periodical visits which he made to
 Jerusalem, to be present at the annual Jewish festivals for the
 purpose of maintaining order there.

He might have conversed with other soldiers who had been
 there on those occasions. He might have conversed with the
 faithful Centurion of Capernaum (Luke vii. 2—9), perhaps with
 the Centurion who stood at the Cross (Matt. xxvii. 54. Luke
 xxiii. 47), perhaps with the soldiers who had watched the se-
 pulchre, and had been affrighted by the earthquake, and thus
 have heard of the Resurrection.

Besides (as *Chrys.* suggests), this speech was not only in-
 tended for Cornelius and his friends, but also for the *Jews* who
 were with Peter, and to whom he appeals as witnesses of what he
 says, and it was designed to justify his own communion with the
Gentiles.

Accordingly, it is observable that St. Peter is careful to
 represent the *Jews* as receiving, by virtue of their prerogative,
 the *first* offer of the Gospel from Christ. The word, he says,
 was sent to the children of *Israel*; τηρεῖ τὴν ἐγγένειαν τοῖς Ἰου-
 δαίοις.

"In this speech (says *Bede*) St. Peter briefly sums up all
 the articles of the Creed, viz. that Jesus is the Christ, the Lord
 of all; sent to reconcile the world to God; preached by the
 Baptist; anointed by the Spirit; manifested in miracles by God
 dwelling in Him; crucified; raised from the dead; seen alive
 after His Resurrection; and the Future Judge of all at the end
 of the world; and that He will extend His Church by Faith
 throughout the World." See also p. 114 of the *Rev. F. C. Cook's*
 edition of the Acts; containing many excellent practical and
 devotional suggestions.

- r Luke 4. 18. ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης, ³⁸ Ἰη-
σοῦν τὸν ἀπὸ Ναζαρετ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει,
ὃς διήλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ
s ch. 2. 32. Διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ. ³⁹ Καὶ ἡμεῖς μάρτυρες πάντων ὧν
ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ ὃν καὶ ἀνέϊλον
t ch. 2. 34. κρεμάσαντες ἐπὶ ξύλου. ⁴⁰ Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν
αὐτὸν ἐμφανῇ γενέσθαι, ⁴¹ οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειρο-
u ch. 13. 31. τονημένοις ὑπὸ τοῦ Θεοῦ ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ
Luke 24. 30, 43. τὸ ἀναστήναι αὐτὸν ἐκ νεκρῶν. ⁴² Καὶ παρήγγειλεν ἡμῖν κηρῦσαι τῷ λαῷ,
καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων
καὶ νεκρῶν. ⁴³ Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν
λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.
v ch. 17. 31. ⁴⁴ Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον
Rom. 14. 10. ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. ⁴⁵ καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ,
2 Cor. 5. 10. ὅσοι συνήλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκ-
w Jer. 31. 34. κέχυται. ⁴⁶ ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν.
Micah 7. 18. ⁴⁷ Τότε ἀπεκρίθη ὁ Πέτρος· ⁴⁷ Μήτι τὸ ὕδωρ κωλύσαι δύναται τις τοῦ μὴ
ch. 15. 9.

37. ἀρξάμενον] A, C, D, E; H have ἀρξάμενος, but compare Luke xiv. 47.

38. ἔχρισεν] a preparation for the word Χριστιανοί, xi. 26.

41. οἵτινες συνεφάγομεν] *us who ate with them.* See S. Ignatius ad Smyrn. 3 (who seems to refer to these words of St. Peter)—μετὰ τὴν ἀνάστασιν συνεφαγεν αὐτοῖς καὶ σὺν-
έπειν.

See also the note of Severus, Archbishop of Antioch, here (in Catenâ, p. 188), who calls this eating of our Lord, after His Resurrection, *καὶνὴν βρώσιν*, because οὐ κατὰ χρεῖαν ἔφαγε καὶ ἔπειν, ἀλλὰ πιστούμενος καὶ ἐπιδεικνύων τοῖς οἰκείοις μαθηταῖς, καὶ τοῖς μετὰ ταῦτα δεῖ κείνων (read διὰ κείνων) πιστεύειν μέλλουσι τὴν ἀληθῆ φύσιν τοῦ σώματος, ὃ καὶ πέποιθεν ἐκὼν, καὶ ἀνέστη θεο-
πρεπῶς, πανταχόθεν ἀελαύνων τὴν τῆς ἐπαράτου δοκίσεως (the heresy of the *Docetæ*) καὶ φαντασίας ὑπόνοιαν.

42. κριτῆς] Judge. On the certainty of a Future Judgment, see Barrow's Sermon on this text, vol. v. 129—160.

44. ἔτι λαλοῦντος] *while he was yet speaking.* See the dispensation of God. He did not allow Peter to finish his speech, and to command them to be baptized. But God anticipated him, and showed that He knew their hearts; and the Holy Spirit came, and so provided an answer and defence for St. Peter against those who would charge him with surrendering the privileges of the Jews, and with a breach of the Law of God by communion with the Gentiles. (*Chrys.*)

44—46. ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον—λαλούντων γλώσσαις] *the Holy Spirit fell on them, as the Holy Spirit fell at the day of Pentecost on the Apostles.* See xi. 15, 16. He fell on them while Peter was preaching the Word; and thus the Word was confirmed; and He fell on them while hearing the Word. And they who were present heard them speak with tongues—

"Spiritus almus
Indulgens varias opulento munere linguas
Implevit sine more domum," (*Arator*),

—showing by the same sign that the same gift was bestowed on them who were Gentiles at Caesarea, as had been vouchsafed to the first believers at Jerusalem; and that therefore the Holy Spirit is not limited to place, time, or person, but is offered to all persons, in all places, at all times.

It is, indeed, affirmed by some (e. g. Meyer, p. 210), that this manifestation at Caesarea was altogether different from that at Jerusalem, on the day of Pentecost: and, that the expression γλώσσαις λαλεῖν, as used here and in xix. 6, and 1 Cor. xiv. 18, does not mean "to speak in foreign languages," as it does in Acts ii. 4, but it means only to speak with tongues not guided or controlled by the νοῦς, or reason of the speakers, but moved by the Holy Ghost.

But this theory destroys the force of St. Peter's subsequent argument and comment on this manifestation. See Acts xi. 15, 17, where he states that as he began to speak, the Holy Ghost fell on them (i. e. on the Gentile Cornelius and on his companions) as on us at the beginning. Then remembered I the Word of the Lord, how that He said, "John indeed baptized with water, but

ye shall be baptized with the Holy Ghost." Here St. Peter comprehends Cornelius in the same promise with the Apostles; and he adds, "Forasmuch then as God gave them the like gift as He did unto us, what was I that I could withstand God?"

Since, then, the disciples at Jerusalem, at Pentecost, had the power of speaking in foreign tongues, Cornelius and the Gentiles with him at Caesarea had the same power also.

It is indeed probable, that this power of speaking foreign languages was not long continued to those who had not, like the Apostles, occasion to use them in preaching to foreign nations.

But if Cornelius and his Gentile companions had not received the same spiritual gift as the Apostles received at first, it never would have been inferred by St. Peter, or have been acknowledged by the Jewish Christians, as it was, that the Gentiles were to be admitted to the same spiritual privileges as those of the Circumcision, who believed in Christ. See xi. 18.

Besides, as Aug. observes (Serm. 99), there was another reason for this gift to the Gentiles, as well as to the Jews and Proselytes, in the first age of the Church: "Tunc (i. e. in the first age of the Church) sic dabatur Spiritus Sanctus, ut etiam appareret datus. Qui enim Eum accipiebant linguis omnium gentium loquebantur, ut significarent Ecclesiam, in gentibus, linguis omnium locuturam."

46. ἤκουον] *they were hearing them speak with tongues*; the imperfect tense marks continuance. Cp. what is said of the miracle at Pentecost itself, ii. 6.

47. μήτι τὸ ὕδωρ κωλύσαι δ. τ.] Now that they have received the Spirit, can any man forbid the water of Baptism (τὸ ὕδωρ), which is necessary for their reception into the Church; according to Christ's saying, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?" (John iii. 5.) A reply, by anticipation, to those Jewish Christians who would have forbidden baptism to the Gentiles. (*Chrys.*)

"Non dicit, habent Spiritum, ergo aquâ carere possunt" (*Bengel*): but he commands them to be baptized; a warning to Quakers and others, who profess that they have the Spirit, and do not therefore need the outward means of grace. St. Peter teaches them to invert the argument. If men have the Spirit, they ought also to have the water; and if men refuse the water, it may be presumed that they have not the Spirit.

Two important questions arise here:—

(1) Why were these converts not baptized first, before the Holy Spirit was given?

(2) If the Holy Spirit was given, as we have seen it was, before Baptism,—is Baptism necessary,—and is Confirmation necessary,—for the reception of the Holy Ghost?

These questions have been considered and answered by the Ancient Fathers as follows:—

(1) Probably St. Peter would not have readily admitted them to Baptism, unless he had heard them prophesying, and had seen the Holy Ghost resting upon them. Therefore he asked, "Can any one forbid them the water, now that they have received the Holy Ghost as well as we?" thus persuading the Jews, who were with him, and intimating that unless the Holy Spirit had rested upon them, there would have been some who

βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον, καθὼς καὶ ἡμεῖς ;

⁴⁸ προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου.

γ 1 Cor. 1. 17.
ch. 8. 16.

Τότε ἡρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

XI. ¹ Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ.

² Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς ³ λέγοντες, Ὅτι εἰσῆλθες πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας, καὶ συν-
ἔφαγες αὐτοῖς.

a ch. 10. 45.
Gal. 2. 12.

b ch. 10. 28.

⁴ Ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων, ⁵ Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἑκστάσει ὄραμα, καταβαίνον σκευῶς
τι, ὡς ὁθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ᾗλθεν

c ch. 10. 9.

would have forbidden them Baptism. S. Irenæus (Caten. p. 183, c. Hæres. iii. 12.)

If any one inquires, How it was that Cornelius, and they that were with him, were allowed to receive the Holy Ghost *before* Baptism, let him know that this was with a view to the debate that afterwards arose, between St. Peter and those of the Circumcision. S. Cyril (in Caten. p. 190.)

This is evident from what follows in ch. xi. 2, where St. Peter shows that *καλῶσαι τὸ ὄνομα* would have been *καλῶσαι τὸν Θεόν* (see xi. 17).

It appears from xi. 18, that the debate was appeased by reference to the fact here stated; and it is clear, that there would have been a schism in the Church, unless such a divine manifestation as the descent of the Holy Spirit, enabling them to speak with tongues, had been made, to authorize the act of St. Peter in admitting Cornelius, and other Gentiles with him, into the Church by Baptism.

Hence S. Augustine says (Serm. 99), "*Cùm dubitarent qui erant cum Petro, utrùm incircumcisi baptizandi essent, . . . ut hanc Deus tolleretur questionem, cùm loquitur Petrus, venit Spiritus Sanctus; implevit Cornelium, implevit illos qui cum illo erant; et ipsâ attestatione rei magnæ quasi clamatum est (à Spiritu ad Petrum) Quid de aquâ dubitas? jam Ego hic sum.*"

So again (Serm. 266), "*Ante Baptismum venit Spiritus Sanctus; de potestate, non de necessitate. Venit ante Baptismum ablationis, ut auferret controversiam circumcisionis.*" See also Aug. in Ps. xcvi.

(2) Another reason why the Holy Ghost was given *before* Baptism, was, that it might be understood by all, that though men are tied to the use of the means which God has been pleased to appoint for the reception of divine grace, yet *God's power* is not tied to means. As Hugo says (de Sacram. i. 5), "*In potestate Dei est præter Sacramenta hominem salvare: sed in potestate hominis non est sine istis ad salutem pervenire.*"

Hence it is evident, that the grace which He has given us by means—such as the Sacraments, and by Confirmation,—does not reside *in*, or proceed *from* the means, but from *Him* who has appointed the means; and that the means are only *channels*, and He is the sole *source* of Grace and Salvation to man. The minister is one thing, the Ministry is another; the Author and Giver of all is God.

As Chrys. says (p. 191), "No one can forbid the Holy Spirit from descending, even before Baptism." And Aug. (Serm. 276), "Behold now the fulfilment of what our Lord says, 'the wind bloweth where it listeth'" (John iii. 8). And to use the words of Hooker (V. lvii. 4), "It is not *ordinarily* God's will to bestow the *grace* of Sacraments on any but *by* the Sacraments, which grace they that receive by Sacraments receive *from Him*, and not from them" (see also VII. vi. 10). And therefore we may add with him (V. lx. 4), "If Christ Himself, who gives us salvation, do *require* Baptism, it is not for us that look for salvation, to examine Him whether unbaptized men may be saved; but seriously to *do* what is required, and religiously to fear the danger which may grow from the want thereof."

(3) Indeed, it may be added, "Exceptio probat regulam;" and "Privilegium probat Legem."

We have seen the reason of the *extraordinary* effusion of the Holy Ghost, in this *special* case of the *first* Gentile converts before Baptism. We find that it is a *solitary* case. We find also, that to the *Jewish* Converts the full effusion had *not* been vouchsafed before Baptism, nor till they were confirmed by the laying on of the Apostles' hands (see above on viii. 14—17). And we find that other succeeding converts were baptized; and that they received the imposition of hands before they received the full effusion, visibly and audibly, of the Holy Ghost (Acts xix. 5, 6). And it is evident, that the Apostle St. Peter judged Baptism to be

the Sacrament of admission into Christ's Church; for otherwise he would not have commanded these to be baptized, who had received visibly and audibly the gift of the Holy Ghost. See this point well argued by S. Cyril. *Hierosolym.*, Cateches. iii. p. 41, Κορνήλιος ἦν ἀνὴρ δίκαιος κ.τ.λ. We do not indeed read, that Peter laid his hands on Cornelius and the other Gentile Converts; with reverence therefore it may be said, that the full gift of the Spirit—the Baptism of the *Holy Ghost* Himself—is specially represented by the laying on of hands, or Confirmation. This *χρῆσις τελειωτική* had been administered in this case directly and immediately by the *Holy Ghost*, as at Pentecost; see Euseb. *Emisen.*, quoted on viii. 14. But the Sacrament of Baptism which *Christ* had instituted, in the name of the Holy Trinity, had not been administered, and therefore they were *baptized*.

(4) Lastly, it may be added that the reason of *visible signs* and *audible sounds* on hearing the Gospel and on reception of the Holy Ghost, in the first ages of Christianity, is to be seen in the need of a proof, that God gives grace, and gives it by the Word and Sacraments in His Church. That proof was given visibly and audibly in the earliest ages; and it is the duty of those who live now, to build on the faith and practice of the past, and to believe steadfastly, and receive thankfully, the grace given by the same Holy Spirit, in the ordinary means of grace, without the evidence of the same visible signs and audible sounds. For "blessed are they that have not seen, and yet have believed." (John xx. 29.)

48. προσέταξε—αὐτοὺς βαπτισθῆναι] he commanded them to be baptized. Christ preached; but He administered Baptism by His Apostles. For the reason of which see John iv. 2. And after the Ascension the Apostles preached; but they administered Baptism, for the most part, by the hands of inferior ministers; see 1 Cor. i. 17; a passage which suggests one reason of their conduct in this respect,—i. e. lest they should be supposed to be desirous of forming sects of those whom they baptized, and lest they who had been baptized by them respectively should say, "I am of Paul, I am of Cephas." (1 Cor. i. 12—15.)

Again; if the Apostles, who had special gifts of working miracles, and of giving the Holy Ghost, had baptized with their own hands, it might have been thought by some that the grace of Baptism came from them, who administered it, and not from Him Whose Baptism it is, and so an error with regard to Baptism be propagated.

Besides; after their death it might have been imagined, that Baptism had lost some of its efficacy, being no longer administered by those who were called by Christ, and had received extraordinary graces of the Holy Ghost; and so the Sacrament of Baptism, which God has instituted for the remission of sins, and for reception into the Church in *all ages and countries* of the world, might fall into discredit and disuse.

Therefore the Apostles did not usually baptize with their own hands; but it would be a great mistake thence to infer, with some persons, that Baptism is of minor account. On the contrary, these considerations show the importance of that Sacrament.

CH. XI. 2. διεκρίνοντο] they were disputing. See on x. 47.

4—12. ἀρξάμενος—διακρινόμενον] See the same narrative, almost in the same words, above, x. 9—16.

A remarkable instance of *Repetition*; showing the importance of the subject; and that the Holy Spirit does not disdain to use the same or similar words in relating the same events. Compare the *Repetitions* of the account of St. Paul's conversion in this book, ix. 1; xxii. 6; xxvi. 12.

These Repetitions occur in *one and the same* Book. There is therefore no reason for surprise that the Holy Spirit should repeat in one Gospel what He had said in another. See *Introduction* to the Gospels, pp. xlv, xlv.

ἄχρις ἐμοῦ· ⁶ εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία καὶ τὰ ἔρπετα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ· ⁷ ἤκουσα δὲ φωνῆς λεγούσης μοι, Ἀναστὰς, Πέτρε, θύσον καὶ φάγε. ⁸ Εἶπον δέ, Μηδαμῶς, Κύριε· ὅτι κοινὸν ἡ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. ⁹ Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῖνου. ¹⁰ Τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς, καὶ πάλιν ἀνεσπιάσθη ἅπαντα εἰς τὸν οὐρανόν. ¹¹ Καὶ ἰδοὺ, ἔξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἡμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. ¹² ^a Εἶπε δέ μοι τὸ Πνεῦμα συνελθεῖν αὐτοῖς μηδὲν διακρινόμενον· ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός· ¹³ ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς Ἰόππην, καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ¹⁴ ὃς λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ, σὺ καὶ πᾶς ὁ οἶκός σου. ¹⁵ ^f Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ¹⁶ ^e Ἐμνήσθην δὲ τοῦ ῥήματος τοῦ Κυρίου ὡς ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ. ¹⁷ ^b Εἰ οὖν τὴν ἴσιν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ἐγὼ δὲ τίς ἡμην, δυνατὸς κωλύσαι τὸν Θεόν;

¹⁸ Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν λέγοντες, Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

¹⁹ ⁱ Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον, εἰ μὴ μόνον Ἰουδαίους.

²⁰ ^k Ἦσαν δὲ τινες ἐξ αὐτῶν, ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν πρὸς τοὺς Ἑλληνιστὰς, εὐαγγελιζόμενοι τὸν Κύριον

d John 18. 13.
ch. 10. 19.

e Ps. 19. 7—11.
John 6. 63, 68.
& 17. 20.
f ch. 2. 4.

g ch. 1. 5.
& 19. 4.
Matt. 3. 11.
Luke 3. 16.
h ch. 10. 47.

i ch. 8. 1.

k ch. 6. 1.

13. τὸν ἄγγελον] *The Angel*, of which you have already heard from others. The circumstances of the vision of Cornelius, which were recounted by him in the presence of many (x. 24. 30. 45), must have been notorious at Jerusalem.

18. ῥήματος τοῦ Κυρίου—βαπτισθήσεσθε ἐν Πν. ἁ.] See on i. 5.

17. ἐγὼ δὲ τίς ἡμην, δυνατός] Two questions in one. Cp. Luke xix. 15, τίς τί ἐπραγματεύσατο; xvi. 2, τί τοῦτο ἀκούω; *Winer*, G. G. § 68, p. 553. The δὲ after ἐγὼ is omitted by A, D. But it was not likely to be interpolated, and it gives force to the question,—"You may doubt, and debate, and censure me; but *who was I*, to resist God?"

—κωλύσαι τὸν Θεόν] See on x. 47.

19. οἱ μὲν οὖν διασπαρέντες] A recapitulation. See viii. 1.

—ἐπὶ Στεφάνῳ] *upon Stephen*. So G, H, and probably B, and the great majority of cursive MSS. A, E have ἐπὶ Στεφάνου, 'in the time of Stephen,' and *Vulg.* 'sub Stephano.' Cp. ἐπὶ Κλαυδίου, v. 28. But ἐπὶ Στεφάνῳ appears to be the true reading. ἐπὶ = *super*, *upon* Stephen, i. e. the persecution against him while living, and *over* him when dead; that persecution to which he gave occasion by his boldness (vi. 11), and in which he was killed, and which was stimulated by his preaching and death. His persecutors and murderers were not convinced by his miracles and teaching, or satisfied with his death; but having once tasted blood, they thirsted for other victims (see ix. 1); and yet by Persecution the cause of the Gospel which they persecuted was advanced. See viii. 1.

—Ἀντιοχείας] *Antioch*. On the Orontes, 120 stadia from its port Seleucia; founded by Seleucus Nicator, who called it from his father Antiochus; the residence of the Seleucid Dynasty of Syria; and afterwards, when under Roman rule, the residence of the *Præses* of Syria. "Syriæ metropolis, tertium inter omnes Romani orbis locum obtinens, hoc est post *Romam* et *Alexandriam*." *S. Jerome* ad Amos. vi. quoted by *A Lap.*: cp. *Winer*, R. W. B. i. 60. *Houson*, i. 150. *Lewin*, p. 107.

20. ἐλάλουν] *they were speaking*: i. e. preaching.

—Ἑλληνιστὰς] *Hellenists*. The determination of the true reading here concerns an important point in the history of the Church.

B, D*, E, G, H, and the Cursive MSS. almost without

exception, have Ἑλληνιστὰς, the reading of the received text. And so the *text* of *Chrys.*, *Æcun.*, and *Theophylact*, and both the commentaries of *Theophyl.* p. 98 and p. 251, διὰ τὸ μὴ εἶδέναι Ἑβραῖον, Ἑλληνιστὰς ἐκάλουν.

But A has Ἑλληνας.

This authority however is of less weight, because A has Ἑλληνας also in ix. 29, where Ἑλληνιστὰς is confessedly the true reading.

D* has Ἑλληνας, but its reading was afterwards altered to Ἑλληνιστὰς.

The authority of several Versions (e. g. *Vulg.*, Syriac, Coptic, Arabic) in this question, is not of any value; because (as *Whitby* observes, p. 463) they use the same word for Ἑλληνας and Ἑλληνιστὰς.

Eusebius (ii. 3) is in favour of Ἑλλήνων, and so is *Chrys.* in his exposition, *ὅρα Ἑλλήσιν εὐαγγελίζονται*, but he supposes the events here mentioned to be posterior to the reception of Cornelius into the Church. And so *Lyranus*, *Caietanus*, *Lorinus*, and others.

Many recent editors, *Griesbach*, *Lachmann*, *Scholz*, *Tischendorf*, *Bornemann*, *Alford*, have introduced Ἑλληνας into the text. But they (with the exception of *Alford*) give no interpretation of the meaning which they would affix to the word. They may have supposed it to comprise *Jewish proselytes*, as *Meyer* does (p. 215 and p. 259, on chap. xiv. 1); and he observes that the *ἔθνη*, *Gentiles*, are distinguished from the Ἑλληνας. Cp. xiii. 42; xviii. 4. 6.

Dean Alford, in his note here, understands it as not signifying Hellenists, but "*Gentiles uncircumcised*," and them only; and he says that "the advocacy of the reading Ἑλληνιστὰς has mainly arisen from a mistaken view that the baptism of Cornelius must necessarily have preceded the conversion of all other Gentiles."

Two questions arise here—

1. Which is the true reading, Ἑλληνιστὰς or Ἑλληνας?

2. In what sense is the true reading to be understood?

1. The authority of the MSS. is in favour of Ἑλληνιστὰς, and it is mainly on supposed internal evidence that preference has recently been given to Ἑλληνας.

2. It is said that the word here used, whether Ἑλληνας or Ἑλληνιστὰς, is opposed to the word Ἰουδαῖος, *Jews*, in v. 19, and

Ἰησοῦν ²¹ καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν πολὺς τε ἀριθμὸς πιστεύσας ἐπ- ^{1 Luke 1. 66. ch. 2. 47.}
έστρεψεν ἐπὶ τὸν Κύριον.

²² Ἐκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας· ²³ ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ ²⁴ ὅτι ἦν ἀνὴρ ἀγαθός, καὶ πλήρης Πνεύ- ^{m ch. 5. 14. & 6. 5.}
ματος ἁγίου καὶ πίστεως· καὶ προστεθῆ ὄχλος ἱκανὸς τῷ Κυρίῳ.

²⁵ Ἐξῆλλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον, καὶ εὗρων αὐτὸν ^{n ch. 9. 30.}
ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν.

that therefore the only word that the passage admits is Ἕλληνας, and that this word must be understood to mean *Gentiles*.

But this is not certain;

It is true that some MSS. (A, B, and some Cursives) insert καὶ after ἐλάλουν, but they are more than counterbalanced by the great preponderance of MSS.; and καὶ is not admitted by Griesbach or Tischendorf.

If Ἑλληνιστὰς is the true reading, then the word Ἰουδαίους in v. 19 includes Ἑλληνιστὰς in v. 20; and the men of Cyprus, probably Hellenistic Jews, who had embraced the Gospel, spoke the Word to other Hellenistic Jews, in order that they also might embrace it.

Nor would the reading Ἕλληνας exclude this meaning.

The word Ἕλληνας does not always mean unbelieving *heathens*. See particularly John xii. 20, where Ἕλληνας came up to worship at Jerusalem, and Acts xiv. 1, where Ἕλληνας are among the attendants at the Jewish Synagogue. Cp. xviii. 4, and Howson, i. 144. 218. 252. 312. See also on xvii. 4, σεβομένων Ἑλλήνων, where A, D introduce καὶ before Ἑλλήνων, showing that copyists did not always rightly understand the word, which is there used for *proselytes*. And yet *Vulg.* there renders it *Gentiles*, the word which Cassiodor. has here (p. 175).

Still further:

Even if Ἕλληνας were the true reading, it does not seem probable, from internal evidence, that it can here mean the *heathen*.

The events here described, as *Alford* supposes (and see his note on x. 1, p. 99), may have been prior to the baptism of *Cornelius*. See v. 19. Cp. viii. 1.

If so, the words τοὺς Ἕλληνας cannot mean the *Gentiles*. For *St. Peter*, as Christ had prophesied (Matt. xvi. 18), and as *St. Peter* himself affirms, was chosen by God to be the first to open the door to the *Gentiles* (cp. Acts xv. 7). And *Cornelius* was the first-fruits of the *Gentile world* (xi. 1. 13). And if these Ἕλληνας had been *Gentiles*, and if they had been the first *Gentiles* who were admitted into the Church, it is probable that their reception into the Church would have been authorized and signalized by Visions from heaven, and by other miraculous interventions, similar to those of which we read in the history of *Cornelius*; and those visions and interventions would not have been necessary in the case of *Cornelius* (x. 11). And the graveness of the charge of receiving *uncircumcised Gentiles* into the Church would have been directed against these men of Cyprus, and not, as it was, against *St. Peter* (xi. 2).

If then we receive the word Ἕλληνας, and translate it *Gentiles*, we must place this incident after the baptism of *Cornelius*.

And this seems to have been *Bp. Pearson's* opinion; see his *Ann. Paulin.* ad A.D. xli.

But suppose now that this reception into the Church at Antioch was after that of *Cornelius*;

Still it would not be certain that the word Ἕλληνας means *Gentiles* here. For we read afterwards, in xiv. 27, that Paul and Barnabas announced in this same city, Antioch, that God had opened the door of faith to the *Gentiles*;

But this would not have been news to them, if they, who had been converted in large numbers at Antioch (v. 24), had been *Gentiles*.

Nor does it seem that Barnabas had as yet received a mission to the *Gentiles* (see on xiii. 2).

And if the reception of a single *Gentile*, *Cornelius*, and of a few with him at Cæsarea, made such a commotion as it did in the Church, it is probable that the reception of such large multitudes as are here mentioned at Antioch, would have made more noise, if they had been *Gentiles*.

On the whole it seems,

1. That there is not sufficient evidence to justify the insertion of Ἕλληνας in the text.

2. That Ἑλληνιστὰς is probably the true reading.

3. That even if Ἕλληνας was written by *St. Luke*, it would not be certain that he meant by that term *Gentiles* only.

4. That, if he had meant *Gentiles* only, he would probably have written τὰ ἔθνη (as x. 45; xi. 18; xiii. 46. 48; xiv. 2. 5. 27; xv. 3. 7. 14), and not τοὺς Ἕλληνας. Indeed it is doubtful whether Ἕλληνας, with the definitive article, is ever used in the N. T. for the *Heathen*—as opposed to the *Jews*.

When then (it may be asked) was the advance here made in the progress of the Church?

It was the conversion of a large body of *Hellenists* or *Greek-speaking Jews* and *Proselytes*; i. e. of that same class which had been most hostile to *St. Stephen*, and caused his death (see vi. 9—14, and on ix. 29).

Hence we may see why *St. Luke* mentions, that they who converted them had been dispersed by the persecution upon *Stephen* (xi. 19).

St. Stephen had been killed at Jerusalem by *Hellenists*; and *Hellenists* had attempted to kill Paul, *Stephen's* persecutor, when, soon after his conversion, he preached Christ there (ix. 29). But now *Hellenists* are rescued from the death of sin, and brought to the saving knowledge of the gospel of eternal life, by some of those very persons who had been driven from Jerusalem by the persecution which *Hellenists* had excited, and who had come from Jerusalem to seek and to save them in their own homes.

Hence also we see why Barnabas now goes to Tarsus to seek *Saul* (v. 25); how happy must have been the reconciliation effected between the *Hellenists* and him whom they had attempted to destroy when he preached Christ! (ix. 29.)

So God overruled evil for good. Here then was a great step forward. A victory achieved over a large number of the bitterest enemies of the Church; a conquest gained beyond the region of Palestine, and therefore in this respect also different from the successes at Jerusalem and Cæsarea; achieved in the third great City of the world, Antioch; and introductory to the triumphs of which we are about to read in the sequel, and which were mainly won by the agency of the great Apostle to the *Gentiles*, who is now presented to us at Antioch, *St. Paul*, and who is soon to be ordained an Apostle at Antioch, and will thenceforth proceed on his triumphal march till he arrives at the Capital of the world—Rome.

In examining the important question considered in this note, some use has been made of an able paper by the learned Principal of Bishop's College, Calcutta, the *Rev. W. Kay*, D.D. Calcutta, 1856. There is also an excellent note here of *Valckenauer* (in his *Scholæ*, p. 481), and see *Whitby* here, and on vi. 1.

²² Βαρνάβαν] *Barnabas* of Cyprus, iv. 36, and therefore sent to confer with the Cypriots mentioned in v. 20.

²³ παρεκάλει] For he was υἱὸς παρακλήσεως. See on iv. 36, and ix. 27.

— πάντας—προσμένειν] and he was exhorting all to cleave to the Lord with the (requisite) purpose of the heart. A strong evidence of the necessity of the concurrence of the human will with divine grace, for the salvation of men. Cp. below, xiii. 43, and xiv. 22. Phil. ii. 12, 13. 2 Pet. i. 10; iii. 14.

²⁴ ἀνὴρ ἀγαθός] a good man. Something more than δίκαιος. See *St. Paul's* distinction, Rom. v. 7. (*Ford*.)

This praise of *Barnabas* is remarkable. It is not usual for Evangelists and Apostles to praise one another. There must be some special reason for this exception; as for that in xv. 26, and 2 Pet. iii. 15.

The reason probably was this,—*St. Luke*, the author of the Acts, was the friend and companion of *St. Paul*; and he has related the circumstances of the παροξυσμὸς and consequent separation of *Paul* and *Barnabas*: see below, xv. 37—40. It might perhaps be supposed that *St. Luke*,—the friend of *St. Paul*,—was prepossessed in his favour; and was prejudiced against *Barnabas*. There is something, therefore, very appropriate and interesting in this graceful tribute to *Barnabas* from *St. Luke*, "He was a good man and full of the Holy Ghost and of faith."

²⁵ Ταρσόν] Tarsus. His native city (xxii. 3), where he had

26 Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανὸν, χρηματίζειν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

27 Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν 28 ὁ ἀναστὰς δὲ εἰς ἐξ αὐτῶν, ὀνόματι Ἀγαβος, ἐσήμανε διὰ τοῦ Πνεύματος λιμὸν μεγάλην μέλλειν ἔσσεσθαι ἐφ' ὅλην τὴν οἰκουμένην ἦτις καὶ ἐγένετο ἐπὶ Κλαυδίου. 29 Ὁ δὲ μαθητῶν, καθὼς ἡμπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς

o ch. 21. 10.

p Rom. 15. 25, 26.
1 Cor. 16. 1.
2 Cor. 9. 1.
Gal. 2. 10.

been sent by the Apostles (ix. 30).—another proof of the sincerity of St. Paul's conversion, and of his courage and affection for his own countrymen.

— ἀναζητῆσαι Σαῦλον] to seek out Saul. A similar act of kindness to that rendered by him to St. Paul at Jerusalem, ix. 27. Why Saul was now specially sought for, see on v. 20.

26. χρηματίζειν] (1) negotiari. (2) ita ut nomen inde adipiscaris. (3) denominari. Vide Rom. vii. 3, μοιχαλὶς χρηματίζειν.

— Χριστιανούς] Christians. This name was not given till about twelve years after the Ascension of Christ; in the reign of Claudius. Cp. Suidas, v. Χριστιανοί. Joh. Malel., who says that ἐν Εὐδοκίῳ Χριστιανοὶ ὀνομασθήσαν, p. 318, ed. Mill.

Another remarkable instance of the priority of facts to names, in the history of the Church. See above, on the word Ἐκκλησία v. 11, δῆκονοι vi. 3, and πρεσβύτεροι xi. 30.

The disciples did not make haste to adopt a name which might repel the Jews. But when time had been given to the Jews to examine the evidence of the case, they proclaimed the doctrine that "Jesus is the Christ" as the very essence of their religious profession, in their name.

The word 'Christian' occurs only three times in the New Testament,—here, Acts xxvi. 28, and 1 Pet. iv. 16. It is used frequently by S. Ignatius, Bishop of Antioch and Martyr, ad Ephes. ii. 14, ad Magnes. 4. Trall. 6. Rom. 3. Polyc. 7. Cp. Mart. Polycarp 3, Χριστιανὸς εἰμι.

Eusebius appears to ascribe its imposition to the Church herself, and not, as some have done, to her enemies. And this opinion seems most probable;

The Jews would never have conceded such a title to the Nazarene,—a title which involved the acknowledgment that Jesus of Nazareth is the Messiah or Christ.

The termination -anus is no proof of a Roman extraction. We have Ἡρωδῖανος in the Gospels (Matt. xii. 16. Mark iii. 6; xii. 13). Many Roman names and modes of expression had found their way with the Roman arms into Palestine, as may be readily seen by an inspection of Buxtorf's Lexicon Talmudicum. Besides, many other names with the same termination were given by Greeks and other Orientals; viz. Ἀπειανός, Νεστροπιανός. See Ammonius, in Caten. p. 339.

The Romans did not understand the name when imposed. "Perperam Chrestianus appellatur à vobis." (Tertullian.) "Ignari rerum nostrarum Christum Chrestum, et Christianos Chrestianos vocant." (Lactant.)

The word is not from Hebrew, but of Greek origin; although, happily, by its termination it accommodated itself alike to Greek and Roman use, and was well fitted to circulate throughout the world; and being first given in a Gentile city, it was an earnest of the future extension of the Church.

Derived from the threefold office of Christ, the Anointed One of God, to be the Prophet, Priest, and King of the world, the name intimates the obligation of those who bear it, to faith in Him, to worship through Him, and to obedience to Him, as the Christ; and it also declares their participation in His Union. (S. Aug. Ps. xxvi.) As Ignatius says, Magn. 10, "Whoever is called by any other name than this of Christian is not of God, and (ad Rom. 3) it is our duty not only to be so called, but to be." Since also Christ is the Son of the living God (Matt. xvi. 16), these duties are elevated proportionably to His Divine Majesty. S. Ignatius, who wrote what has just been cited, was immediate successor to Euodius, Bishop of Antioch (Euseb. iii. 22), in which city, and, perhaps, in whose time, this name was given.

The name Christian was not given at Jerusalem, the capital of the Jewish world, where 3000 had been converted at once, but at Antioch, a Gentile city, the residence of the President of Syria, who had the supreme command of Judæa. An intimation of the future diffusion of Christianity throughout the Heathen world.

Antioch thenceforth became a centre of Gentile Christianity. See on xiii. 4.

It is worthy of remark, that the name Christian was given, for all time, to the followers of Christ in that great Syrian capital Antioch, in which the Persecutor of God's people, Antiochus Epiphanes, had reigned, whose own name was connected by origin with that city, and who was a type of Antichrist.

Bp. Pearson has expressed an opinion, that, as the word Χριστιανός was first used at Antioch, so also the word Χριστιανισμός, as opposed to Ἰουδαϊσμός, was first used by S. Ignatius, Bishop of Antioch. See on Ignat. ad Philad. 6.

"A title so honourable and of such concernment," says Bp. Pearson on the Creed (Art. ii. p. 194), "that St. Luke has thought fit to mention the city in which that name was first heard, and given by Euodius, the Bishop of that place, as Ecclesiastical History informs us (Suidas, v. Χριστιανοί. Johann. Antioch. p. 318: cp. Bingham, ii. 1. 4); in which the primitive Christians so much delighted, that before the face of their enemies they would acknowledge no other than that, though hated, reviled, tormented, martyred for it." See Euseb. v. 1, and cp. Bingham i. chapp. 1 and 2, where the learned author enumerates the various names given to the Christians.

The name Christian is also a protest against all religious titles derived from human leaders: εἰς γὰρ ὁμῶν καθηγητῆς ὁ Χριστός (Matt. xxiii. 8. 10). "Christianus est cui Christus semper in corde, ore, et opere." (A Lap.)

Hence Greg. Nazian. says (p. 656), "I honour Peter, but am not called Petrianus; I honour Paul, but am not called Paulianus; I will not consent to be named of men, having been born of God. If I worshipped a Creature I should not be a Christian. For why is the name of Christian precious? Because Christ is God." Similar language is used by S. Augustine. What would they have said of the names Arminian, Wesleyan, &c.?

The writer of the Acts of the Apostles, probably a native of Antioch (Euseb. iii. 4), might well rejoice in the appellation; as S. Chrysostom, the Homilist on the Acts, did, from his own connexion with that city.

27. προφῆται] prophets. Another proof of the gift of the Holy Ghost to the Church, and of the truth of Christ. See John xvi. 13. Cp. Acts xx. 23; xxi. 11. Eph. iv. 11. 1 Tim. iv. 1. For Prophecy had ceased with Malachi,—thence called by the Jews themselves "the seal of the Prophets." See Hottinger, Thes. Phil. p. 483.

28. λιμὸν μεγάλην—ἦτις] So the best MSS. On λιμὸν, feminine, see Valck., who observes that the feminine is the Doric form, and that many forms passed from that dialect into Hellenistic Greek. See also Lobeck, Phryn. p. 188, and Bornemann and Meyer here.

In order that it might not be alleged (as it was by Heathens) that Famines and Troubles were due to Christianity, the Holy Spirit predicts them, and prepares the Christians for them, and makes them to be occasions of Christian Benevolence. So all things work for good to those who love God. See Chrys. here.

— ὅλην τὴν οἰκουμένην] all the world. The Roman Empire. See Luke ii. 1. On this famine, see Euseb. ii. 8. 11.

— ἦτις καὶ ἐγένετο] which also came to pass; therefore there is an interval of some time to be supplied here. Cp. the similar use of ἐγένετο in the important passage Luke ii. 2.

It is to be understood from the context that St. Luke is speaking of its coming to pass in Judæa.

— ἐν Κλαυδίῳ] in the time of Claudius. It was not prophesied that it would prevail in all parts of the Empire at once, and this seems to be the reason why St. Luke says in the time of Claudius, without specifying the year; and hence it is easily intelligible that the Christians of Antioch, a great commercial city, having traffic with all countries, might be comparatively at ease, while their brethren in the heart of Judæa might be in distress.

The introduction of the words ἐν Κλαυδίῳ seems to intimate that the prophecy itself was delivered before he was Emperor.

There were numerous famines in the reign of Claudius. See Dio Cass. lx. Sueton. Claud. 28. Tacit. Ann. xii. 43. Joseph. Ant. xx. 5. A.D. 45, under Cuspius Fadus, appointed Procurator of Judæa by Claudius after the death of King Herod Agrippa. "Quam famem respexisse Agabum testatur Euseb. ii. 8." Pearson, p. 376. See also Biscoe, pp. 60. 66. Lardner, Credib. i. 11. 2.

After Κλαυδίῳ Εἰζ. adds Καίσαρος, which is not in the best MSS.

29. ὥρισαν—πέμψαι] they determined to send. They did not wait for the Dearth, but anticipated it in faith and love. They

30 ὁ καὶ ἐποίησαν, ἀποστέλλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου. q ch. 12. 25.

XII. ¹ Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας. ² Ἀνέιλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα. ³ Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων ⁴ ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ.

no sooner believe but they bear fruit. Such was the good effect of the Famine (*Chrys.*); it is an occasion of spiritual plenty—another example of good elicited from evil.

30. ὁ καὶ ἐποίησαν—Σαύλου] It appears from xii. 25, that Barnabas and Saul arrived at Jerusalem and fulfilled their mission of relief to the brethren there, and returned to Antioch soon after the death of Herod, which took place after Easter, in A.D. 44. Cp. *Euseb.* ii. 3.

—πρὸς τοὺς πρεσβυτέρους] to the Presbytery; already well known, but now first mentioned as such. See above on vi. 3. Luke x. 1.

Hitherto St. Luke had applied the word πρεσβύτεροι to the elders of the Jews (iv. 5. 8. 23; vi. 12); henceforth the πρεσβύτεροι are officers recognized in the Church, xiv. 23; xv. 2. 4. 6. 22; xxi. 18.

Thus the Church almost insensibly succeeds to the Synagogue, and occupies its place.

The contributors did not send the money to the Deacons, though it is probable that the alms were to be dispensed by their instrumentality (vi. 6).

While the Apostles were at Jerusalem, the sums of money arising from the sale of the lands were laid at their feet (iv. 35. 37; v. 2).

It would seem therefore from the circumstance here mentioned, that the Apostles were not now at Jerusalem. St. James, the Bishop of that See, was probably there; and in the word presbytery his presidency may be supposed (see xii. 17), as St. Paul's is in 1 Tim. iv. 14 compared with 2 Tim. i. 6.

CH. XII. 1. κατ' ἐκείνον τὸν καιρὸν] At that season. St. Luke here returns to an earlier date than the famine in xi. 28, which took place soon after the death of Herod Agrippa I., which is described xii. 21—24, and occurred soon after the Passover of A.D. 44.

—Ἡρώδης ὁ βασιλεὺς] Herod the King. The word βασιλεὺς, King here, is a proof of St. Luke's accuracy. This Herod is Agrippa, son of Aristobulus and Bernice, and grandson of Herod called the Great, by whom, after his father's death, he was sent to the court of Tiberius, at Rome, who, after the death of Drusus, put him in custody, in which he remained till the death of Tiberius. Caligula gave him the tetrarchy of Philip (*Joseph.* Ant. xviii. 6. 10; xix. 8. 2) and the tetrarchy of Herod his brother, who was banished to Lyons, and the title of King. The Emperor Claudius added to his kingdom whatever else had belonged to his grandfather, Herod the King (*Joseph.* Ant. xix. 5. 1; 8. 2).

Coins of Herod Agrippa have been preserved with the inscriptions ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ΑΓΡΙΠΠΑΣ ΦΙΛΟΚΑΙΣΑΡ, and on the reverse, ΚΑΙΣΑΡΙΑ (sic) Ἡ ΠΡΟΣ ΤΩ: ΣΕΒΑΣΤΩ: ΛΙΜΕΝΙ (*Akermann,* p. 38), and ΗΡΩΔΗΣ ΦΙΛΟΚΑΛΑΤΑΙΟΣ (*Welsh,* p. 525; see below on vv. 21—23)—remarkable mementos of his attachment to Rome, and of his connexion with this Caesarea, where he was smitten by the Angel when doing homage to Claudius Caesar.

2. ἀνέιλε Ἰάκωβον τ. ἀδελφὸν Ἰωάννου] he killed James the brother of John; and so fulfilled the prophecy of Christ (*Matt.* xx. 23). James tasted the first draught of Christ's cup of suffering, and his brother John had the longest draught of it. See also on v. 3, and on John xxi. 23.

The Lord sometimes surrenders the life of His most faithful servants; and so the measure of guilt of those who persecute them is filled up, and their punishment hastened, and the victory of Christ consummated.

It is related by *Clemens Alex.* in *Euseb.* ii. 9, "that the person who accused James, having been present at his testimony to Christ, was so moved by it as to profess himself a Christian; and that he and the Apostle were led together to execution, and on the way thither he craved pardon of James for the wrong he had done him; and that the Apostle, having looked at him for a short time, said, 'Peace be with you,' and kissed him. And so both were beheaded together." As to the time of his martyrdom, see on v. 3.

VOL. I.—PART II.

Surprise has been expressed by some (see *Meyer,* p. 221) that the writer of the Acts does not dilate on the circumstances of the Martyrdom of the First of the Apostles who shed his blood for Christ.

But it was no part of St. Luke's plan to write a Martyrology. His work is the book of their "Acts" in life, and not of their sufferings by death. He does not describe death-beds. The martyrdom of life is what he teaches. He fixes the reader's attention on that; and thus leads us to conclude that they who live as Martyrs will die as Martyrs, and that the true way to die well is to live well.

He thus guards us against the common error of dwelling too much on the circumstances of death-beds; and draws us off from them, to the practical duties of daily life.

Having described one Martyrdom in such a manner as none but an inspired writer could have done—the Martyrdom of St. Stephen the Deacon (vi. vii.)—he leaves his readers to infer that the same Spirit Who encouraged and animated the Protomartyr in his death, was with the whole of the Noble Army of Martyrs who followed him on the road of suffering to glory; and he therefore will not describe the martyrdom of the first Apostle, St. James, nor even of him whose friend and historian he is, the Apostle St. Paul.

Another reason may perhaps have weighed with him here. He and his brother Evangelists are very full and circumstantial in their history of the first and greatest of Martyrdoms—that blessed Martyrdom which is the source of all the Grace and of all the Glory of all Martyrdoms, both in life and death, even to the end of time, the Martyrdom of "the true and faithful MARTYR or WITNESS," JESUS CHRIST. (*Rev.* i. 5; iii. 14.)

Perhaps he was unwilling to disturb the unapproachable dignity and holiness of that astonishing act of love, and of that unique source of life; or to draw off the attention of his readers by details of the subordinate and derivative martyrdoms of his followers, even of a St. James, and a St. Paul, from contemplating with unwavering faith and undivided love the Martyrdom of Christ.

—μαχαίρα] with the sword, not by the sentence of the Sanhedrim, according to which he would have been stoned, but by the civil sword. On μάχαιρα, as the ensign of civil power, see *Rom.* xiii. 4. *Rev.* vi. 4.

James suffered by one Herod the same kind of death as the Baptist had suffered from another Herod. The Herods were imitators of Rome even in their executions of punishment. Death by decapitation was abominable in the eyes of the Jews. (*Lightfoot.*)

3. ἀρεστόν—Ἰουδαίοις] pleasing to the Jews. It was a ruling principle of the Herodian policy, to please the people. "Herodis posteris, Herodis Magni exemplo, id tantum satagebant, ut Cæsarius partim, partim Judæis placerent." (*Grotius.*)

—προσέθετο συλλαβεῖν] he added to apprehend; a Hebraism. See *Luke* xx. 12, προσέθετο πέμψαι. Cp. *Gen.* iv. 2; *viii.* 10; *xxxviii.* 26. 1 *Sam.* xix. 21. See *Vorst. de Hebr.* p. 592.

—τῶν ἀζύμων] of the unleavened bread. *S. Jerome* (in *Ezek.* xliii.) appears to say (though cp. *Tillemon,* p. 270) that St. James was martyred on the Second day of the Passover, i. e. on the XVth Nisan, the same day as the Crucifixion of Christ; if so, there was in this coincidence also an appropriateness in the prophecy of his participation in Christ's cup of suffering. See v. 2.

4. τέσσαρσι τετραδίοις] four quaternions; a quaternion for each of the four watches of the night, he being chained (v. 6) to two of each of the quaternions in succession; and the other two being posted at the door.

Agrippa, who had been himself kept a prisoner at Rome by Tiberius, had not learnt mercy by adversity. He who had been bound, binds Peter; but Peter is loosed from his chains by an Angel of life, and Agrippa is smitten by an Angel of death.

—μετὰ τὸ πάσχα] after the Passover. As if in reverence for the sanctity of the season ("non judicant die festo," says the *Talmud*, Moed Katon)—when he was intent on murder! Com-

⁵ Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. ⁶ Ὅτε δὲ ἐμελλεν αὐτὸν προ-
 αγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατι-
 ωτῶν δεδεμένος ἀλύσεισι δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν.
⁷ Καὶ ἰδὼν, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι πατάξας
 δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν λέγων, Ἀνάστα ἐν τάχει. Καὶ
⁸ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν ⁹ εἰπέ τε ὁ ἄγγελος πρὸς αὐτόν,
 Περιῶσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ,
 Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολουθεῖ μοι. ¹⁰ Καὶ ἐξελθὼν ἠκολούθει αὐτῷ
 καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα
 βλέπειν. ¹¹ Διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν ἦλθον ἐπὶ τὴν πύλην
 τὴν σιδηρᾶν τὴν φέρουσιν εἰς τὴν πόλιν, ἥτις αὐτομάτῃ ἠνοιχθή αὐτοῖς· καὶ
 ἐξελθόντες προῆλθον ῥύμην μίαν· καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.
¹² Καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος εἶπε, Νῦν οἶδα ἀληθῶς, ὅτι ἐξαπέστειλε
 Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλατό με ἐκ χειρὸς Ἡρώδου, καὶ πάσης τῆς
 προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.

pare the hypocrisy of the Jews, when thirsting for the blood of Christ, John xviii. 28.

5. ἐκτενὴς] continuous. See 1 Pet. iv. 8.

6. ὅτε δὲ ἐμελλεν προάγειν] but when he was about to bring him forth. On the remarkable timeliness of divine interferences, see above, ix. 3, and below, v. 23.

— κοιμώμενος] sleeping. Peter sleeps calmly in body, because he watches in his heart to God; Who "neither slumbers nor sleeps." Chrys. (Hom. 8, ad Ephes.)

He casts all his care on God. He who is bound sleeps; they who are at large pray. (Chrys.) Compare Paul in prison, xvi. 25.

7. ἄγγελος Κυρίου] an Angel of the Lord. See also v. 23.

This Chapter presents a Prophetic Epitome of the History of the Persecutions of the Church.

Herod, the Edomite, favoured by the Roman Empire, admired and applauded by the world, acting with a view to popularity (xii. 3), and administering his kingdom on principles of political expediency, with an eye mainly to material and mercantile interests (v. 20), and by the arts of diplomacy, and with the pomp and display of human eloquence and glory (v. 21), is a striking personification of the Power of the World as arrayed against the Church.

He stretches forth his hands to vex certain of the Church. He is at first successful. The Apostle St. James is killed by the Sword; as the Baptist was by Herod's uncle. This act pleases the people. Herod is elated by success. He proceeds to seize another Apostle, St. Peter, the foremost of the Twelve, and thus he is hurried on to his own destruction.

The Church resorts to her proper weapon of defence—Prayer (v. 5, 12), united and unremitting Prayer. In answer to her supplications, one Angel of the Lord is sent to deliver Peter from prison; and another Angel is sent from God to smite Herod, in the height of his pride and glory. The princely Persecutor is summoned from the βῆμα, on which he sat in royal state (v. 21), to the βῆμα of Christ, the King of kings. He dies miserably. But the word of the Lord grows, and is multiplied.

This narrative forms a striking sequel to another divine History of Persecution in the Annals of the Ancient Church of God—in the Old Testament. There, another king, the victorious King of Assyria, Sennacherib, rages against Jerusalem and blasphemes God. The Church of God, in the person of her king Hezekiah, resorts to her armour against Persecution and Impiety—Prayer in God's House (see 2 Kings xix. 1. 14. Isa. xxxvii. 1).

The word of God, delivered by the prophet Isaiah, comforts Hezekiah. An Angel of the Lord is sent to smite the army of Sennacherib, in the hour of his impious exultation and triumph. Hezekiah, who had gone up to the Lord's house to pray, is miraculously rescued by God. And he who had blasphemed God, falls basely by the hands of his own children, while worshipping in the house of Nisroch his god (2 Kings xix. 37. Isa. xxxvii. 38).

These two Chapters (Acts xii. and Isa. xxxvii.) beautifully illustrate each other, by displaying the rage of the World and its furious passions against God and His Church, and the impotent futility and shameful discomfiture of all its pride and power when warring against Him; and the duty of the Church to trust in

God and to pray, in the hour of her trial. They are dictated by the Holy Spirit for the encouragement of the Church in every age, and in order to cheer her with the prophetic assurance, that although all help of man should fail, the rage of the Kingdom of Darkness against her will not prevail, but be made conducive in the end to the more glorious Victory of the Word of God.

It is not unworthy of remark, as a happy coincidence, that these two Chapters are appointed to be read on the same day in the Calendar of Daily Lessons in the English Church (viz.) on December 12.

May the same Divine Power which watched over the Church of Sion under both dispensations, watch over our Jerusalem; may she have grace to imitate that Church in faith and trust and prayer; and may she be ever blessed with Princes and Pastors, mindful of the example and animated with the spirit of Hezekiah the King, Isaiah the Prophet, and Peter the Apostle!

— φῶς κ.τ.λ.] light; that he might not suppose it to be a dream. (Chrys.)

— οἰκήματι] an euphemism for prison (δεσμοτηρίῳ). Cp. ἀπαγχνήναι, v. 19, an expression for φονεῦσθαι, also said of Herod, the enemy and persecutor of the Church. Cp. εἰς τὸν τόπον τὸν ἰδίον, said of Judas, i. 25.

These examples of λιτότης, or charitable extenuation, are deserving of notice, as showing that the inspired Writers and Speakers, in the Apostolic age, were not actuated by passion, when relating the worst actions of their Enemies, but were enabled to cherish a spirit of gentleness and moderation, even under circumstances of severe provocation.—A genuine fruit of the Spirit of Grace.

8. σανδάλια] sandals. See on Matt. x. 10, and Mark vi. 9, whence it appears that the Apostles did not wear the heavier ὀνοδήματα, but the lighter σανδάλια, more suitable for missionary activity. Σανδάλια are the Latin soleæ, and are interpreted blauria by Hesych.

The words Arise quickly, are not designed to show that there was any need of haste, but to prove the celerity with which the deliverance of Peter from his chains was executed.

Indeed (as has been observed by Valck.), all these commands of the Angel concerning St. Peter's attire, are recited to show that there was no hurry in the transaction. "Do not stay to bind on your sandals," was a common phrase among the Greeks, when they would excite a person to make haste. See Theocrit. xiv. 35, Ἄνστα, μὴ δὲ πόδεσσι τοῖς οὐδὲ σάνδαλα θείης.

And so Hesiod, to contrast speed with delay, uses a metaphor from the girding of the tunic, γέτονος ἄρσστοι ἔκιοι, ῥάσαντο δὲ πηλοί. Cp. Juvenal, v. 20, "rumpere somnum Debeat et ligulas demittere," and Rupert's note.

— περιβαλοῦ τὸ ἱμάτιόν σου] cast thy pallium about thee; he had already girded his tunic.

10. διελθόντες—τὴν πόλιν] See Lightfoot, who shows reason for believing that this prison was without the City's inner wall, and between its two walls.

— ἀπέστη] he departed. The Angel's actions show that God's extraordinary grace is not wanting in what is needful, nor exerted where not necessary; but where human care and labour can act, there divine grace does not supersede, but quicken them. (Chrys.)

Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συν-
ηθροισμένοι καὶ προσευχόμενοι. ¹³ Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ
πυλῶνος, προσῆλθε παιδίσκη ὑπακούσαι, ὀνόματι Ῥόδη ¹⁴ καὶ ἐπιγνούσα τὴν
φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμούσα δὲ
ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. ¹⁵ Οἱ δὲ πρὸς αὐτὴν εἶπον,
Μαίνη· ἡ δὲ διῴχυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον, Ὁ ἄγγελος αὐτοῦ ἐστίν.
¹⁶ Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν.
¹⁷ Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾷ διηγήσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν
ἐξήγαγεν ἐκ τῆς φυλακῆς. Εἶπε δέ, Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς
ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.

^{13.} Μάρκον] See xii. 25; xv. 37. 39. Probably Mark the Evangelist (*Ammonius, Origen, Euthym., Oecumen.*), whom St. Peter calls his son (1 Pet. v. 13). This opinion, though controverted by some, seems to be correct, for the following reasons:—

(1) We find St. Peter here connected with John, whose surname, or additional name, was Mark.

(2) This John Mark was the companion and *ἀνεψιός* of Barnabas (Acts xii. 25; xv. 37. 39. Col. iv. 10).

(3) Barnabas was under the influence of Peter. "Barnabas, Petro familiarissimus" (*Bp. Pearson*), was led away by Peter's example at Antioch (Gal. ii. 13).

(4) This swerving of Barnabas under St. Peter's influence, appears to have prepared the way for the *παροξυσμός* between Paul and Barnabas (Acts xv. 36—39). See *Bp. Pearson*, A. P. ad A.D. 50.

(5) St. Mark was mixed up with this dispute, and after it went away with Barnabas.

(6) St. Peter calls Mark his son (1 Pet. v. 13).

(7) This Mark is identified with the Evangelist by the Early Church, which records that the Gospel of St. Mark was written under the eye of St. Peter (*Euseb. ii. 15; iii. 39*). See also above, *Introduction to the Gospel of St. Mark*, p. 111.

— *προσευχόμενοι*] *praying* by night. Cp. v. 6. Angelus orationis (see Malachi ii. 7, and cp. *Bp. Andrewes*, Serm. v. 365) ascendebat in Ecclesiā, ad invocandum Deum; Angelus Potestatis descendebat à Deo ad liberandum Petrum.

Herod's soldiers were watching under arms at the door of the prison. Christ's soldiers were watching unto prayer in the house of Mary. Christ's soldiers are more powerful with their arms, than Herod's soldiers with theirs. They unlock the prison door, and bring Peter to the door of Mary's house. See the beautiful Homily of *Chrysostom*, on this history, pp. 761—764.

^{13.} τὴν θύραν τοῦ πυλῶνος] *The door or wicket of the gate.* Cp. iii. 2; xiv. 13.

— *παιδίσκη*] *a damsel.* We hear of a damsel as a porter in the High Priest's house John xviii. 16, 17.

— *ἀπακοῦσαι*] *to hearken*, to answer and announce. *Xenophon*, Sympos. i. 11.

^{14.} ἀπὸ τῆς χαρᾶς] *from joy.* A touching incident, full of truth and beauty,—showing the love with which the Apostle was regarded by a servant, perhaps a slave. *S. Chrys.* here observes, *σκόπει πῶς αἱ παιδίσκαι αὐτῶν ὁμῶς αὐταῖς ἦσαν.* A lesson for modern times. Remark also that St. Luke's knowledge of facts extends even to the name of the servant-maid at Mary's door.

^{15.} ὁ ἄγγελος αὐτοῦ ἐστίν] *it is his Angel.* This was said by holy persons who had been engaged in earnest prayer, and at a time when the graces of the Holy Spirit in the knowledge of divine things were bestowed in extraordinary abundance on the Church. And the Holy Spirit has vouchsafed to place this speech here upon record in Scripture. There is doubtless therefore something significant in it. Some of the Fathers did not hesitate to say, that it appears from this and other passages of Holy Writ, especially Matt. xviii. 10, that every believer has a guardian Angel, *ὅτι ἕκαστος ἡμῶν ἄγγελον ἔχει (Chrys.)*, and παντὶ πεπιστευκῶτι εἰς Κύριον ἄγγελος παρεδρεύει (*Basil*, in Ps. xxxiii.), *ἕκαστος ἔχει ὁδηγὸν (Ammon.)*, "unless we drive him from us by our sins" (*Basil*, in *Caten. Theophyl. S. Hieron.* in Esai. c. 66), and see the passages in *Petavius Dogm. Theol. iii. de Angelis*, ii. 6, and *Bp. Bull's* two Sermons, xi. and xii. "On the existence of Angels," and "the Office of the Holy Angels towards the Faithful," vol. i. pp. 261—325.

It was also a received opinion among the devout Jews of our Lord's age, that every one of the faithful has a tutelary Angel, and that the Angel sometimes appeared in the likeness of the person whose Angel he was. See *Lightfoot* here, ii. p. 683.

It may be observed also, that this speech had a singular fitness on the present occasion. For St. Peter had just said (v. 11),

"Now I know that God hath sent His Angel and hath delivered me;" and the very fact that he was now at Mary's door was due to God's interposition by an Angel.

It was God's power exerted by the ministry of an Angel which had brought Peter out of the prison and enabled him to stand there. The speech therefore seems to have been uttered not without some intimation from above.

Thus far at least we may venture to say concerning it,—

(1) That it affords a remarkable illustration of the truth of the assertion, that the Angels of God "are sent forth to minister for them that shall be heirs of salvation" (Heb. i. 14), especially when labouring in the cause of Christ and His Church, and in peril of death, as Peter was. Cp. Ps. xxxiv. 7; xci. 9—12.

(2) That this speech, coming forth so naturally as it did from the mouth of this Christian assembly in the house of Mary, affords a cogent proof of the reality of the angelic appearances described in the New Testament, which some rationalizing Expositors would endeavour to explain away into figures of speech. Here is a person described, knocking at a door, speaking with a human voice. It cannot, they think, be Peter; for he is in prison; who, then, is it? *It is his Angel.*

(3) The frequency with which Angels appear, or are mentioned in the History of the Acts of the Apostles (in which the word *Angel* occurs twenty times), is remarkable. See v. 19; viii. 26; x. 3; xii. 7. 23; xvii. 23. And in this same book the *Sadducees* appear prominently as persecutors of the Church; and they believed "neither Angel nor Spirit," xxiii. 8;

Thus Almighty God affords the most appropriate and seasonable corrections of error, in perilous times, to His Church. The angelic appearances in the Apostolic age comforted the hearts of persecuted Churches, and refuted the errors of persecuting Sadducees.

On the Angelic Appearances in the Acts, see further below, note, *vv. 21, 22.*

^{17.} *κατακλίσας—τῇ χειρὶ*] *having beckoned to them to be silent, with a downward motion of his hand.* See on xxi. 40.

This description of the motions of the hand and other bodily gestures, which are frequently noticed in the Acts, bespeak the accuracy of an eye-witness. See iii. 7; ix. 41; xiii. 16; xix. 33; xxi. 40; xxiii. 19; xxvi. 1; xxviii. 8.

— *Ἰακώβῳ*] *to James*, "the brother of our Lord," and first Bishop of Jerusalem (*Euseb. ii. 1*). See on Matt. x. 3. He was martyred, A.D. 62, by the Jews, who, being disappointed by the escape of St. Paul, wreaked their vengeance on him. *Euseb. ii. 23.*

This message to St. James appears to intimate that he held a special position in the Church at Jerusalem. And this is confirmed by other passages in the Acts, particularly xxi. 18, where St. Paul makes a special report to James; and by Gal. ii. 12, where persons coming from Jerusalem are said to come "from James."

This office is affirmed by ancient Church History to have been that of Bishop of Jerusalem. See *Euseb. ii. 1*, where he says that James, "the Lord's brother, commonly called James the Just, was ordained the first Bishop of Jerusalem."

It has been questioned by some whether "James the Lord's brother" was one of the twelve Apostles. (*Vales. Euseb. i. 12. Burton*, p. 105. *Baumgarten*, i. p. 326. *Gieseler*, § 25, 26, and others.) But this question seems to be decided by St. Paul, who says (Gal. i. 19), "Other of the Apostles saw I none, save James the Lord's brother." Compare this with Acts ix. 27, "Barnabas brought him (Paul) to the Apostles," i. e. Peter and James.

There are only two Apostles named James; and if James the Lord's brother had been the same as James the son of Zebedee, then St. John the Evangelist would have been the Lord's brother, which is never said by any writer of Scripture.

Among the women at the crucifixion, according to St. Mark

¹⁸ Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο.

¹⁹ Ἐρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρὼν, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι.

Καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν διέτριβεν.

1 Kings 5. 9,
11.
Ezek. 27. 17.

²⁰ Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἤτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

²¹ Τακτῇ δὲ ἡμέρᾳ ὁ Ἐρώδης, ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς. ²² Ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. ²³ Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυ-

(xv. 40), were Mary Magdalene, and *Mary the mother of James the Less*; according to St. John (xix. 25), Mary Magdalene and Mary ἡ τοῦ Κλωπᾶ, probably, wife of Cleopas or Clopas. Therefore James the Less was, it would seem, son of *Cleopas*. And this is confirmed by *Epiaphan.*, *Chrys.*, *Lardner*, iii. 331, and others, particularly (as it seems) by *Papias*, the scholar of St. John. See on Matt. xii. 46. And according to St. Matthew (x. 3), one of the two *Apostles* who was called James, was the son of *Alpheus*, which is probably the same name as *Cleopas*. See on Matt. x. 3; xii. 46. Therefore James the Lord's brother was the same as James the Apostle.

Probably his relationship to our Lord conduced to his appointment as first Bishop of Jerusalem; and several of that family are said to have been chosen to preside over Churches on this ground. *Hegesipp.* in *Euseb.* iii. 20. Cp. the article on St. James the Less in *Tillemont*, *Mémoires*, i. pp. 163 281, where he discusses the question; and *Lardner*, iii. 384, and particularly *Dr. Mill's Essays*, ii. p. 239, and *Blunt* on the Early Church, p. 71; and below, *Introduction* to the Epistle of St. James, p. 6.

— ἕτερον τόπον] another place, of a different kind. Some Roman Divines say *Rome* (*Baronius*), but this is uncertain, as *Lorinus* acknowledges; and see *Pearson*, Ann. Paul. A.D. xlv. Others (*Lightfoot*, *Heinrichs*, *Kuinoel*) say Antioch. We find Peter again at Jerusalem at the Council, Acts xv. 7, the last time he is mentioned in this book;

The fact of his departure is perhaps mentioned to show that he would not expose himself needlessly to danger, or tempt Herod to the sin of persecution: οὐ γὰρ ἐπέραζε τὸν Θεόν, says *Chrys.*

More than twelve years had now elapsed from the Ascension (see on i. 4), and he had discharged his duty of witnessing Christ's Resurrection to the Jews at Jerusalem. He would now go and preach elsewhere, in some other place, where the Gospel which he preached would be received more favourably than it had been by the Rulers of Jerusalem.

Perhaps in the word here used,—not ἄλλος, but ἕτερος, other of two, contrasted with each other—there is reference to our Lord's own command (Matt. x. 23). If they persecute you in one city, fly *eis τὴν ἑτέραν*—and to His own practice when rejected by the Samaritan Village (Luke ix. 56), ἐπορεύθη εἰς ἑτέραν κώμην.

The time of the probation of Jerusalem and her Rulers was now nearly over, as far as the preaching of the Twelve was concerned. Her cup of iniquity had been almost filled to the brim by the murder of James the Apostle, and by the attempt made by her King to murder St. Peter—because that other murder had pleased the Jews;

Now, therefore, the Witness of Apostolical Preaching withdraws from Jerusalem, and migrates to another place;

Probably it is for this reason that the place to which Peter went is not specified. The non-specification of its name brings out more clearly its contrast as another place than Jerusalem. If its name had been mentioned, it might have been supposed that he went from Jerusalem, merely because he was attracted to that other, different, place by some recommendations of its own.

On St. Peter's subsequent history, until his martyrdom at Rome, see below, *Introduction* to his First Epistle, pp. 36—40.

¹⁹ ἀπαχθῆναι] to be led away, i. e. to execution. ἀπαχθῆναι is an euphemism for "to be put to death," *eis θάνατον ἔλκεσθαι*. (*Heisych.*) An instance of St. Luke's lenity of language—especially concerning Kings. See on v. 7.

²⁰ θυμομαχῶν] properly fighting in his θυμός, the seat of passion, against—enraged with—not actually at war. So *Polybius*, *Plutarch*, and *Dion. Halic.* use θυμομαχεῖν (see *Valck.* and *Kuin.*).

— Τυρίοι καὶ Σιδωνίοις] Tyrians and Sidonians. Tyre and

Sidon were now subject to Rome, "cum umbrā quādam libertatis." (*Grot.*)

— διὰ τὸ τρέφεσθαι] Cp. 1 Kings v. 11. Ezek. xxvii. 17.

^{21—23} τακτῇ ἡμέρᾳ] on a set day. With the simple narrative of these three verses compare the ornate description in *Josephus*, Ant. xix. 8. 2;

The events here described took place in the Theatre at Caesarea, when Herod was celebrating festive and votive games in honour of his Imperial patron Claudius; perhaps on the occasion of his return from Britain (*Joseph.* xix. 8. 2). *Wetstein* (p. 525) refers to coins of Herod Agrippa inscribed ΚΛΑΥΔΙΑ ΚΑΙΣΑΡΕΙΑ, and ΒΑΣΙΛΕΥΣ ΗΡΩΔΗΣ, ΦΙΛΟΚΛΑΤΑΙΟΣ ΑΓΡΙΠΠΑ ΒΑΣΙΛΕΥΣ, and ΒΑΣΙΛΕΥΣ ΗΡΩΔΟΥ ΚΛΑΥΔΙΟΥ ΚΑΙΣΑΡΙ ΣΕΒΑΣΤΩ. ET. Γ. See above on v. 1.

The passage of Josephus deserves to be transcribed, as illustrating and confirming the narrative of St. Luke, and in order that it may be seen from the comparison of it with St. Luke's relation, how little the Sacred Writers are disposed to overstate things, or to adopt what is legendary and apocryphal. Ἐρώδης δευτέρᾳ τῶν θεωριῶν ἡμέρᾳ στολὴν ἐνδυσάμενος, ἐξ ἀργύρου πεποιημένην πᾶσαν, ὡς θαυμάσιον ὄφην εἶναι, παρήλθεν εἰς τὸ θέατρον, ἀρχομένης ἡμέρας. Ἐνθα ταῖς πρώταις τῶν ἡλικῶν ἀκτῖνων ἐπιβολαῖς ὁ ἀργυρὸς καταναγασθεὶς θαυμασίως ἀπέστιλβε, μαρμαρῶν τι φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀνελίξουσιν φρικῶδες· εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῃ πρὸς ἀγαθοῦ ἄλλας ἄλλοθεν φωνὰς ἀνεβῶν, Θεὸν προσαγορεύοντες, Εὐμενὴς τε εἴη, ἐπιελόντες. . . . Οὐκ ἐπέπληξε τοῖς τοῖς βασιλεὺς, οὐδὲ τὴν κολακίαν ἀπεβούσαν ἀπετρίψατο. Ἀνακίψας δὲ οὖν μετ' ὀλίγον τὸν βουβῶνα τῆς αὐτοῦ κεφαλῆς ὑπερκαθεζόμενον (cf. *Joseph.* Ant. xviii. 8) εἶδεν ἐπὶ σχοινοῦ τινὸς, ἄγγελλον τε τοῦτον εὐθὺς ἐνόησεν κακῶν εἶναι, τὸν καὶ ποτε τῶν ἀγαθῶν γενόμενον, καὶ διακάρδιον ἔσχεν ὀδύνην· ἄστρον δὲ αὐτῷ τῆς κοιλίας προσέφυσεν ἄλγος μετὰ σφοδρότητος ἀρξάμενον. . . . συνεκχῶς δὲ ἐφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἀλγῆματι διεργασθεὶς τὸν βίον κατέστρεψεν.

Ἀγρίππας μὲν οὖν ὁ βασιλεὺς τρώπῃ τοιοῦτ' ἀπέστρεψε τὸν βίον.

If such a narrative as this had been found in the pages of the New Testament, how much censure would it have elicited! Many will allow Josephus to have his owl, who deny St. Luke his angel. See also above on v. 15.

On the citation of this passage of Josephus by *Eusebius* (ii. 10), compare *Whiston's* note on Josephus with *Heinrichs's* *Excursus* ii. p. 893, ed. Oxon, 1842.

The ἄγγελος in *Eusebius* is to be explained from *Josephus* xviii. 8, compared with xix. 6.

The comparison of St. Luke's narrative in this chapter with that of the historian Josephus, presents for thankful consideration the benefits derived from the study of Sacred History. It removes the veil which hangs between us and the past, and discloses to us the secret springs and invisible agency by which its great events were produced. This is a work which no uninspired writer could perform. It could only be done by the Spirit of God. And a writer who (as St. Luke does in this chapter) professes to reveal the unseen ministry of Angels in the working out of the facts which he describes, lays claim to Inspiration. He asserts his own superiority to all ordinary Historians; and he gives cheering assurance of God's mercy to His people, and encourages them to rely on His superintending Providence and retributive Justice in the Government of the World.

Yet some would reject these claims as presumptuous, and would refuse all the benefits thus proffered to their use by God; For example, one recent Expositor of note thus comments on v. 23—

"ἐπάταξεν αὐτὸν ἄγγελος Κυρίου] Schlag ihn ein Engel des Herrn ist nichts als subjective an alttest. Sagen (2 König.

ρίου, ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν.

²⁴ Ὁ δὲ λόγος τοῦ Θεοῦ ἤϋξανε καὶ ἐπληθύνετο.

²⁵ Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

XIII. ¹ Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὃ τε Βαρνάβας καὶ Σὺμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος.

² Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ

g Isa. 55. 11.
ch. 6. 7.
& 19. 20.
Col. 1. 6.
h ch. 11. 29.
a ch. 14. 26.
Rom. 16. 21.
b ch. 9. 15.
& 22. 21.
Rom. 1. 1.
Gal. 1. 15.
& 2. 9.
Eph. 3. 8.
1 Tim. 2. 7.
2 Tim. 1. 11.
Matt. 9. 38.
Rom. 10. 15.

xix. 35) erinnernde Bezeichnung der höhern Ursache der den König schnell befallenden *Krankheit*, und ändert an *Factum* nichts." *De Wette*, *Apostelgeschichte*, p. 106, 3rd ed. 1848, and again, p. 107, "Die Krankheit (of Herod) bei Luk nach christlicher Ansicht *modificirt* ist."

It is refreshing to pass from this to *Bengel's* note on ἄγγελος Κυρίου. "De gravi hac circumstantiâ nil habet Josephus, qui multa minora persequitur. Adeo differt Historia divina et humana. Angelus Domini eduxit Petrum. Angelus Domini percussit Herodem. Utrumque ab Angelis factum esse non viderunt mortales; sanctis duntaxat innotuit."

It has been sometimes said that persons conversant with material causes, and physical phenomena, and animal organization, are slow to recognize the workings of supernatural agents. But St. Luke, the beloved *Physician* (Col. iv. 14), whose praise is in the Gospel (2 Cor. viii. 18), furnishes a happy exception to this assertion. By the discipline of his medical training, he was required and qualified to scrutinize natural causes. And perhaps we may see a divine dispensation in the fact, that he among the Evangelists who was least likely to be carried away by a superstitious belief in supernatural agency, has been employed more than any other Sacred Writer to reveal the operations of Invisible Beings in the History of the Church.

²³ οὐκ ἔδωκε τὴν δόξαν τ. Θ.] *he did not give the glory to God.* As Peter did, x. 26, and Paul, xiv. 14, 15.

— σκωληκόβρωτος ἐξέψυξεν] *being eaten up of worms he expired.* On the acts and miserable deaths of Persecutors, see 2 Macc. ix. 12 (Antiochus); *Joseph.* Antiq. xvii. 8. Bell. Jud. i. 33 (Herod the Great); *Euseb.* viii. 16 (Maximian); ix. 10, 11 (Maximinus); *Lactant.* de mortibus Persecutorum, c. 16, and *Tertullian* ad Scapulam, 3, and *Wetstein* here. And on the signal interferences of God's providence in behalf of His Church in times of peril, see above, ix. 3.

Herod Agrippa died August 6, A.D. 44, in the fifty-third year of his age, and in the seventh of his reign; having reigned four years under Caligula, and nearly three under Claudius Caesar, who added Judæa and Samaria to his dominions (*Joseph.* xix. 8. 2). See above on v. 1.

The following historical recapitulation from *Kuin.* may be added here: "Herodes, qui apud auctores *Agrippa* et quidem *major* dicitur, fuit nepos Herodis magni, filius Aristobuli, cujus gulam pater laqueus fregerat, v. *Joseph.* Ant. xviii. 6.

"Herodes Magnus tres reliquerat filios, *Archelaum*, *Philippum* et *Antipam*, in quos regnum paternum divisit Augustus, ita, ut Philippo et Antipe, unicuique quartam, Archelao autem dimidium regni partem assignaret. *Philippus* accepit Batanæam, Auranitidem, quam utramque regionem Luc. iii. 1. Ituræe nomine complexus est, et Trachonitidem; *Archelaus* Judæam, Idumæam et Samaritaniam ethnarchæ nomine obtinuit; *Antipas* Galilæam et Peræam, ita, ut non minùs quàm *Philippus* diceretur *tetrάρχης*."

"*Archelaus*, crudelitatis nomine apud Augustum accusatus, postquàm novem annos regnarat, de suâ dignitate dejectus, et Viennam, Gallie urbem, in exilium ab imperatore ejectus, atque Judæa in provinciæ formam redacta, Syriacæ adjuncta est, ita, ut sub Syriæ presidibus à procuratoribus Romanis administraretur. *Philippo* mortuo, tetrarchia ejus Syriæ ab imperatore Tiberio adjudicata est; sed C. Caligula hanc tetrarchiam, adjectâ quoque Lyzanie tetrarchiâ, (vid. *Joseph.* Antiq. xviii. 6. 10,) concessit *Herodi Agrippæ*, de quo nobis hic sermo est; et *Antipa* in Galliam primò, deinde in Hispaniam exule acto, hujus quoque tetrarchiâ eum donavit (vid. *Joseph.* Ant. xviii. 7).

"Neque minùs *Agrippam* auxit *Claudius*, Caligulæ successor. Romæ degerebat *Agrippa*, cum Caligula trucidaretur, et *Claudii* gratiam atque favorem sibi ita conciliabat, ut eum Judææ quoque et Samaritæe præesse juberet.

"Sic totum regnum, quod avus habuerat, restitutum, ipseque ab imperatore Rex Judææ salutatus est (*Joseph.* Ant. xix. 5. 1). *Agrippa* cum vix triennio Judæorum rex fuisset, mortuus est

A.D. 44, et Judæa iterum in provinciæ formam redacta, Syriacæ annexa est, misso, qui eam administraret, *Cuspio Fadjo*, procuratore (*Joseph.* Ant. xix. 8. 2), in cujus postea locum *Tiberius Alexander* (*Joseph.* xx. 5. 2), *Ventidius Cumanus* (ib.), *Claudius Felix* (*Tacit.* Ann. xii. 54. *Joseph.* Ant. xx. 7. B. J. ii. 12), *Porcius Festus* (*Joseph.* xx. 8), *Albinus* (Id. xx. 9) et *Gessius Florus* (Id. xx. 9. 5) successerunt." See the *Chronological Tables* prefixed to this Volume, p. 28.

²⁴ ὁ λόγος τοῦ Θεοῦ ἤϋξανε] *the word of God was growing.* The Church's *Episcopium*. See above, viii. 1; xi. 19, on the good educed by God from Persecution.

²⁵ Σαῦλος—ἐξ Ἱερουσαλὴμ] It is probable that St. Paul then saw the trance in the Temple (Acts xxii. 17—21) at Jerusalem, when he had a mission from God to the *Gentiles*, to which he is now about to be ordained (see xiii. 2).

His rapture into the third heaven—qualifying him for the sufferings he was to endure in his missionary career by a view of the future glory—was perhaps about the same time. See 2 Cor. xii. 2. Cp. *Lightfoot*, i. 878, and so *Bp. Pearson*, p. 376.

— τὴν διακονίαν] *their ministering to the saints at Jerusalem*, xi. 28, 29.

— Μάρκον] *Mark.* See on v. 12. Mark's connexion with Barnabas and Peter may have suggested this choice.

CH. XIII. 1. προφῆται] *prophets.* Saul, the Persecutor of the Church, is now a Preacher of the Gospel. Was there some prophetic and divinely-inspired anticipation of this marvellous change, in the saying of the Ancient Church, applied to another Persecutor, bearing the same name, "Is Saul among the *Prophets*?" (1 Sam. x. 12; xix. 24.) See on ix. 21.

These words, *Prophets* and *Teachers*, have here a special signification and propriety as applied to *Barnabas* and *Saul*. They had been already endued with special *χαρίσματα* or gifts and graces, qualifying them to be Prophets and Teachers, but had not yet been ordained to the *Apostolic Office*. They had not as yet received the power of dispensing those peculiar gifts which were bestowed by God through the agency of the Apostles. See further on v. 3, and on 1 Cor. xii. 28.

— Μαναῆν] *Manaen*: "aule tentatione liberatus." (*Bengel.*)

Manas was σύντροφος, collactaneus, i. e. nourished by the same milk as Herod Antipas. The one is a prophet; the other killed one of the greatest of prophets. It is not on our circumstances, but on our heart that our eternal happiness depends. In all states of life, "one is taken, the other left." Matt. xxiv. 40. (Cp. *Crys.* and *Theophyl.* here.)

Antipas and Archelaus were now in banishment in Gaul: Antipas at Lugdunum or Lyons, Archelaus at Vienne, in Gaul.

— Ἡρώδου] of Herod. Antipas, brought up privately at Rome, with his brother Archelaus. *Joseph.* B. J. i. 28. 4.

— Σαῦλος] *Saul* is here placed last of the prophets, but at and after v. 46 he generally stands before Barnabas, though not always (see xiv. 14), and was "not a whit behind the chiefest Apostles" (2 Cor. xi. 5).

2. λειτουργούντων] *ministering.* λειτουργία (from λήϊτρον and ἔργον), a public service (cp. the Athenian λειτουργία), applied in N. T. to the public ministry—

(1) Of the Temple (Luke i. 23. Heb. viii. 6; ix. 21), as in LXX, passim.

(2) Of the Christian Church.

Thus St. Paul calls himself λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη (Rom. xv. 16), λειτουργούντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἔθνων εὐπρόδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ.

Cp. *Clement's Roman.* § 43, as to the Jewish ministry; and as to the Christian, see cap. 44, where he uses both the words λειτουργία and λειτουργία, and speaks of the λειτουργία of the Apostles, and of the πρεσβύτεροι, τοὶ ποιμνίον τοῦ Χριστοῦ.

Hence it appears that in the records of primitive Christian Antiquity, the Apostles and Presbyters are said λειτουργεῖν Θεῷ,

ἅγιον, Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσ-
κέκλημαι αὐτούς.

to minister to God; and also λειτουργεῖν τῷ ποιμνί, i. e. to minister to the people. Cp. Dean Trench, Syn. xxxv.

In opposition to the assertions of some Romish Divines who would limit the word λειτουργία to the sacrifice of the Mass, it may be observed that Chrys. here interprets the word by κηρυγμάτων, preaching; and it has been shown by Isaac Casaubon (Exercit. Baron. xvi. n. 41) that it extends to Divine Worship generally, i. e. to Prayers, Reading of Scripture, Preaching, and Administration of the Sacraments. Sometimes the word μυστική was added to it, and then it generally signified the Holy Eucharist. See Bingham, xiii. 1.

— ἀφορίσατε δὴ μοι] *separate ye them to Me now.* The conjunction δὴ is thus used with an imperative and conjunctive to indicate a command to be executed without delay. See Valck., and comp. Luke ii. 15. Acts xv. 36. 1 Cor. vi. 20. *Separate them from yourselves, and from the order of Prophets and Teachers (to which they have hitherto belonged), and ordain ye them now to that work to which I have called them, viz., as the sequel shows, to the Apostleship of the Gentiles.* See on 1 Cor. ix. 6. Gal. ii. 9.

Indeed St. Paul in the beginning of his Epistle to the greatest Gentile Church seems specially to refer to these very words of the Holy Ghost, Παῦλος κλητὸς ἀπόστολος ἀφορισμένος εἰς εὐαγγέλιον Θεοῦ. See Rom. i. 1.

On ἔργον, work, used in this sense, see 1 Tim. iii. 1, εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. So Chrys. Cp. S. Leo, Ep. ad Dioscor. 79, and below, v. 9.

Up to this time they are called Prophets, or preachers. See xiii. 1. But, after their Ordination at Antioch, they appear in the next Chapter with the Apostolic title (v. 4), σὺν τοῖς ἀποστόλοις, with the Apostles; i. e. Barnabas and Paul; and again, v. 14, οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, the Apostles, Barnabas and Paul. Although St. Paul had received Visions and Revelations of the Lord, yet Ordination and Mission by the public authority of the Church, to qualify him for the Apostolic Office, was not dispensed with in his case; but was specially enjoined by the Holy Spirit Himself, who did not say, "I have separated them," but "Do ye separate them for Me."

Here (says Chrys.) we may see a proof of the Divinity of the Holy Ghost. The Prophets were ministering to the Lord. He does not say, Separate Paul and Barnabas to the Lord, but to Me, for the Ministry to which I have called them: showing that He is coequal with God.

"When was St. Paul ordained to be an Apostle?"

This is an important question, and much has been written upon it (see Lardner, iii. p. 250).

But it does not seem that sufficient attention has been paid to the important difference between his call, and mission to the Apostleship.

He had received an immediate call from Christ at his Conversion, and was even then sent to the Gentiles (Acts xxvi. 16—18), πρὸς οὓς σὺ ἀποστέλλω, to whom I send thee as an Apostle.

It is therefore true that he was then divinely called and sent to be an Apostle to the Gentiles.

But he was not then ordained to be an Apostle. He had not as yet received the inward spiritual gifts of the Holy Ghost, and the external visible mission, which were requisite to authorize, qualify, and enable him to execute Apostolic acts. See note below on Acts xxvi. 17.

He had also supernatural Revelations in Arabia from Christ (Gal. i. 11—17); and these Visions and Revelations were arguments and motives to himself, for entering on the Apostolic office. But they would not carry conviction to others, and persuade them to receive him as an Apostle.

And he does not appear, as yet, to have exercised Apostolic functions. Nor is he, as yet, called an Apostle by the Holy Spirit writing by St. Luke; but he is only a Prophet, or Teacher (xiii. 1).

In order to execute the office of an Apostle, it was provided that he should not only have an inward call from God, but also have an external mission and ordination from Him, by the instrumentality of persons in the Church who were qualified to ordain him.

This is what he received, when the Holy Ghost said, *Separate to Me now Barnabas and Paul for the work to which I have called them* (Acts xiii. 2).

A distinction must therefore be made between the call, and the separation, to the work of the Ministry. And nothing more clearly shows the necessity of a regular external mission (see Article XXIII.), as well as an inward spiritual call, than the example of St. Paul, who was converted in an extraordinary man-

ner, and eminently privileged by an "abundance of Revelations and Visions of the Lord" (2 Cor. xii. 7), and who was directly nominated and appointed by the Holy Ghost Himself speaking from heaven to the Church (v. 2); and yet even he did not venture to enter on Apostolic functions, and did not receive the name of an Apostle, till he had been ordained by the laying on of hands.

It is the special function of God the Holy Ghost to qualify men by the divine unction at Ordination to discharge the duties to which they are called. See Acts xx. 28, and Bp. Pearson, Art. viii. p. 616.

This is the second instance, recorded in the Acts, of Ordination to the Apostolic Office. It leads us to consider the agency by which, and the purposes for which, the Ordination of Apostles was effected; and its bearing on the Regimen and Polity of the Church, as regards the Christian Ministry.

Christ, the Son of God, manifest in the Flesh, was sent by God. He was God's Apostle (Heb. iii. 1) to Men: He is the Bishop of their souls (1 Pet. ii. 25).

He, when personally present upon Earth, chose the Twelve Apostles.

While He was upon Earth, one of the Twelve died.

Yet, although Christ was forty days upon earth "speaking of the things concerning the kingdom of God" (Acts i. 3), after this vacancy had occurred, He did not fill it up them.

But the first Act which the Apostles performed after Christ's Ascension into heaven, was to pray to Him to show "which of the two," whom they had nominated, "He had chosen, to take part in the ministry and Apostleship, from which Judas by transgression fell" (Acts i. 24).

The words of the Original are remarkable there.—Κύριε, ἀνδείκνυ δι ἐξελέξαι ἐκ τούτων τῶν δύο ἑνα. The word ἐξελέξαι connects the choice of the one with the choice of the original Twelve (see note, and cp. Acts i. 2). And the word ἑνα, one, reserved for the end of the sentence, is emphatic, and is contrasted with δύο, two. If more than one had been chosen to succeed to the vacancy, it might have been supposed, that the persons so chosen were not severally and singly equal in dignity to the one, whose place they together occupied. But by the choice of one out of two to succeed one, it was shown that the one so chosen was equal to him whom he was chosen to succeed. Hence the Holy Spirit adds, "The lot fell on Matthias, and he was numbered with the eleven Apostles."

Hence we derive certain important inferences,—

(1) That Christ, though no longer seen on earth, is as much present with His Church as when He was personally visible; and that He can as well choose an Apostle, when he is sitting on His throne in heaven, as when He is walking by the Sea of Galilee.

(2) That the Apostolic office was to be continued in the Church. The first act done by Him after His Ascension was to provide for its continuance.

(3) That the Episcopal form of Church Government, which alone exhibits that continuance, is the regimen of the Church that is most in accordance with the will of Christ.

(4) That all the Apostles were equal in dignity. They are called "the Eleven" (Acts i. 26). If one of the Apostles, e. g. St. Peter, had been superior in degree to the other Ten, he would not have been classed with them.

(5) That their successors are equal to them in all ordinary Apostolic functions. Matthias is equal to Judas, into whose place he succeeds, and he is "numbered with the Eleven Apostles."

(6) Even therefore if the Bishop of Rome is the successor of St. Peter, he has no claim on that ground to domineer over his brethren, the other Bishops of the Church.

The Descent of the Holy Ghost made no change in these principles of Church Polity; it confirmed them; at the same time, it extended their application. Before that descent, the Apostles prayed to Christ to show His Will by the medium of Lots, in the election of a successor to the vacant place among the Apostles. The Holy Ghost had not then been given. But after the Day of Pentecost, all reference to Lots ceased. The Father sent the Holy Ghost, in the Name of the Son (John xiv. 26), to be the Interpreter of the Will of the Ever-Blessed Trinity in the Regimen of the Church.

Hence, therefore, in the passage now before us (Acts xiii. 2), which describes the first Ordination to the Apostolic office after the Day of Pentecost, we hear the Voice of the Holy Spirit Himself. "The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." Barnabas and Saul are ordained to the Apostleship. Henceforth they are called "Apostles," and perform Apostolic Acts. They are equal in

3 Ὅτε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἐπέλυσαν. c ch. 6. 6.
ε 8. 15.
ε 14. 28.

4 Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου κατήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον. ^δ 4 Καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. d ch. 12. 25.

6 Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εἶρον ἄνδρα τινα μάγον, ψευδο-προφήτην, Ἰουδαῖον, ᾧ ὄνομα Βαρῖησους, ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. Οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπέζητησεν e ch. 8. 9.

dignity to the original Twelve, who had been chosen by Christ upon earth. Paul says of himself, that he is not "a whit behind the very chiefest Apostles" (2 Cor. xi. 5).

Judas had fallen away from his place: two persons were named; but only one was chosen to succeed him. Thus the equality of the successor to him whom he succeeded had been declared.

This point being established, we now find a provision made not only for the permanent continuance, but also for the ampler extension of the Apostolic office.

The next Apostle who died after Judas was St. James (Acts xii. 2). Here also two persons are named (Barnabas and Saul), and both are ordained to the Apostleship. They are ordained by the instrumentality of men, acting by command of the Holy Ghost:

Accordingly, the Church of England, in her Office for the consecration of Bishops, recognizes this act at Antioch, as the Ordination of St. Paul and Barnabas.

Thus, then, in these several Scriptures, we may recognize a divine dispensation for the continuation and multiplication of the Apostolate.

After this time, special utterances of the Holy Ghost, singling out particular persons for this office, are no longer distinctly heard. They cease, as Lots ceased. But the Holy Spirit is ever speaking and acting in and by the Apostles and the Church, which is His Temple; He ordains a Timothy at Ephesus, and a Titus in Crete, and Angels in the Churches of Asia, and others after them in succession to this day, to perform the ordinary functions of Apostles, and to be their successors, not indeed in the working of miracles,—which were but for a season,—but in all that is requisite for edifying the Body of Christ in every age and country, and for communicating to the immortal soul those ordinary gifts and graces which are necessary for its spiritual health here, and for its everlasting glory hereafter.

These conclusions are confirmed by the consentient voice and concurrent practice of the Church Universal, which is the Body of Christ, and is guided by the Holy Spirit, and which has authorized one form of Ecclesiastical Regimen, that by Bishops, whom she regards as successors of the Apostles in all ordinary Apostolic Offices and Acts (see on Acts xx. 28).

Here is a strong testimony for Episcopacy, as distinguished from the theory of the Papal Supremacy on the one side, and from Presbyterian parity and Lay Ordinations on the other.

In fine, this subject derives a solemn importance from the considerations,—

(1) That the Son of God was sent by the FATHER to be the Apostle and Bishop of our souls. 1 Pet. ii. 25.

(2) That when on Earth He chose the Twelve. Matt. x. 1.

(3) That when He had ascended into heaven, He appointed Matthias to succeed to the place in the Apostleship, from which Judas by transgression fell. Acts i. 24—26.

(4) That after the Day of Pentecost the HOLY GHOST ordained Paul and Barnabas to the same office. Acts xiii. 1—3.

(5) That the Bishops of the Church are the successors of the Holy Apostles; and that their office includes within itself the two inferior orders of Priests and Deacons. See further on this subject note prefixed to 1 Tim. iii., p. 433.

(6) Thus then we see the Three Persons of the Ever-Blessed Trinity, God the Father, the Son, and the Holy Ghost, all co-operating in the Institution and Continuance of that Office which is the Foundation of the Threefold Ministry; and thus Episcopacy is grounded on the same sanction as that of Christianity itself, which is instituted and propagated by Baptism in the NAME OF THE TRINE GOD.

4. ἐκπεμφθέντες] This is St. Paul's first Missionary Tour.

It begins at Antioch, and ends there. See xiv. 26. The reason of this appears from the peculiar character of that City (xi. 26).

Observe, that the range of St. Paul's missionary labours always expands in his successive Tours. This first tour is a short

one, the next is larger; and so on till he comes to Greece, Illyricum, Italy, Spain, and perhaps Britain. See Rom. xv. 24. *Introd.* to Hebrews, p. 366.

An example to the Christian. See Phil. iii. 14.

— Σελεύκειαν] Seleucia, the harbour of Antioch, on the Orontes; and about sixteen miles from that city. (*Howson*, i. 186.)

— Κύπρον] Cyprus, the country of Barnabas, iv. 36. He showed his love for his native land by traversing the whole, v. 6, ὅλην τὴν νῆσον—as the true reading is,—restored from A, B, C, D, E.

5. ἐν ταῖς συναγωγαῖς] in the Synagogues. St. Paul, though sent to the Gentiles, begins always by offering the Gospel to the Jews. Cp. v. 42. Such was his patience, wisdom, and charity toward God's ancient people, although they, for the most part, treated him with cruelty. He did not go at first to Sergius Paulus,—a Gentile,—but the Proconsul sent for him, v. 7.

"In the Synagogues." We may observe here the prospective adaptations of the World for the reception of the Gospel, by God's providential dispensation, in the dispersion of the Jews, and in the erection of Synagogues throughout the world, which served as temporary Churches to the Apostles for preaching the Gospel, from the words of the Law and the Prophets, which were "read there every Sabbath Day" (see v. 27, and xv. 21), and which furnished texts for their Sermons.

Thus the soil of the World was already ploughed into furrows to receive the seed of the Gospel; or, to use another figure, the Synagogue was the vestibule of the Church. See the references made to Synagogues in this history, Acts ix. 20; xiii. 5. 14. 42, 43; xiv. 1; xv. 21; xvii. 1, 2, where it is said, κατὰ τὸ εἰσθδς τῷ Παύλῳ εἰσῆλθε κ.τ.λ., and cp. *Introduction* above, p. 8. — Ἰωάννην] John. St. Mark. See xii. 12. 26; xiii. 5.

6. ὅλην] See on v. 4.

— Πάφον] Paphos. On the western coast of Cyprus.

— μάγον] magician. On the influence of μάγοι and γόητες at that time, and the obstacles thence presented to the Gospel, see *Howson's* remarks, i. p. 178, and above, viii. 9—12.

7. ἀνθυπάτῳ] Proconsul. Another instance of St. Luke's accuracy. Cyprus had been subject to a "Proprætor," being an Imperial Province under Augustus; but that Emperor, in a.c. 27, converted it into a Senatorian Province, under a Proconsul (*Dio Cass.* liii. 12, p. 504, and liv. 4, p. 532); and such it was under Claudius, as is proved by a coin of that reign bearing the inscription *Claudius Cæsar*, and on the reverse ΕΠΙ ΚΟΜΙΝΙΟΥ ΠΡΟΚΑΟΥ ΑΝΘΗΠΑΤΟΥ ΚΤΙΠΙΩΝ. See *Akermann*, Numismatic Illustrations of N. T., pp. 39—42, who gives the names of four Ἀνθύπατοι of Cyprus.

This text thus explained suggests a salutary caution of general application in the study of the N. T.

It was thought by many, that Cyprus must have been under a Proprætor (and not a Proconsul), because *Strabo* (xiv. ad fin.) calls it an ἐπαρχία στρατηγική μέχρι νῦν. Hence even *Besa* would have altered the text here from Proconsul into Proprætor; and did so change it in his Translation.

But it appears from *Dio Cassius*, p. 504, c, that all the Governors of the Senatorian Provinces were called Proconsuls, though they had been only Prætors; and the coins of Cyprus, and ancient Inscriptions of the age of Caligula and Claudius, give the title of Proconsul to the Governor of Cyprus. This has been pointed out by *Cardinal Noris* (Cenotaph. Pisan. p. 219), *Engel* (Kypros, 1843); and in England by *Lardner* (i. p. 19), *Conybeare* and *Howson* (chap. 5), and others; and thus St. Luke's accuracy has been vindicated.

There is little doubt, that in other cases, where some difficulties may still exist in the records of Holy Writ, a similar result would be attained, if all their circumstances were known.

— ἀνδρὶ συνετῷ] an intelligent and wise man. A remarkable description. Two Proconsuls are placed in striking contrast with each other in this history; Sergius Paulus, Proconsul of Cyprus, and Gallio, Proconsul of Achaia (xviii. 12—17). The one is eager

f Exod. 7. 11.
g Tlm. 3. 8.

g Matt. 13. 38.
John 8. 44.
i John 5. 8.*

h Exod. 9. 8.

ἀκούσαι τὸν λόγον τοῦ Θεοῦ. ⁸ Ἄνθιστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέφαι τὸν ἀνθρώπου ἀπὸ τῆς πίστεως. ⁹ Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς Πνεύματος ἁγίου, ἀτενίσας εἰς αὐτὸν ¹⁰ εἶπεν, Ὁ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ Διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφω τὰς ὁδοὺς Κυρίου τὰς εὐθείας; ¹¹ καὶ νῦν ἰδοὺ, χεὶρ Κυρίου ἐπὶ σε, καὶ ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος· καὶ περιάγων ἐζήτει χειραγωγούς.

¹² Τότε ἰδὼν ὁ ἀνθρώπου τὸ γεγονός ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

i ch. 15. 38.

¹³ Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας.

Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα.

¹⁴ Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισι-

to hear, and sends for the Apostles; the other cares for none of these things; the one is unknown to the world, but is called here by the Holy Spirit *ἀνὴρ συνετός*, a man of understanding; the other, *Gallio*, was caressed by the World, but has no such praise from God.

8. Ἐλύμας] *Elymas*, the professional name of Bar Jesus, the Jew, and equivalent to μάγος, from *μαγία*, "in lingua Arabica et Persica *magus*." (*Rosenm.*)

9. Σαῦλος, ὁ καὶ Παῦλος] *Saul*, who is also *Paul*. His name was changed at his Ordination to the Apostleship, as Simon was named Peter when called by Christ (*Chrys.*), and the sons of Zebedee were surnamed *Boanerges*, Mark iii. 17. But in Paul's case there was not an addition to the former name, but a change in it; and yet so as to leave much of the original name;

Some Expositors have said that this change was merely allusive and alliterative,—as Jason from Jesus, Pollio from Hillel, &c., for readier acceptance among the Romans;

But surely there was something more than this in the case of the Apostle to the Gentiles;

The change seems to have been made,

(1) Because Σαῦλος was a purely Jewish name, *שׂאול*, and

(2) Because among the Greeks it might expose him to contempt, as having the same sound as *σαῦλος* (not *σαυλός*, see *Passow* in v.), wanton. See *Homer*, *Hymn. Mercur.* 28, and *Ruhnken* there.

(3) To indicate his change and call to a new life; from a Jew to a Christian; from a Persecutor to a Preacher of the Gospel. "*Palitur Paulus*," says an ancient author in *Aug.* Append. Serm. 204, "*quod fecerat Saulus*. Saulus lapidavit, Paulus lapidatus est; Saulus Christianos virgis affecit, Paulus quinque quadragies unā minus accepit. Saulus persecutus est Ecclesiam Dei, Paulus submissus est in sportā; Saulus vinxit, Paulus victus est."

(4) But in the change of Σαῦλος to Παῦλος much of the original word was left, and commemorated what he had been, and bespoke God's mercies to him in his new condition. Compare the slight verbal changes in Abram, Sara, Hosea the son of Nun, and others. (*Bp. Pearson* on the Creed, Art. ii. p. 132.) The fire of zeal of Σαῦλος still glowed in the heart of Παῦλος, but its flame was purified by the Holy Ghost.

(5) His "new name" denoted also his mission to the Gentiles, of whom the Romans were the principal nation, to whom the name *Paulus* was familiar.

(6) Some add that it was a token of humility, "*Paulus*, *parvulus*, quia se iudice *δραχιστος τῶν ἀποστόλων*" (1 Cor. xv. 9, where see note); as *S. Augustine* says in Ps. lxxii. (in an observation undeservedly ridiculed by some in recent times), "*ex Saulo factus est Paulus, ex superbo modicus; Paulum enim modicum est*," and *De Spir. et Litera*, c. 7. On St. Paul's relation to Benjamin "the little," see on ix. 1, and on 1 Cor. xv. 8.

(7) The first convert whom he is recorded to have made was a noble Roman, the Proconsul of Cyprus, then a Senatorial Province (*Dio Cass.* iv. p. 523), whose cognomen (*not prænomen*) was *Paulus*; and thus his name *Paulus* was a name of good augury, as presaging St. Paul's future success in the Roman and Gentile world.

As *S. Jerome* says (in *Epist. ad Philem.*), "As Scipio, after the conquest of Africa, took the name of Africanus; and Metellus, having subdued Crete, gained the title of Creticus for his family; and Roman Generals are called from the nations over

which they have triumphed, by the names *Adiabeni, Parthici, Sarmatici*; so Saul, being sent to preach to the Gentiles, brought back a trophy of his victory from the first spoil won by the Church, the Proconsul Sergius Paulus; and erected his banner therewith, and instead of Saul was called Paul." It is not said by *Jerome* that he gave himself this name on this account, which might indeed have been scarcely consistent with humility.

St. Paul, the Apostle of the Greeks, was the *Emilius Paulus* of the Gospel. He was indeed *Macedonicus*. He obeyed the heavenly vision of the man of Macedonia (xvi. 9), and brought Macedonia to Christ.

(8) Names imposed upon holy men, at the beginning of their career, were prophetic and significant of their office. And if the Western World is to have a Head, certainly Paul, with his Roman name and mission to the West (*Clem. Rom.* i. 5), might seem to challenge that title for himself, rather than he who bore the Aramaic name *Cephas*, and the Greek one *Peter*.

—ἀτενίσας] *intently fixing* his eyes. It has been argued by some from this expression here and in ch. xxiii. 1, that Paul never recovered his sight as before his Conversion, when he was blinded for a time by the "glory of that light." But it would seem rather, that the reverse might be inferred from the use of the word ἀτενίζω, which indicates a vigorous exercise and tension of the optic nerves, by which the spectator penetrates with a keen and piercing glance to the extreme point of his field of view. See the passages in i. 10, where it is used of the Apostles, and iii. 4, of St. Peter, vii. 55, of St. Stephen,—when their visual faculties were most strongly stimulated, and most powerfully exercised. It appears to be employed also here and elsewhere to indicate that faculty which the Apostles possessed, of discerning the spirits and scrutinizing the inward affections.

10. υἱὲ Διαβόλου] By his name he was 'son of Jesus,' but by opposing Jesus he became son of the Devil.

11. ἔσῃ τυφλὸς—χειραγωγούς] *thou shalt be blind, not seeing the sun for a season*. Saul himself, in his blind rage against the Church, had been stricken with blindness by God. Elymas, in his blind perversion of the truth, is now stricken with blindness by God at Paul's word. Paul was stricken in mercy, till he prayed, and was restored by God through the agency of Ananias (ix. 11, 17, 18), in order that he might see the light of the Gospel. So Elymas was threatened with blindness for a season (cp. Luke iv. 13), that he might repent and see the light in body and soul. Saul had χειραγωγούνας, who led him to Damascus, where he received his sight (ix. 8), and Elymas had his χειραγωγούς. The scales had fallen from the eyes of Saul (ix. 18). A mist falls on the eyes of Elymas, and that mist was "for a season,"—a season of repentance, and might be dispelled, if he would resort to the same restoratives as St. Paul.

Thus the temporary blindness of the eye might be ministerial to the eternal light of the soul. Let these circumstances be considered by those who would charge St. Paul with cruelty. See above, on chap. v. 5.

—μὴ βλέπων] See above, ix. 9.

12. διδαχῇ] See Mark i. 27.

13. οἱ περὶ Παῦλον] Paul and his company. Cp. John xi. 19. —Πέργην] *Perga*, the metropolis of Pamphylia, celebrated for its Temple of Artemis; on the river Cestrus,—seven miles from its mouth. *Strabo*, xiv. 4. *Weist.* p. 535. *Howson*, p. 194.

—Ἰωάννης] *John*. See xii. 12. 25; xiii. 5; xv. 37.

14. Ἀντιόχειαν] *Antioch of Pisidia*; on Mount Taurus, east

δίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν.

15¹ Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες, Ἄνδρες ἀδελφοὶ, εἴ τίς ἐστὶν ἐν ὑμῶν λόγος παρακλήσεως πρὸς τὸν λαὸν, λέγετε.

16¹ Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν, Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκούσατε. 17^m Ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν καὶ τὸν λαὸν ὑψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. 18ⁿ καὶ ὡς τεσσαρακονταετὴ χρόνον ἐτροφοφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ. 19^o καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν, κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν, 20 ὡς ἔτεσι τετρακοσίοις καὶ πενήκοντα. 21^q καὶ μετὰ ταῦτα ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου. 21^q καὶ ἐκείθεν ἡγήσαντο βασιλεῖα· καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαουλ

of Apollonia; built by Seleucus Nicator; it obtained the 'jus Italicum' under Augustus. *Plin.* v. 24.

15. μ. δ. τ. ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν] after the reading of the Law and the Prophets. Cp. xv. 21. After the reading of the proper lesson for the day from the Pentateuch (*Paraschah*), of which there were fifty-three or fifty-four, and of the *Haphtarah*, or proper lesson from the *Prophets*, corresponding in number, and in some degree in purport, to the respective *Paraschah*. The weekly Calendar of the Lessons read in the Synagogues may be seen in *Bartoloc. Bibl. Rabb.* ii. pp. 593-8; 665-664. *Allen's Modern Judaism*, pp. 9-12. Cp. *Holtzinger*, *Thesaur. Philol.* pp. 215-220. *Buxtorf*, *Synag. cap.* xvi.

The XLIVth of the *Parashioth* and *Hapthoroth* is now Deut. i.-iii. 22. Isa. i. 1-27. And from their internal connexion with St. Paul's speech, vv. 18, 19, it has been conjectured by some (e.g. *Bengel*) that those were the lessons of the day.

In what language did St. Paul preach in Pisidia?

Strabo (xiii. ad fin.) distinguishes the Pisidian tongue from the Greek and the Lydian; and if St. Paul spoke to the people in their vernacular tongue, his address was in some other language than Greek. We do not find that he had any difficulty in making himself understood by any of the various populations of Asia Minor, who spoke many different languages (see *Strabo* xii. in *Lightfoot*, ii. 693); and this is a confirmation of what was stated above concerning the gift of Tongues (ii. 4). See below, on xiv. 11.

16. κατασείσας τῇ χειρὶ] See above, xii. 17, and below, xxi. 40.

— οἱ φοβούμενοι τὸν Θεόν] they who feared God. Sometimes called οἱ σεβόμενοι, worshippers. Proselytes of the Gate, not circumcised, and thus distinguished from ἄνδρες Ἰσραηλῖται, Israelites. Cp. v. 43. 50; xvi. 14; xvii. 4. 17; xviii. 7. See *Mede's Essay*, Book i. Disc. 3, p. 21, and above, *Introduction*, p. 9.

18. ἐτροφοφόρησεν] bare them, as a nursing father bears his children. So A, C, E, and seven cursive MSS., and many versions, e.g. *Syr.*, *Copt.*, *Æthiop.*, *Sahid.*, and some early writers. So *Bornemann*, *Blohm*, *Tisch.* (ed. 7), and *Alford*. The word is from Deut. i. 31, LXX, τροφοφορήσει, where Codex Vat. has τροποφορήσει· σε Κύριος ὁ Θεός σου ὡς εἶπες τροποφορῆσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ.

The word also occurs in 2 Macc. vii. 27, ἐλέησόν με τὴν ἐν γαστρὶ περιενέγκασάν σε μήνας ἑννέα, καὶ θηλάσασάν σε ἔτη τρία, καὶ ἐκθρέψασάν σε, καὶ ἀγαγούσαν εἰς τὴν ἡλικίαν ταύτην, καὶ τροποφορήσασάν, and in *Macarius*, Homil. 46, ἀναλαμβάνει, καὶ περιβάλλει καὶ τροποφορεῖ ἐν πολλῇ στοργῇ (*Eustath.* *Odysse.* β. 131).

And it is explained by *Cyril*, Gloss., ὡς τροφὸς ἐβάστασε, bare them as it were on his back, as a nursing father does his child. Cp. Exod. xix. 4. Numb. xi. 12. Isa. xli. 3; and cp. Deut. v. 15; viii. 2. Isa. lxiii. 9. Hos. xi. 3. Amos ii. 10.

This is a better reading than that of *Elz.*, ἐτροποφόρησεν (*bare their manners*), which was indeed true, but not likely to be said, especially by St. Paul, who sought, as far as was consistent with truth, to offend none, and conciliate all (1 Cor. ix. 20);

St. Paul might well begin his address by reminding the Jews of their privileges in being nursed by the tender care of God; but it is not probable that so consummate an orator would have commenced his address with what would exasperate and rebel them, viz. with a commemoration of their ingratitude to Him.

19. ἔθνη ἑπτὰ] seven nations. Deut. vii. 1.

VOL. I.—PART II.

— κατεκληρονόμησεν] He assigned as an inheritance. So A, B, C, D, E, G, and many Cursive, and this is received by *Lachm.*, *Tisch.*, *Born.*, *Alf.*—*Elz.* has κατεκληροδότησε, which is probably a gloss on the other word, used in an uncommon sense. Cp. Numb. xxvi. 54. 56. Josh. xiv. 2. Ps. lxxviii. 55.

20. ὡς ἔτεσι τετρακοσίοις καὶ πενήκοντα] καὶ μετὰ ταῦτα] for about four hundred and fifty years: and after these—*Elz.* has καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πενήκοντα.

The true reading has been happily restored by *Lachmann* from the oldest MSS., A, B, C, supported by the *Latin*, *Coptic*, *Armenian*, and *Sahidic* Versions, and by *Chrys.*, and by D, which has not μετὰ ταῦτα.

This solves the question which has been the subject of much discussion in the comments upon this verse. The *Latin Version* explains it well thus, "quasi post quadringentos et quinquaginta annos," i. e. from the great epoch to which St. Paul had referred at the commencement of his speech, their reception into covenant with God, in Isaac, which was about (ὡς) 450 years before their entering into their inheritance in the promised land, i. e. from A.M. 2046, the birth of Isaac, to A.M. 2493, when the land began to be cultivated by the Israelites.

As *Bengel* well says, "Distributio terræ (Canaan) non est initium periodi quasi annorum cccl., sed meta;" and he refers to John ii. 20 for the use of the dative, "quo innuitur, quantum annorum ab initio rei intercesserit, dum res ipsa eveniret."

It is therefore unreasonable to allege, that this calculation is irreconcilable with that in 1 Kings vi. 1. That chronological period begins with the Exodus, this ends with the entrance into Canaan.

But it is worthy of remark, that the interval between the birth of Isaac and the entrance into Canaan was equal in duration to the interval between the deliverance of Exodus and the building of the Temple; and nearly corresponded to the time from the rebuilding of Jerusalem, after the Captivity, to the Death of Christ.

The entrance into the Promised Land, and the building of the Temple, were earnest and figures of the entrance opened into Heaven, and of the building up of the Christian Church, by the Sacrifice of Christ on the Cross; and each of these three Events was preceded by some great national Mercy at a distance of about 450 years.

A few more words on the reading of this passage;

One of the characteristics of a modern school of Biblical Criticism, is its inordinate love of discovering discrepancies in Holy Scripture;

This is remarkably exemplified in some recent expositions of this passage;

The reading of the three principal Uncial MSS. removes the discrepancy which is found in the received text between this verse and 1 Kings vi. 1.

Yet, some Critics, who, on other occasions, disparage the received Text, and profess great respect for the authority of the Uncial MSS., here treat the Uncial MSS. with contempt, and affirm that they have been "corrupted, in order to solve the chronological difficulty."

Such an example as this is, however, instructive. It serves to neutralize the evil arising from the supposed "discovery of discrepancies" in Scripture. It suggests the reflection, that those allegations are not made on solid grounds, but proceed from the impulses of an arbitrary caprice, which disparages History and Criticism, and loves to gratify a morbid appetite of scepticism by contradictions invented by itself, and imputed to Holy Writ.

r 1 Sam. 13. 14.
& 15. 28.
& 16. 13.
Pa. 80. 20.
ch. 7. 45.
s 2 Sam. 7. 12.
Isa. 11. 1.
Zech. 3. 9.
t Mal. 3. 1.
Matt. 3. 1.
Mark 1. 3.
Luke 3. 3.
John 3. 23.
u John 1. 20, 26,
27. Matt. 3. 11.
Mark 1. 7.
Luke 3. 16.
x Matt. 10. 6.
ch. 3. 26, 46.
y John 16. 3.
ch. 3. 17.
& 15. 21.
1 Cor. 3. 8.
1 Tim. 1. 13.
z Matt. 27. 20—
22.
Mark 15. 11—13.
Luke 23. 18, 21—
23. John 19. 6.
a Matt. 27. 59.
Mark 15. 46.
Luke 23. 53.
John 19. 38.
b ch. 2. 24.
c Matt. 28. 2, 18.
ch. 1. 3.
1 Cor. 15. 5, 6.
d Gen. 3. 15.
& 22. 18.
& 49. 10.
Deut. 18. 15.
Jer. 23. 5.
Dan. 9. 24, 25.
Gal. 3. 16.
e Ps. 2. 7.
Heb. 1. 5. & 5. 5.
f Isa. 55. 3.
g Ps. 16. 10.
ch. 2. 27, &c.
h 1 Kings 2. 10.
ch. 2. 29.

υἰὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα· ²² καὶ μεταστήσας αὐτὸν ἤγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας, Εὐδρον Δαυὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου. ²³ Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, ²⁴ προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. ²⁵ Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον ἔλεγε, Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ· ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. ²⁶ Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῶν ὁ λόγος τῆς σωτηρίας ταύτης ἐξαπεστάλη. ²⁷ Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν. ²⁸ Καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ᾗτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. ²⁹ Ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. ³⁰ Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν ³¹ ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ· οἷτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. ³² Καὶ ἡμεῖς νῦν ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῶν ἀναστήσας Ἰησοῦν ³³ ὥς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ, Τίός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. ³⁴ Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν, Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά. ³⁵ Διὸ καὶ ἐν ἐτέρῳ λέγει, Οὐ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. ³⁶ Δαυὶδ μὲν γὰρ

21. Σαουλ—ἔτη τεσσαράκοντα] *Saul—forty years.* The Old Testament does not record the duration of Saul's reign. St. Paul's statement agrees with *Josephus* (Ant. vi. 14. 9), who says that Saul reigned eighteen years before Samuel's death, and twenty after it. As *Biscoe* observes (p. 616), "Saul's youngest son *Ishboaheth* was forty years old at the time of his father's death, and yet his father is said to be but a young man when he was first inaugurated by Samuel."

22. ᾧ καὶ εἶπε μ., Εὐδρον—*μὸν*] *to whom He bore witness and said, I found David the son of Jesse, &c.* A passage not found *totidem verbis* in any one place of the Old Testament; but composed in substance and mainly in letter of two or three texts,—Ps. lxxxix. 21. 1 Sam. xiii. 14; xv. 28; xvi. 13. *Chrys.*

"The Jewish writers and speakers were accustomed to recite a passage not found in so many words *literatim* in Scripture, but made up of several passages." (*Rosenmüller.*)

An excellent observation, which, if duly attended to, might have preserved the Sacred Text from many unjust aspersions of some later Critics, and have saved them and others from the unhappy consequences of such allegations. See above on Matt. ii. 23. Acts vii. 43.

23. ἤγαγε] *brought.* So A, B, E, G, H, and many Cursives, for ἤγειρε. Cp. Zech. iii. 8, ἔγω τὸν δοῦλόν μου Ἀνατάλῃν. So Isa. xlviii. 15, ἐγὼ ἐκάλεσα, ἐγὼ ἤγαγον αὐτόν. Heb. i. 6, ὅταν εἰσαγάγῃ τὸν πρωτότοκον.

—Ἰησοῦν] *Jesus*: the name *twice* uttered by St. Paul in this speech, see v. 33,—the Jews at Antioch in Pisidia were more tolerant than those at Jerusalem. See on vii. 45.

25. ἐπλήρου] *was fulfilling*; in the execution of his mission, as the *πρόδρομος* or forerunner of Christ.

29. ἔθηκαν εἰς μνημεῖον] *they laid Him in a tomb.* Because the Jews delivered Christ to Pilate, they are represented as the Authors of His Death and Burial, although they did not transact either the one or the other with their own hands.

As far as His Death and Burial were acts of *enmity* towards Him, they are accounted the agents, as Judas, who only gave occasion to the purchase of the Field of Blood, is called the purchaser of it. Acts i. 18. See note there.

The reason of this seems to be, that Almighty God, Whose Word Holy Scripture is, traces human actions back through the indirect processes of intermediate agency, and lays the responsibility of them at the door of the original promoters.

On the other hand, as far as Christ's Death was a work of Love, it is ascribed to God and Christ (Matt. xx. 28. Rom. viii. 32. Gal. i. 4. 1 Tim. ii. 6); and God and Christ are blessed for

that work which caused the rejection of the Jews; just as Joseph of Arimathea and Nicodemus are mentioned honourably in Scripture (John xix. 38) for performing the work of His Burial, which is here ascribed, not without censure, to the Jews.

Thus even the worst actions of man are overruled for good, and the enmity of Satan is made an occasion for the triumph of the love of God.

32. ἡμῶν] *of us*: *Elz.* ἡμῖν, which appears to have little MS. authority: ἡμῶν is in A, B, C*, D, and is supported by *Vulg.* and other versions. The sense is,—He has fulfilled them to the children *of ourselves*; and much more to us; to us and our posterity. Cp. ii. 39. St. Paul loves to identify himself with his hearers.

33. ψαλμῷ τῷ δευτέρῳ] *in the Second Psalm.* Psalm ii. 7. Some, with Cod. D, *Origen*, and *Hilary*, read τῷ πρώτῳ. What is now the Second Psalm, originally formed one with the First, or rather the First Psalm was the Prooemium to the Psalter. See *Michaelis* and *Rosenmüller* here.

— υἱός μου εἶ—σήμερον γεγέννηκά σε] This contains two distinct sayings—

(1) Thou art My Son from Eternity (*Chrys.*, *Cyril*). And (2) To-day, i. e. now (in time) I have begotten Thee. "*Eternitas* nunquam vocabulo *hodie* significatur." (*Bengel.*)

I have begotten Thee *to-day*, in a double respect, (1) At thy *Incarnation* (see *S. Cyril*, in an excellent Scholium, Catena. p. 224).

(2) At thy *Resurrection* from the dead; on which St. Paul here specially dwells, as in Heb. i. 5; and to which the Psalmist specially refers, as appears from the fact that the *Mediatorial* Kingdom of Christ, which he is there describing, is consequent on, and due to, Christ's obedience and sufferings, and *Resurrection* from the dead (see above on Matt. xxviii. 18). And it was true, in an emphatic sense, that, at the Resurrection, God said σήμερον γεγέννηκά σε, for Christ is *πρωτότοκος τῶν νεκρῶν*, the first-begotten of the dead (Col. i. 18. Rev. i. 5). See above, Acts ii. 24. "The Resurrection of Jesus," says *Lightfoot*, "was the Dawn of the new world, the Morning of the New Creation." See above on John xvi. 21 and Acts ii. 24.

34. τὰ ὅσια Δαυὶδ] τῇ τῇ, *the mercies* conferred on David, which were *πιστά*, surely pledged to him by God.

35. οὐ δώσεις—διαφθοράν] *Thou wilt not suffer Thy Holy One to see corruption.* It would seem that St. Paul had heard, or received an account of, St. Peter's Speech on the Day of Pentecost. See above on ii. 26—31.

ἰδίᾳ γενεᾷ ὑπηρετήσας, τῇ τοῦ Θεοῦ βουλῇ ἐκοιμήθη, καὶ προστετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν· ³⁷ ὃν δὲ ὁ Θεὸς ἡγειρεν, οὐκ εἶδε διαφθοράν. ³⁸ Ἰ γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· ³⁹ καὶ ἀπὸ πάντων, ὧν οὐκ ἡδυνήθητε ἐν τῷ νόμῳ Μωϋσέως δικαιοβῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. ⁴⁰ Βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, ⁴¹ Ἰδετε, οἱ καταφρονῆται, καὶ θαυμάσατε, καὶ ἀφανίσθητε ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον δ' οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῇται ὑμῖν.

⁴² Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.

⁴³ Ἀνθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβῃ· οἵτινες προσλαλῶντες αὐτοῖς ἐπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ Θεοῦ.

⁴⁴ Τῷ δὲ ἐχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.

⁴⁵ Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες. ⁴⁶ Παῤῥησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, Ἵμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. ⁴⁷ οὕτως γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς· ⁴⁸ ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου· καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον.

38. ἰδίᾳ γενεᾷ ὑπηρετήσας] *David ministered on earth to his own Generation, and died; but Christ ministers to all generations.* He died and rose again, and liveth for evermore, in order that all generations may live for ever; and He ministers in heaven, being "a Priest for ever" (Psalm cx. 4), seeing "He ever liveth to make intercession for us" (Heb. vii. 25).

38, 39. Ἰ γνωστὸν οὖν ἔστω] *Be it therefore known unto you, brethren, that through this Man remission of sins is being declared; and that every one who believeth is being justified from all things from which ye could not be justified by the Law of Moses.*

—δικαιοῦνται] *is being justified*: δικαιοῦν is the word used by the LXX for the Hebrew נִצַּח, 'justificavit, crimine absolvit: poenis immunem pronuntiavit; adeoque נִצַּח justum in foro divinis aequitatis et iudicio declaravit.' See on Luke vii. 29; xviii. 14. Rom. i. 17. Cp. Gen. xxxviii. 26; xlv. 16. Exod. xxiii. 7. Deut. xxv. 1. Ps. lxxii. 3; cxliii. 2. Isa. v. 23. Jer. iii. 11. Ezek. xvi. 51, 52. Cp. *Bp. Bull.*, Harmon. Apostol. cap. i., and *Introduction* to Romans below, p. 198.

Here, in this first Sermon, which St. Paul is recorded to have preached in a Jewish Synagogue, we have the germ of his two Epistles to the Galatians and Romans, concerning the great doctrine of *Justification*; an internal evidence of genuineness and veracity. These two verses contain the sum of the Gospel, as distinguished from the Law. *Hammond* in Rom. iii., note B. *Bp. Bull.*, l. c.

It is observable also that St. Paul's address appears to be formed on the same model as *St. Stephen's*—another proof of its influence on him, and of the truth of the history. See above, chap. vii. 58.

40. προφῆταις] *Prophets.* Habak. i. 5. On this use of the plural, see vii. 42, and *Gloss.* Phil. pp. 286. 886.

41. Ἰδετε, ὁ καταφρονῆται] *behold, ye despisers.* Hab. i. 5, where the Hebrew original is נִצַּח, which is usually rendered *look and see in the nations.*

But it is probable that נִצַּח is a radical word (see *Pococke*, in *Not. Miscell.* in *Porta Mosis*, p. 29), signifying *unjust or incoherent*. Hence the Version of the LXX, καταφρονῆται, which is confirmed by the Syriac (see *Rosenmüller*). It is not very likely, and ought not to be taken for granted, that so common a word as נִצַּח has been mistaken by the transcriber.

—ὁ οὐ μὴ π.] So A, B, C, D, E, G. *Elz.* has φ. The

sense is not that they would not believe in the work (τῷ ἔργῳ), but they would not believe in Him Who wrought it.

42. αὐτῶν] *Elz.* adds ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, which is not found in the best MSS.—A, B, C, D, E,—and is a gloss.

—παρεκάλουν] *Elz.* adds τὰ ἔθνη, which is also a gloss; and is not found in A, B, C, D, E.

This is important. The ἔθνη, *Heathens*, were not attendants at the synagogue, and it is not till v. 46, after two offers of the Gospel to the Jews, that the Apostle turns to the *Gentiles*.

—τὸ μεταξὺ σ.] *the following Sabbath*—τὸ ἐσόμενον—(*Theophyl.*), not, as some say, the intervening week. Paul showed his wisdom and charity toward the Jews by preaching on their Sabbath. *Ammonius* also here interprets τὸ μεταξὺ by τὸ ἐσόμενον. Cp. v. 44, and μεταξὺ is thus used for the "following" by *Josephus*, B. J. v. 4. 2; c. Apion. i. 21.

43. ἐπειθον προσμένειν] *they were persuading them to cleave to the grace of God.* See above on xi. 23; xiv. 22. *Elz.* has ἐπιμένειν, but A, B, C, D, E have προσμένειν.

44. ἐχομένῳ] *next.* So A, C*, E*. Cp. Mark i. 38, τὰς ἐχομένας κομπούλας. Luke xiii. 33, τῇ ἐχομένῃ. *Elz.* has ἐρχομένῳ, but ἐρχόμενος seems to be more applicable to what is still future, or is expected to come, and not *pass.* See xviii. 21, τὴν ἐσπέρην τὴν ἐρχομένην. *Josephus* has τῇ ἐρχομένῃ, for the next day, Ant. vi. 11. 9. (*Grinstead.*)

48. καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς (ζωὴν αἰώνιον) and as many as were ordered, i. e. were set in order (by God's grace, and by His Word preached by St. Paul, and by their own will concurring therewith, see v. 43), to eternal life, believed, made profession of their faith, in the Gospel.

These words are rendered in the Authorized Version, "as many as were ordained to eternal life believed."

The words τεταγμένοι ἦσαν are happily chosen, because they have a passive and also a middle sense; and represent the twofold operation of divine grace on the heart, and also the concurrence of the human will; both of which are requisite to Faith, and Salvation.

The Jews had rejected the offers of the Gospel made by St. Paul, see vv. 45, 46; they were thrusting the word away from themselves, ἀποθούτο τὸν λόγον. They, on their side, were unruly and obstinate; they were ἀποτεταγμένοι τῇ ζωῇ. Cp. Luke xiv. 18;

But, on the other hand, the *Gentiles rejoiced, and glorified*
P 2

p 2 Tim. 3. 11.

q Matt. 10. 14.
Mark 6. 11.
Luke 9. 5.
ch. 14. 6, 11.
& 18. 6.a Mark 16. 20.
ch. 19. 11.
Heb. 2. 4.

b 2 Tim. 3. 11.

c Matt. 10. 23.
ch. 8. 1.

d ch. 3. 2.

e Isa. 55. 6.

⁴⁹ Διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας· ⁵⁰ οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας, καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. ⁵¹ οἱ δὲ ἐκτιναζάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον.

⁵² Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

XIV. ¹ Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. ² Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν· ³ ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρῤῥησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ⁴ Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. ⁵ Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων, σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς, ⁶ συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον, ⁷ κακεῖ ἦσαν εὐαγγελιζόμενοι.

⁸ Καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιπεπατήκει. ⁹ Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, ¹⁰ εἶπε

the word of the Lord; they had been *τεταγμένοι*, set in order, to life eternal by God, working by the preaching of St. Paul, and disposing them to receive the Word preached; and they readily complied with the divine will, word, and work; they obeyed St. Paul's preaching, and, like good soldiers of God, being mustered by Him, set themselves also in order to march onward, in the way that leadeth to eternal life, ἦσαν *τεταγμένοι* eis *ζωὴν αἰώνιον* (see *Mede's* Works, p. 21, Book i. Disc. 3). Cp. 1 Cor. xvi. 15, eis *διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς*. The perfect passive is used in this sense by St. Luke, Acts xx. 13, *οὕτως γὰρ ἦν διατεταγμένος*, he had so ordered himself. Cp. the use of *τεταγμένος* in many passages of *Philo*, as quoted by *Whitby* here, p. 169. So *συνετέθειντο* John ix. 22, *προσκέκλημαι* Acts xiii. 2, *ἐντέταλται* xiii. 47, *ἐπικέκληται* xv. 12, *ἐπηγγέλται* Rom. iv. 21, and *δεωρημένους* 2 Pet. i. 3. Cp. *Winer*, Gr. Gr. § 39, p. 234.

As many as had done this, *ἐπίστευσαν*; that is, they boldly and nobly, and in spite of the rage and blasphemy of the Jews (v. 45), and the persecution which they stirred up against Paul and Barnabas, whom they expelled out of their coasts (v. 50), made *public profession* of their faith, and were received by baptism into the Church.

This Exposition is confirmed by the authority of ancient Greek writers. See *Caten.* p. 230, where *τεταγμένοι* is explained by *eis touto to tagma elthentes*.

This word *ἐπίστευσαν*, as in numerous other places of the Acts, and the other books of the N. T., means, *they made a public profession of faith*; they joined the number of the *πιστοὶ* or *πιστεύοντες*, that is, "nomina dederunt Christo, et aggregati sunt Ecclesiae." See what follows immediately here, ch. xiv. 1, *ἐγένετο αὐτοὺς λαλῆσαι ὥστε πιστεῦσαι πολλὸ πλῆθος*, who are there distinguished from *οἱ ἀπειθοῦντες Ἰουδαῖοι*. Cp. ii. 44; iv. 4, and specially viii. 13; xi. 21, *πολὺς ἀριθμὸς πιστεύσας*; xv. 7, *πιστεύσαι*; xvii. 12; xviii. 8; xxi. 20, 25, *τῶν πεπιστευκότων ἐθνῶν*, and Rom. xiii. 11, *ὅτε ἐπιστεύσαμεν*, when we made a *public profession* of our faith, and were engrafted into the Church. See also Titus iii. 8, where *οἱ πεπιστευκότες τῷ Θεῷ* means those who have made *public profession* of Christianity;

The word *ἐπίστευσαν* brings out clearly the doctrine that it is requisite for all—who have been called by God, and would set themselves in the way to eternal life—not only to *believe*, but also to *profess openly*, the true faith, in the public communion of the Visible Church; and that this is the only way to life eternal. See Matt. x. 32. Rom. x. 10.

The Vulgate has "quotquot erant præordinati" here, whence the English Version, "as many as were ordained." In like manner in the cognate text, ii. 47, *τοὺς σωζομένους*, the Vulgate has "qui salvi fiunt," whence the English Version, "such as should be saved;"

It would be interesting to inquire, What influence these renderings in the *Vulgate* Version had on the minds of some, like St. Augustine and his followers in the Western Church, in treating the great questions of Free-Will, Election, Reprobation, and Final Perseverance?

What, also, was the result of that influence on the minds of some writers of the Reformed Churches, who rejected the authority of Rome, which almost canonized that Version; and yet in these two important texts (Acts ii. 47; xiii. 48) were swayed away by it from the sense of the Original?

The tendency of the Eastern Fathers, who read the original Greek, was in a different direction from that of the Western School; and Calvinism can receive no support from these two texts as they stand in the original words of Inspiration, and as they were expounded by the primitive Church.

On the proofs from Holy Scripture that God *willeth all men to be saved*; and that He willeth man's will to be free to choose life or death, see below, *Introduction* to Romans, pp. 194—198, and on Rom. viii. 33 and 1 Tim. ii. 4.

50. τὰς σεβομένας] the Proselytes; see above, on v. 16.

— γ. τὰς εὐσχήμονας] those of rank. The Proselytes (*αἱ σεβόμεναι*), as recent converts, might be expected to be more zealous for their religion, and those of rank (*αἱ εὐσχήμονες*) would exercise their influence, perhaps with heathen husbands, and others who were of *πρώτοι τῆς πόλεως*, against the Apostles. Cp. *Meyer*.

51. Ἰκόνιον] Iconium, about ninety miles s.e. of Antioch, in Pisidia; and forty n.w. of Derbe. Cp. *Howson*, i. 220.

52. οἱ δὲ μαθηταὶ] the disciples were being filled with joy. Another joyful peroration; like a calm after a storm. See viii. 4; ix. 31; xii. 24.

CH. XIV. 1. Ἑλλήνων] Greeks. Proselytes of the gate. (*Meyer*.) See above, on xi. 20.

4. τοῖς ἀποστόλοις] the Apostles. See above, on xiii. 2.

5. λιθοβολῆσαι] to stone them. As blasphemers of the Law. See v. 19.

6. Λύστραν καὶ Δέρβην] Lystra and Derbe, in Lycania.

The word *Lystra*, like *Lydda* and *Thyatira*, is sometimes used as a feminine, sometimes as a neuter plural. It seems to have been the birthplace of Timothy, see xvi. 1. *Derbe*, south of Iconium; south-east of Lystra. Gaius, one of St. Paul's companions, was of Derbe, xx. 4.

8. αὐτοῦ] *Elz.* adda *ἐπάρχων*, which is not in the best MSS.

— περιπεπατήκει] On this form, for *περιπατήκει*, see *Valck.* here, who cites v. 23, *πεπιστευκέναι*, and Mark xv. 7. 10. See also *Winer*, § 12, p. 67, who refers to Luke vi. 48, *τεθεμελιώτο*.

9. ἤκουε] was listening. St. Paul, on his part, discerns his spirit, and rewards his faith.

μεγάλη τῇ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός· καὶ ἤλατο καὶ περι-
επάτει. ¹¹ Οἱ δὲ ὄχλοι ἰδόντες δ' ἐποίησε Παῦλος ἐπήραν τὴν φωνὴν αὐτῶν 1 ch. 28. 6.
Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς·
¹² ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς

10. ἤλατο] So A, B, C (for *Elz.* ἤλατο), he sprang up, and περιεπάτει, he was walking. Mark the difference between the *worist* and imperfect.

11. Λυκαονιστὶ] in the *Lycaonian tongue*. An Assyrian dialect. (*Jablonsky*, "de lingua Lycaoniā.")

It has been argued by some, that St. Paul could not have understood this language, or he would have made his remonstrance to the people on hearing these words, and before the priest brought out the victims to sacrifice. And thence it has been inferred, that St. Paul did not possess the power of speaking in the tongues of foreign nations, to whom he was sent. The words of *Chrysostom* on this passage have been cited in support of this assertion. *S. Chrys.* is answering the question *why* the Apostles did not interfere before, to check the adoration of the Lycaonians; and he says, οὐκ ἦν οὐδέτις δῆλον τῇ γὰρ οἰκείᾳ φωνῇ ἐφθέγγοντο διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον, ἐπειδὴ δὲ εἶδον τὰ στέμματα, τότε ἐξελεύσιντες κ.τ.λ., i. e. the design of the populace was not yet manifest, for they were speaking in their own tongue, and therefore the Apostles said nothing to them (for such—notwithstanding the objections of some learned persons—seems to be *S. Chrysostom's* meaning); but when they saw the garlands, then they went forth and expostulated with them. It may be, that the gift of understanding and speaking foreign languages was not *always* present with the Apostles; it may have been, and probably was, modified according to various circumstances of time and place. But it is certain, that in *Chrysostom's* opinion St. Paul was able to understand and speak in various foreign languages, which he had never learnt; as may be seen in that Father's Thirty-fifth Homily on the First Epistle to the Corinthians, ch. xiv. (*Chrys.*, Opera, tom. x. pp. 320—327), where he speaks of the gift as bestowed for the preaching of the Gospel to foreign nations, τίνος ἕνεκεν ἔλαβον αὐτὸ (τὸ τῶν γλωσσῶν χάρισμα) οἱ ἀπόστολοι; ἐπειδὴ πανταχοῦ διέρχεσθαι ἐμελλον. See also his words above, Acts ii. 4. And it is observable, that in that Homily (p. 327) *Chrysostom* refers to St. Paul's conduct here at Lystra, without any intimation that it suggested any qualification of his statement, and of that of the Apostle himself in that chapter, v. 18, "I speak with tongues (i. e. as *Chrys.* interprets it, in foreign languages) more than they all."

It seems most probable that *St. Paul* understood what the Lycaonians said;

St. Luke understood the speech of these Lycaonians; for he tells us *what* the words were, and their meaning. And if *St. Luke* understood it, why not also *St. Paul*? Beside, in v. 14 it is not said ἰδόντες, but ἀκούσαντες. The multitude spoke in their own *Lycaonian* tongue, and it is not probable that they knew any other. And *St. Paul* addressed the multitude (see v. 14); he therefore understood the *Lycaonian* tongue. The same Divine Power which gave effect to his words, "Stand upright on thy feet" (v. 10), enabled him to speak them in the tongue understood by him to whom he spoke, and who "listened to his words" (v. 9); and if understood by him, they were understood by the crowd also, who therefore were ready to deify the speaker.

St. Paul had good reason to wait till the Priest brought forth his victims, and would have done sacrifice; because he had thus a more visible and palpable argument for his subsequent appeal in v. 15, where he says, "We preach to you to turn from these vanities to the living God." Every one must feel how much the presence of the oxen and the garlands, and the priest and his apparatus for sacrifice on the altar in front of the Temple, add to the beauty of *Raffaëlle's* Cartoon, and to the force of the Apostle's eloquence.

It has indeed been said by many in recent times, that the power of speaking in various foreign languages was not possessed by the Apostles, and therefore could not have been exercised by them in preaching the Gospel; and that there is no trace of such exercise of it in the Acts of the Apostles.

Surely there is such a trace in the narrative before us, and another similar trace in ch. xviii. 4. But perhaps the most striking evidence of their power of speaking foreign languages is to be found in the *silence* of *St. Luke* as to any thing like previous study or preparation on the part of *St. Paul* or any of the Apostles, before they set out on their missionary journeys, or as to any difficulty or hindrance experienced by *St. Paul* or any of the Apostles, from inability to speak the language of foreign countries, in their execution of the commission they had received from Christ to "go and teach all Nations."

In the history of *modern Missions*, we see learned and accomplished men sent forth to preach the Gospel in foreign parts, and spending years in acquiring the languages of the countries to which they are sent. For example, a Bishop of New Zealand employs his six months' voyage to his diocese, in learning the dialects of the Pacific.

But what do we hear like this in the Acts of the Apostles? We never see or hear of any of the Apostles sitting down to learn a foreign language; and yet they have a Divine commission to go and preach to all nations. We see unlearned and ignorant Galileans standing up at once and addressing vast crowds in large cities with Divine eloquence, and great multitudes are converted by them.

We see *St. Paul* sent forth from Antioch as an Apostle to the Gentiles, and soon we hear him speak to the native tribes of Pisidia, Lycaonia, and Malta, and find him travelling to Illyricum and meditating a journey to Spain. We hear him say that he is a "debtor to Greeks and Barbarians,"—that is, to all (Rom. i. 14),—to preach to all; but we never see him pause for a moment in his course, to learn any foreign language, or ever impeded by the want of it.

On this subject see further above, ii. 4, and xiii. 15, and below, xxviii. 2—4.

St. Luke did not state that they possessed and exercised the gift, because the fact is clear from his narrative. *S. Jerome* well says (ad Hedib. vol. iv. p. 178), "Acceperunt Apostoli donationum genera, et quod magis necessarium erat, diversitatem linguarum omnium gentium, ut annuntiaturi Christum nullo indigerent interprete." He then refers to the speaking of *St. Paul* in the *Lycaonian* tongue, as described in this chapter, and says, "in Lycaoniā quum audissent Paulum et Barnabam loqui linguis suis, deos in homines conversos esse credebant."

The teaching of the Church of England on this subject is clear from her Proper Preface for Whitsunday. See above on ii. 4.

—οἱ θεοὶ ὁμοιωθέντες] the gods in the likeness of men came down to us: and (v. 12) they were calling Barnabas Zeus, and Paul Hermes; for he was the chief speaker. See *Homer*, *Odys.* xvii. 484. *Hesiod*, *Opp.* et D. 247. *Catull.* lxx. 384.

Zeus or Jupiter is often associated with *Hermes* or *Mercurius* in mythological accounts of divine apparitions. See *Plautus*, *Amphitr.* i. 1. 1:

"In faciem versus Amphitryonis Jupiter,
Dum bellum gereret cum Telebois hostibus,
Alcmenam uxorem cepit usurarium;
Mercurius formam Sosie servi gerit
Absentis."

Ovid, *Met.* viii. 626:

"Jupiter huc, specie mortali, cumque Parente
Venit Atlantiades positus caducifer alis."

Fast. v. 495:

"Jupiter et lato qui regnat in æquore frater
Carpebant socias Mercuriusque vias."

The scene of the tale in which Jupiter is represented as coming down with *Mercurius* to visit the abodes of men, and as entertained by *Baucis* and *Philemon*, and which is so well told by *Ovid*, *Metamorphoses* viii. 625—724, and so happily verified by *Dryden*, *Works*, iii. pp. 396—399, is laid in a country of which *Lycaonia* was a district:

"Here Jove with *Hermes* came, but in disguise
Of mortal men concealed their deities."

Barnabas was compared to Jupiter from the grave dignity of his appearance (*Chrys.*), particularly as compared with *St. Paul*, who, perhaps, was younger than *Barnabas*, and his stature and bodily presence less majestic (see 2 Cor. x. 1; xii. 3—9. 1 Cor. ii. 3. *Nicephor.* H. E. ii. 37); though, as *Meyer* well observes, the comparison of *St. Paul* to *Mercury*, who is always represented as "florens agilisque juvenis," would seem to contradict the apocryphal portraiture of the Apostle derived from the Acts of *Paul* and *Thecla*, according to which he was μικρὸς τῷ μεγέθει, ψιλὸς τὴν κεφαλῇ, ἀγκύλος ταῖς κνήμαις.

Hermes, or *Mercurius*, was the messenger of *Olympus*; the patron of eloquence, &c. See *Musterlisch* and others on *Horat.* *Od.* i. 10. 1, "Mercuri facunde," &c.—"te Deorum Nuntium." On the word Ἑρμῆς, *Hermes*, connected with *sermo* and ἑρμηνεύω, see *S. Aug.* *Civ. D.* vii. 14, "De Mercurii officio."

g Matt. 26. 65.

h ch. 10. 26.
Gen. 1. 1.
Ps. 35. 6.
& 124. 6.
& 146. 6.
Rev. 14. 7.i Ps. 81. 12.
ch. 17. 30.

k Rom. 1. 20.

l 2 Cor. 11. 25.
2 Tim. 3. 11.m ch. 11. 23.
& 13. 43.
Matt. 10. 38.
& 16. 24.
Luke 22. 28, 29.
& 24. 26.
2 Tim. 3. 12.
Rom. 8. 17.
n ch. 1. 26.
& 11. 30.
Tit. 1. 5.

ἦν ὁ ἡγοούμενος τοῦ λόγου. ¹³ Ὁ δὲ ἱερεὺς τοῦ Διὸς, τοῦ ὄντος πρὸ τῆς πόλεως, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν. ¹⁴ Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαβρῆξαντες τὰ ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον κρίζοντες ¹⁵ καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ Θεὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς ¹⁶ ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἵασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν ¹⁷ καίτοιγε οὐκ ἁμάρτυρον ἑαυτὸν ἀφήκεν ἀγαθουργῶν, οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.

¹⁸ Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

¹⁹ Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. ²⁰ Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.

²¹ Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Δύστρον καὶ Ἰκόνιον καὶ Ἀντιόχειαν, ²² ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

²³ Χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν.

13. στέμματα] *garlands*, for the horns of the ταῦροι to be sacrificed, and for the Altars and Ministers. *Virg. Georg. iii. 487*,—

"Sepe in honore defum medio stans hostia ad aram,
Lancea dum nivea circumdatur infula vittâ," &c.

See also *Statius*, *Thebaid. iv. 114—7*,—

"Tum fera caeruleis intexit cornua sertis."

Ovid, *Met. xv. 130*,—

"Victima labe carens, vittis praesignis et auro
Sistitur ante aras."

Tertullian says, de *Coronâ Mil. 10*, "Ipsae hostiae, et arae, ipsi ministri et sacerdotes coronantur."

— τοὺς πυλῶνας] *the large gates*,—probably *valvae*, folding-doors,—of the court-yard (atrium) of the house in which Paul and Barnabas were.

It seems, that after Paul had wrought the miracle on the lame man, he retired from the public admiration of the crowd into a house, as our Lord often did when He had wrought miracles. Hence the words ἀκούσαντες (not ἰδόντες) and ἐξεπήδησαν in v. 14.

14. ἀκούσαντες] *when they heard*. See *Athanas. ad Gentes 35, p. 27*. This is the first point of contact of Christianity with Idolatry, in Holy Scripture. And St. Paul's speech is the first Christian "Apologia ad Gentes," and is the groundwork and model of all succeeding ones in the writings of *Justin*, *Theophilus*, *Tertullian*, *Minucius*, *Arnobius*, *Clemens Alexandrinus*, and other Christian Apologists.

— οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος] *the Apostles, Barnabas and Paul*. Observe the accuracy of the historian's language. They are never called *Apostles* till now, after their ordination at Antioch. See above on xiii. 2.

16. παρωχημέναις] This form, as well as *παρωχηκότα*, is used by *S. Hippolytus*, *Philosophumén. p. 337*, and de *Antichristo*, § 2.

17. καίτοιγε] *and yet*. See xvii. 27. Ἀγαθουργῶν, *conferring benefits*. So A, B, C.—*Elz.* has ἀγαθοποιῶν. The former reading seems preferable, as bringing out more clearly the truth, that God was not only Maker of what is good, but was also their εὐεργέτης or Benefactor.

— ἡμῖν—ἡμῶν] *to us—of us*. Some Editors read ὑμῖν, *to you*, and ὑμῶν, *of you*, from D, E, G, and a few cursives. But it seems to be more in St. Paul's manner to conciliate his hearers by identifying himself with them. The blessings of Providence extend to all mankind; and the Apostle, as one of the universal family, was a partaker in them, and is thankful for them. In his

comprehensive largeness of heart he owns every one as a brother. His feeling is,

"Homo sum, humani nihil a me alienum puto."

— ὑετοὺς—καιροὺς] *showers—seasons*. Therefore the elements and Seasons are like God's Apostles and Evangelists in the natural world, always preaching His love, wisdom, and power. And so οὐκ ἁμάρτυρον ἑαυτὸν ἀφήκεν. Cp. *Acts xxvii. 27*. Therefore they who fell away to Idolatry, or to Atheism, are without excuse. *Rom. i. 20*.

19. λιθάσαντες τὸν Παῦλον] *having stoned Paul*; a punishment for the part he took in the stoning of Stephen, vii. 58; viii. 1. (*Wolfszoy*.)

20. ἀναστὰς] *having risen up*, after being stoned. 2 Cor. xi. 25, ἀναξ ἐλιθάσθην, and cp. 2 Tim. iii. 11, one of the most marvellous of all his deliverances; after being stoned by his enemies, and dragged by them out of the city, and left for dead, he arises, and on the morrow goes forth to Derbe—perhaps on foot—a journey of some hours.

There must have been something strange and perplexing to his converts, that a person endowed with such marvellous powers in action, as St. Paul had just shown at Lystra, should be subject to such severe suffering. His afflictions, combined with his miracles, might disappoint and stagger them. How natural and needful therefore was it, that soon after these wonderful events he should preach on the topic mentioned in v. 22, that "through much tribulation we must enter into the kingdom of God!"

23. χειροτονήσαντες—πρεσβυτέρους] Cp. 2 Tim. i. 6. Paul and Barnabas had the episcopal dignity, and therefore ordained not only deacons, but priests. *Ammonius*, in *Caten. p. 240*.

But it has been questioned, whether the word χειροτονία (as well as χειροθεσία) signified Ordination in the Apostolic age.

Its primary signification is election (properly by show of hands), and in this sense the verb χειροτονεῖν seems to be used in 2 Cor. viii. 19; and it is not used in any other passages except that and the present, in the N. T.

But the word προχειροτονεῖν is used in Acts x. 41, and is applied to God Himself, and (as *Valck.* observes, p. 474) means to pre-ordain, or appoint by choice.

The substantive χειροτονία never occurs in the New Test. The passages where χειροτονεῖν occurs in the Apostolic Fathers, do not throw much light on the question. See *Ignat. Phil. 10*, χειροτονήσαι θεοπροσβύτην, *Polyc. 7*. They appear to suppose election on the part of the people; whether they do not also suppose ordination by laying on of hands is not certain. To quote the words of *Bingham*, IV. vi. § 11, "The Greeks call the impo-

²⁴ Καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν· ²⁵ καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν· ²⁶ ὁ κακῶς ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. o ch. 13. 1, 3.

²⁷ Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως· ²⁸ διέτρισον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς. p ch. 15. 4.
Cor. 16. 9.
2 Cor. 2. 12.
Rev. 3. 8.

XV. ¹ Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς, ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. a Gen. 17. 10.
Lev. 12. 3.
Gal. 5. 1, 2.
Phil. 3. 2.

² Γενομένης οὖν στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. Col. 2. 8, 11, 16.
b Gal. 2. 1.
ch. 11. 30.
& 13. 1. & 16. 4.

³ Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν Φωνικὴν καὶ Σαμάρειαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. ⁴ Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ παρέδεχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. c Luke 15. 7, 10.
d ch. 14. 27.

⁵ Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως. e ver. 1.

sition of hands both χειροτονία and χειροθεσία, as may be seen in the Canons of the Council of Nice (c. 19) and Chalcedon (c. 15).

"Yet sometimes these words are distinguished, as by the author of the Constitutions, where he says, πρεσβύτερος χειροθετεῖ, οὐ χειροτονεῖ, a presbyter gives imposition of hands, but does not ordain. . . . Neither does χειροτονία always signify Ordination in ancient writers, though it does most commonly so, as *Fronto Ducæus* (in *Chrysost.* hom. 1, ad pop. Antioch. p. 1) and other learned persons have showed."

The following are the arguments in favour of assigning the sense of Ordination to χειροτονήσαντες—not however as necessarily here implying the laying on of hands.

(1) That the nominative case agreeing with that participle is *Paul and Barnabas*.

(2) That Ordination was performed by Paul (see 2 Tim. i. 6), and was to be performed by Timothy, the Bishop of Ephesus (see 1 Tim. v. 22).

(3) That χειροτονήσαντες was generally understood in this sense by Ancient Authors, cp. *S. Jerome* in Isa. lviii. *Theodoret* H. E. i. 9. *S. Jerome*, l. c. says, "Plerique nostrorum χειροτονίαν, id est ordinationem clericorum, quæ non solum ad imprecationem vocis, sed ad impositionem impletur manûs,—sic intelligent, ut assument testimonium Pauli, *Manus eiû nemini imponeris*." 1 Tim. v. 22. And *Chrys.* says (in Act. vi. 7), "This is χειροτονία—viz. the hand is laid on the head; and thus God works. His hand touches the head τοῦ χειροτονουμένου, if χειροτονία is rightly administered."

(4) The Ancient Versions of this passage authorize this sense. Thus *Vulg.* has "cùm constituissent presbyteros." And *Valck.*, p. 474, "Seniores in Ecclesiâ constituere, est χειροτονεῖν πρεσβυτέρους." Cf. 2 Cor. viii. 19.

—κατ' ἐκκλησίαν] They ordained several Presbyters to each Church; but we hear of only one chief Spiritual Pastor of Crete or of Ephesus; and only of one Angel of the several Apocalyptic Churches (Rev. ii. 1—18; iii. 1—14).

—πρεσβυτέρους] This is the first mention in the Acts of the Ordination of Presbyters; but there were Presbyters before this. See xi. 30; and cp. xv. 2. 4. 6. 22.

25. Πέργῃ] *Perga*. See xiii. 13.

—Ἀττάλειαν] *Attaleia*, on the coast of Pamphylia, at the mouth of the river Catarrhactes; built by Attalus Philadelphus, King of Pergamus, in a convenient position for commanding the trade of Syria or Egypt. *Hewson*, i. p. 242.

26. Ἀντιόχειαν, ὅθεν] *Antioch*—next after Jerusalem, the centre of Christianity—especially of Gentile Christianity. See above, xiii. 2, 3; xv. 2.

27. ἤνοιξε—θύραν] opened the door by the Keys of the Christian Ministry—a reference to our Lord's promise of the Keys, particularly to St. Peter (Matt. xvi. 19), by whom first Our Lord opened the door of the Church to Jews and Gentiles.

But we see here that this "power of the Keys," and of opening the door of the Church is ascribed to others also. Cp. Col. iv. 3.

CH. XV. 1. καὶ τινες—σωθῆναι] And certain persons came down from Judæa (to Antioch) and were teaching the brethren, that unless ye be circumcised according to the custom of Moses, ye cannot be saved. The assertors of these propositions were Pharisees who had embraced the Gospel, see v. 5. According to *Epiphanius* and others, the leader of these was *Cerinthus*, who excited the faithful against Peter (Acts xii. 17) for baptizing Cornelius and the Gentiles, and against Paul for not circumcising Titus (Gal. ii. 3). See *Epiph.* hæc. 28 and 30, pp. 111—114, *Philastrius*, de hæc. 36. *S. Aug.* de hæc. in v.; and *S. Jerome*, Epist. 89. *Theodoret*, hæc. ii. 3. With *Cerinthus* was associated *Ébion*, who held the same tenets with regard to the ceremonial law. See *Epiph.* hæc. 30, and *A Lapide* here, and *Tillemont*, Mémoires ii. p. 25.

A great part of this Chapter is quoted by *S. Irenæus*, iii. 14.

2. τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ] *Paul and Barnabas*, and *Titus* also was with them, for there is little doubt that this is the visit of which St. Paul speaks, in his Epistle to the Galatians, ii. 1—10. See *Irenæus*, iii. 13, and *Bede*, and *Bp. Pearson* here, p. 379, "fourteen years after St. Paul's conversion." Cp. *Kitt*, pp. 299—305, and *Meyer*, and see the notes below on Gal. ii. 1—3; and above, *Chronol. Table*, pp. 24. 26.

—πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους] to the Apostles and Presbyters. This expression is repeated four times in this chapter (vv. 4. 6. 22, 23. See also xvi. 4). It marks a distinction between the Apostles and Presbyters or Elders, and a superiority of order in the former. *Ammonius*.

We may also observe the frequent occurrence of ἀδελφοί, brethren, in this chapter—denoting the general body or πλῆθος (v. 12) of the Christian Laity. See vv. 1. 3. 7. 13. 22, 23. 32, 33. 36. 40. And thus we have presented to us a view of the primitive organization of the Church for settling controversies,

1. of Ἀπόστολοι, the Apostles } with a "vox delibe-

2. of Πρεσβύτεροι, the Presbyters } rativa."

3. of Ἀδελφοί, the Brethren, or the Laity, assisting at the deliberations (see v. 7. 11), and giving force to the decree of the Council by reception of it.

On this latter point, see further on v. 23.

This Council of Jerusalem is the model of all succeeding ones, except so far as their circumstances may have been modified by the renunciation of heathenism on the part of the Governing Power of a Country, and by its reception into the Christian Church. See *Bp. Andrewes* on the Authority of Christian Princes in summoning Councils, Sermon vii. vol. v. pp. 156—168; also *Hooker*, viii. 5; and the Expositors of the XXist Article.

⁶ Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.

f ch. 10. 20.
g 11. 1, 2.

⁷ Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτοὺς, ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε, ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ἡμῖν ἐξελέξατο ὁ Θεὸς, διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι.

g 1 Chron. 28. 9.
ch. 1. 24.
h 10. 44.
i ch. 10. 43.
1 Cor. 1. 2.
1 Pet. 1. 22.

⁸ Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δὸς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν ⁹ καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν. ¹⁰ Νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; ¹¹ Ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι.

i Eph. 2. 8.
Tit. 3. 7.

¹² Ἐσίγησε δὲ πᾶν τὸ πλήθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλον ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν.

j ch. 12. 17.

¹³ Μετὰ δὲ τὸ συγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, ἄνδρες ἀδελφοί,

6. *συνήχθησαν οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι* the Apostles and the Presbyters were gathered together.

The first COUNCIL of the CHRISTIAN CHURCH.

The Convention of the Disciples (Acts i. 16) for the election of an Apostle, and the assembly for the appointment of Deacons (Acts vi. 11) are reckoned by some as Councils (e. g. by *Cabassutius*, de Conciliis, cap. i. ed. Lovan. 1776); and some add the Assembly at Miletus, Acts xx. 17: but these differ much from this Synod at Jerusalem.

It was a maxim of the Ancient Church "to do nothing without the Bishop"—*μηδὲν ἔνευ τοῦ ἐπισκόπου πράσσειν* (*Ignat.* ad Trall. 2). And (as *Grotius* observes) at this Council, the Apostles, although they had a sufficiency of right and of divine gifts in themselves, yet have left a lesson to Bishops, to do nothing without their Presbyters.

For a Summary of the purport and acts of this Council of Jerusalem, see *Hooker*, IV. xi.

— *ἰδεῖν* to see; "ut cognoscerent;" the Hebr. *yaḏa* is often rendered by *ἰδεῖν* in LXX (see Lev. xxiii. 43. Deut. iii. 19; xxxiv. 6), and from that Hebrew root, the words *εἶδω*, *εἶδμι*, and *video*, seem to be derived.

7. *Πέτρος* Peter; he rises first to make his defence, having been the first object of attack. See on v. 1. The summoning of this Council, and the part taken in it by *St. Peter*, seem to present a strong argument against the doctrine of his supremacy; and much more against that of the supremacy of the Bishops of Rome, who profess to be his successors.

If *St. Peter* had been Supreme Head of the Church, and if his decrees were absolute and infallible, there was no need of this appeal from Antioch (which Romish Divines affirm to have been *St. Peter's* see) to Jerusalem. There was no occasion for the assembling of a Council of Apostles and Presbyters there. If *St. Peter* had been, what every one of his so-called successors professes to be, by virtue of their alleged succession from *St. Peter*—Supreme and Infallible Head of the Church of Christ upon earth; then the appeal would have been to *St. Peter* himself; and he would not have attended the Council, to make his defence before it. And the decree of the Council would not have been framed as it is. We should have had a Papal brief, and not a Synodical decree.

The Holy Spirit appears to have taught the Church by this history, that in doubtful and controverted matters the appeal is not to any single Bishop, even though he be an Apostle, but to a Council of the Church; that is to say, to the Holy Ghost Himself, Whose presence and guidance have been promised by Christ to the Church, and may be rightly expected by her, when in imitation of ancient Councils, who placed the Volume of the Gospels on a royal throne in the midst of the Conclave, she prays for His direction, and regulates her deliberations, as *St. James* here teaches her to do, vv. 16—19, by His Holy Word.

And whatever has been decreed by Councils of the Church, duly constituted, and conducting their deliberations on this principle,—and whatever, having been so decreed by Councils, has been received by the consentient voice of the faithful, Clergy and Laity, in Christendom, which is the Body of Christ, and has taken root in its usage, that may be safely accepted as a true exposition of Christian doctrine.

It has been indeed alleged, that such principles as these impute *Infallibility* to a given body of men, e. g. to a Council; and that these principles are therefore liable, though not in the same

degree, to the objections urged against the doctrine of Papal Supremacy. But this allegation is erroneous. It confounds two things which ought to be kept distinct, viz. *à posteriori* Inerrancy, and *à priori* Infallibility. The Romish theory asserts that the Pope is *infallible*,—i. e. that he cannot err in any thing that he may decree *ex cathedra*, as Pope; whether or no, what he has decreed, may be subsequently received by the consent of Christendom. But no such authority is rightly claimed for a Council. It cannot be said *à priori*, that a Council, or any given body of men, however wise or holy, who meet together, may not err. But it may be justly asserted, that when Councils are duly constituted and convened, and ground their deliberations on Holy Scripture; and when what they decree, is *à posteriori* received by the faithful, and becomes part of the Code of the Church, then what is so determined and received, is not erroneous, but true.

— *ἀφ' ἡμερῶν ἀρχαίων* from primitive days,—the beginning of the Gospel. See xi. 15, ἐν ἀρχῇ, at the beginning, or the Day of Pentecost. xxi. 16, ἀρχαίῳ μαθητῇ. Phil. iv. 15, ἐν ἀρχῇ τοῦ εὐαγγελίου. For the fact of *St. Peter's* selection, see Acts x. 20; xi. 12—15.

St. Peter refers to Christ's promise to him, that he should open the kingdom of heaven with the keys of the Word and Sacraments. Matt. xvi. 19.

— *πιστεῦσαι* To be engrafted in His Church on their public profession of faith in Christ. See on xiii. 48.

8. *ἐμαρτύρησεν αὐτοῖς* He bare witness to them by the visible descent of the Holy Spirit upon them, "as upon us at the beginning," Acts x. 44, 45; xi. 15.

10. τί πειράζετε τὸν Θεόν? Why do ye tempt God, Who has already declared His pleasure in this matter, by His vision to me and to Cornelius, and by the descent of the Holy Ghost on him, and on other Gentiles evangelized by my ministry? Acts x. 44; xi. 15. Why do ye tempt Him, by controverting what He has decided, and by resisting His will?

— *(ζυγόν)* The yoke of the Ceremonial Law; instead of the *χρυσὸς ζυγός*, 'of Christ.' Matt. xi. 29, 30.

— *οὐκ ἰσχύσαμεν* had not strength to bear—not a complaint of divine severity, but a confession of human infirmity. Cp. Phil. iv. 13.

11. Ἰησοῦ *Elz.* adds Χριστοῦ, which is not in A, B, E, G, H. The hope of salvation (τοῦ σωθῆναι) is expressed emphatically by the word Ἰησοῦς, or Saviour, standing alone.

13. Ἰάκωβος *James*. The Bishop of Jerusalem. (*Chrys.*) It is probable that as such he was President of the Council; and see *St. Paul's* words, Gal. ii. 9, concerning this assemblage, where he places *James* first.

(1) The first argument (for the reception of the Gentiles on equal terms with Jews, and without the imposition of the ceremonial law, now fulfilled in Christ) was the Nature of the Law itself, which even they to whom it was given were too weak to bear (v. 10).

(2) The second was from God's choice, that the Gentiles should be evangelized by *Peter* (vv. 7, 8).

(3) The third is from the visible signs of God's approval, manifested in the miracles wrought by Him, through the instrumentality of *Barnabas* and *Paul*, in preaching to the Gentiles.

(4) The fourth argument, stated by *James*, vv. 16—19, is from ancient prophecy, foretelling the restoration of the house of David in the evangelization of the world: and to this *St. James* adds,—

ἀκούσατέ μου. ¹⁴ ^k Συμεὼν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ^k 2 Pet. 1. 1. ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ. ¹⁵ Καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται, ¹⁶ ¹ Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω ¹ Amos 9. 11, 12. τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν, ¹⁷ ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος ὁ ποιῶν ταῦτα. ¹⁸ Γνωστὸν ἀπ' αἰῶνός ἐστι τῷ Θεῷ τὸ ἔργον αὐτοῦ. ¹⁹ Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν. ²⁰ ^m ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, καὶ τῆς πορνείας, ^m ver. 20. Gen. 9. 4. Lev. 8. 17. 1 Cor. 8. 1. 9. 10. & 10. 14, 20, 21. 1 Thess. 4. 3.

(6) A fifth, the crowning argument of all, derived from God's own attributes, His universal Knowledge, and Care, and everlasting Love, for what He has made (τὸ ἔργον αὐτοῦ, v. 18). And since He is the Maker and Father of the Gentiles, as well as of the Jews, therefore they are objects of His Love even from the beginning.

14. Συμεὼν] Simeon, Ἰσχυρῶν, i. e. Simon Peter. See 2 Pet. i. 1. James does not say Πέτρος, but uses his original Hebrew name, as supplying an argument *à fortiori*. Simon, the Apostle of the Circumcision, he who has not changed his name, like Saul the Apostle of the Gentiles, but retains his original Hebrew appellation, although Petros is added to it, he with all his Jewish habits and prepossessions, has shown what God has done by him among the Gentiles. And now hear what your own Hebrew Prophets say to the same effect. He has been a true Simeon, hearing and obeying God; imitate him.

This is the last mention of St. Peter in the Acts of the Apostles. For some notices of his subsequent history, see below, Introduction to his first Epistle, and notes on 1 Pet. v. 13, and 2 Pet. i. 13.

— λαὸν] *Elz.* adds ἐν, which is not in A, C, D, E. The sense is, to take a people for His own Name, from the Gentiles; a saying best illustrated by our Lord's command to His Apostles, to go and baptize all Nations in the One Name of the Triune God.

16. τὴν σκηνήν] = τὰρ, tugurium, tabernaculum, domum. The word is not palace, but tent, to show the low estate to which the house of David had been reduced, when raised up into the Universal Church by Christ: cf. Isa. liv. 2. The Tabernacle of David is the Church of God, to be raised up in the Seed of David, which is Christ, the Eternal Word, Who pitched His tent in our Nature (John i. 14) in the house of David, and so raised up for ever the tabernacle of our fallen humanity (*Ecumen.* p. 123, and compare Hengstenberg, Christol. iii. 227), and in Whom all Nations are blessed.

This is a remarkable interpretation of Hebrew Prophecies; an interpretation delivered at Jerusalem itself, by the Apostle St. James, the first Bishop of Jerusalem. And it declares that the true Restoration of the Tabernacle of David is to be found in the reception of the residue of the human family, and in the flowing-in of all Nations, whether Jew or Gentile, into the Church of Christ. Is not this a divine declaration on the true "Restoration of the Jews?"

Amos ix. 12 says, *οἵ τε ἡμιφύλαγες καὶ οἱ ἡμιφύλαγες, ut possideant residuum Edom, et omnes gentes super quas invocatum est nomen Meum in eas, Dominus dixit*, which the LXX renders *ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος ὁ ποιῶν ταῦτα*.

It has been supposed by some that the LXX read *οἵ τε* for *οἱ*, and *οἱ* for *οἱ*, but this supposition is not necessary (see Pococke, Fort. Mos. iv. p. 46). *καὶ* is often the note of the nominative case; and the LXX Version, which is sometimes a Targum or Paraphrase, regards Edom as a general representative of those who were alien from God.

St. James and St. Luke adopt that Version, as not contrary to the mind of the Spirit, and indeed as expressing that mind, declared in numerous other places of Holy Scripture (quoted by Mr. Grinfield), which are almost identical in sense with the words of the LXX. See, for instance, Ps. lxxvi. 9, *πάντα τὰ ἔθνη ὅσα ἐποίησας, ἤξουσιν καὶ προσκυνήσουσιν, καὶ δοξάσουσιν τὸ ὄνομά σου*. Ps. xlii. 31; cii. 18. Isa. xlii. 7.

17. ἐφ' οὓς—ἐπ' αὐτούς] a Hebraism retained by the LXX, from the original of Amos. Cf. *οὗ—αὐτοῦ* 1 Pet. ii. 24. Rev. vii. 2; xiii. 12. *Voret.* de Hebr. p. 546. The *αὐτούς* gives an emphasis to the relative,—even upon *them*. Cp. *Winer*, p. 134.

VOL. I.—PART II.

— ταῦτα] *these things*. *Elz.* adds πάντα, all, which is not in A, B, C, D, nor in *Irenæus*, l. c. The quotation from Amos ends at ταῦτα. And the comment of St. James begins at γνωστὸν.

18. γνωστὸν ἀπ' αἰῶνός ἐστι τῷ Θεῷ τὸ ἔργον αὐτοῦ] *known from eternity to God is His own work*. This reading, which is adopted by *Lachmann* (with the omission of *ἐστιν*) and by *Bornemann*, is authorized by A (omitting *ἐστιν*) and by D, and by *Irenæus*, iii. 14, who has "Cognitum à sæculo Deo est opus Ejus," and by *Vulg.*, *Arm.*, *Syr.*, omitting τῷ Κυρίῳ.

γνωστὰ is the reading of B, C, which omit the rest of the clause. E has γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ, which is the reading of *Elz.*

The emphatic words are γνωστὸν, *known*, and ἔργον, *work*. God is the Maker of all; and He, the common Father of all, knows (i. e. not only foresees, but cares for and loves, *γινώσκω, diligit*, Gen. xviii. 19. Exod. i. 8; ii. 25; xxxiii. 12. 17. Hos. v. 4, and *passim*) from the beginning, not only the Jews, but all men; and not only men, but His works generally, i. e. every thing that He has made. His mercy is over all His works from everlasting. He hateth nothing that He hath made. See above, on v. 13.

The argument of St. James is, therefore, The decree that I propose is nothing new, but is based on the foundation of God's eternal Foreknowledge of, and Universal Love to, all His Creatures.

19. ἐγὼ κρίνω] 'ego censeo'; I give as my sentence. Cp. xvi. 4, *δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων*, and xxi. 25, *κρίναντες μηδὲν τοιοῦτον τηρεῖν*, words which show that no single voice of any one Apostle (James, or Peter, or Paul) was predominant over the rest.

20. ἀλισγημάτων] A word peculiar to the N. T. and the LXX Version of the Old. See Dan. i. 8. Mal. i. 7. 12, explained by *εὐδωλόντων* Acts xxi. 25. It is derived from ἀλίσγω, which the LXX use for *ἔχω*, "redimo sanguine (a remarkable intimation of redemption by the effusion of blood), sanguinem effundo, et sanguine effuso maculare, ideòque contaminare" (Zeph. iii. 1. Isa. lxiii. 3).

The Greek ἀλίσγω appears to be derived from an unused root, ἀλίσω, i. q. *κυλίω, volvo*, to wallow in the βόρβορος or mire of uncleanness, especially in blood. See *Valck.* here, and cp. *κύλισμα βορβόρου*, 2 Pet. ii. 22.

On the reason and obligation of the Decree with regard to things offered to idols, see note on *πικτοῦ καὶ αἵματος*, v. 20.

— τῆς πορνείας] *fornication*. This injunction was rendered necessary by the then condition of the Gentile World. Cp. 1 Thess. iv. 5. Eph. iv. 18, 19. A striking proof of moral depravity in what was called an enlightened age.

See *Bp. Sanderson's* excellent remarks (Serm. vi. ad Populum, § 9, vol. iii. p. 220), where, after showing by examples, into what a state of moral blindness and degradation the Heathen Nations had sunk in that age of intellectual light (a solemn warning to other Nations), in their connivance at this deadly sin, and it may be added, even in their consecration of it by religious rites, of temple, priest, and sacrifice (e. g. at Corinth, Paphos, Cyprus), he proceeds to say, "Out of this consideration, the Apostles in that first Council held at Jerusalem, thought it needful by Ecclesiastical Canon, among some other indifferent things for the Church's peace, to lay this restraint upon the converted Gentiles, that they should abstain from fornication."

"Not, as if fornication were in itself an indifferent thing, as those other things were; or as if those other things were, in themselves, and simply, unlawful, as fornication was. But the Apostles did therefore join fornication and those other indifferent things in the same Canon, because the Gentiles accounted fornication a thing as indifferent as what was most indifferent."

n Neh. 8. 1.
ch. 13. 27.

καὶ τοῦ πνικτοῦ, καὶ τοῦ αἵματος. ²¹ ὁ Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

²² Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις, σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν καλούμενον Βαρσαβάν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, ²³ γράψαντες διὰ χειρὸς αὐτῶν τάδε· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν

— τοῦ πνικτοῦ, καὶ τοῦ αἵματος] i. e. from blood, whether in the animal *strangled* (i. e. so that the blood is not allowed to issue from it when killed), or *blood poured out* from it. τὸ πνικτὸν was regarded as a delicacy by the Gentiles. Cp. *Casaubon* ad Athen. ii. c. 24.

The foundation of this prohibition is in the command given to Noah (Gen. ix. 4), and renewed in the Law. Lev. iii. 17; vii. 26; xvii. 10; xix. 26. Deut. xii. 16. 23. 1 Sam. xiv. 33; and see the passages from the Rabbis in *Lightfoot*, ii. 697.

Things which are not unlawful in themselves, but indifferent, may become inexpedient and evil, "per accidens, ratione scandalii." "Every creature of God is good, and nothing to be refused" (1 Tim. iv. 4), and "all things are lawful to me," says St. Paul, "but all things are not expedient" (1 Cor. vi. 12; x. 23); and if they are prohibited by lawful authority they are unlawful to me who am subject to that authority.

This was the case, in primitive times, with meats offered to Idols, and with blood; an abstinence from which had been commanded before the Law, by three of the seven precepts given to Noah, as the Jews affirm. See *Seder Olam* in Selden de Jure Heb. vii. 3. p. 809. *Gieseler*, Eccles. Hist. § 17, note 7, and § 26, note 6.

This Apostolic decree to abstain from blood was carefully observed for some time after the Apostolic age.

"It was the custom of the Christian Church, almost till the time of S. Augustine, to abstain from eating of blood, in compliance with the rule given by the Apostles to the Gentile Converts. Therefore by the most ancient laws of the Church all clergymen were obliged to abstain from it, under pain of degradation. This is evident from the *Apostolical Canons* (Can. 69), and those of the Council of *Gangra* (Can. 19), and of *Trullo* (Can. 67). But this was looked upon by some only as a temporary injunction; so it appears from S. Augustine (c. Faust. xxxii. 13) that in his time it was of no force in the African Church. For he says that in his time few men thought themselves under any obligation to observe it. . . . He that would see more about it may consult *Curcellæus*, de esu sanguinis, cap. 13." *Bingham*, xvii. 5. 15. And cp. the authorities in *Howson*, 262, 3, whence it appears that the Greek Church still maintains the obligation of the Apostolic decree concerning abstinence from blood.

The Apostles thought it expedient to require from the Gentile Christians an abstinence from these things; for divers reasons—

(1) Because the eating of things offered to idols (known to be such) was almost unavoidably connected with the worship of idols. See 1 Cor. viii. 10.

(2) Because the eating of things strangled, and blood, would have revolted the Jewish Christians from intercourse with them, and so have been a hindrance to Church-Unity.

(3) Because the Apostles desired to show the Jewish Converts that they had a tender regard for their scruples, especially when grounded on Ante-Levitical Law and Usage; and there was a reasonable hope, that therefore the Jewish Christians, on their side, would be more disposed to comply with the Apostles in not enforcing on the Gentile Christians the Rite of Circumcision and the other ceremonies of the Levitical Law.

On these points, see *Augustine* (c. Faust. xxxii. 13), and *Hooker* (Preface, iv. 5 and IV. xi. 6), who says, "The Apostles did not impose upon the Churches of the Gentiles any part of the Jews' ordinances with bond of necessary and perpetual observation (as we all both by doctrine and practice acknowledge), but only in respect of the convenience and fitness of the present state of the Church, as it then stood."

Again *Hooker* (Serm. iii. p. 619) says, "A positive law is that which bindeth them that receive it, in such things as might before have been either done or not done without offence, but not after, during the time it standeth in force. Such were those Church Constitutions concerning strangled and blood. But there is no person whom, nor time wherein, a law natural doth not bind."

On this important question, involving a discussion of the fundamental principles of Law, and of the duty and right of Conscience, see also *Bp. Sanderson*, Serm. v. ad Pop. iii. p. 160, § 16, and p. 169, "The Apostles in the first Council holden at Jerusalem, laid upon the Churches for a time a restraint from the eating of blood, and things sacrificed to idols and strangled."

It may be noticed here, that the Apostles would not have prohibited the Gentile Churches the eating of blood, in this unqualified manner, if they had believed in a carnal presence of flesh and blood in the Holy Eucharist. Therefore this Decree of the First Council of the Christian Church may be rightly appealed to, as containing a primitive protest against the Romish dogma of Transubstantiation.

²¹ Μωϋσῆς γὰρ] For Moses, from primitive ages, hath in every city those who preach him, in that he is read in the synagogues every Sabbath-day. We will send by letter these decrees to the Gentile Christians, but it is not necessary to transmit them to the Jewish Christians, because they have them already in substance in the Pentateuch, which they hear every Sabbath-day (*Chrys.*); or, as *Cassiodor*, expresses it, "sufficere Mori, quod ejus nomen in Synagogâ omni Sabbato cum veneratione nominatur." This interpretation is confirmed by the words in v. 23, τοῖς ἀδελφοῖς τοῖς ἐξ ἐθνῶν. The Decrees do not appear to have been sent to the Jewish Christians.

The Jews in all parts of the world have enjoyed the manifold blessings of Divine Revelation, for many ages. The season is now arrived for a communication of equal spiritual benefits to the Gentile World.

This clause may also intimate—that it was necessary to frame and transmit these Decrees to the Gentile Christians, because the Law of Moses is always sounding every where, from ancient times, in the Synagogues; and because the Mosaic Law has therefore, from its venerable antiquity and wide-spread diffusion, great influence, even in heathen countries; and because it could not be expected that the Jewish Christians would communicate, as brethren, with those who set that Law at defiance even in those things which were anterior to that Law, and belonged either to the Patriarchal dispensation, or even to the Natural Law.

Further, by this honourable reference to Moses and the Law, on the part of the Church at Jerusalem—while she was declaring the non-obligation of the ceremonial Law on the Gentile Christians—the Jews and Jewish Christians would be conciliated, and might reasonably infer that there was good reason for the non-execution of Circumcision from the Gentiles on their reception into the Church. See *Chrys.*

— κηρύσσοντας—ἀναγινωσκόμενος] He is preached by being read. An apostolic statement of the important truth vindicated by *Hooker* (E. P. V. xix.), that public Reading of Holy Scripture is Preaching.

²² Σίλαν] *Silas* or *Silvanus*, a προφήτης (see v. 32), and afterwards the companion of St. Paul (xv. 40; xvi. 19. 25; xvii. 4), and associated with him in the preambles of his Epistles. See 1 Thess. i. 1. 2 Thess. i. 1, and on Phil. i. 1, p. 335. See also 1 Pet. v. 12.

This name is always written Σίλας in the History of the Acts, where the word occurs thirteen times; and Σιλουανός by St. Paul and St. Peter. On the contractions of proper names, see *Winer*, Gr. Gr. § 16, p. 93. Examples in the New Test. are Ἀπολλῶς for Ἀνιος, Ἀρρεμᾶς for Ἰδωρος, Νυμφᾶς for Ὀδωρος, Ζηνᾶς for Ἰδωρος, Ἐπαφρᾶς for Ὀδῖτος, Λουκᾶς for *Lucanus*. Cp. note below, on Titus iii. 13.

— ἄνδρας ἡγουμένους] A strong proof (as *Alford* well observes) that Silas was not (as some have imagined) the Author of the Acts of the Apostles.

²³ καὶ οἱ ἀδελφοί] and the brethren. This is the reading of *Elz.*, supported by E, G, H, and the great body of Cursive MSS., and the Syriac, Coptic, and *Æthiopic* Versions; and is retained by *Tisch.* and *Bloomf.*

ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. ²⁴ Ὅτι ἐπειδὴ ἡκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ὁ Gal. 2. 4.
ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες ^{ver. 1.}
περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστείλαμεθα, ^{Tit. 1. 10, 11.} ²⁵ ἔδοξεν ἡμῖν γενο-
μένοις ὁμοθυμαδὸν, ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγα-
πητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ²⁶ ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς ^{ch. 13. 20.}
αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ²⁷ ἀπεστάλκαμεν ^{14. 19.}
οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. ²⁸ Ἐδοξε
γὰρ τῷ Πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν

This being the case, and this passage being one which has been made the subject of controversial dispute, I have deemed it best to leave the Text as it stands in the commonly received edition; and to accompany it with a statement of the evidence concerning the retention of the *καὶ* *οἷς*, so that the reader may form his own judgment on the matter.

The *καὶ* is not in D, and the words *καὶ οἷς* are not found in A, B, C, nor in the Vulgate and Armenian Versions; nor in *Irenæus*, iii. 14, nor *Origen*, c. Cels. p. 396 (see *Weststein* and *Mill*, proleg. 1350). They have therefore not been admitted by *Lachmann*, *Bornemann*, and *Alford*. And this reading, which omits *καὶ οἷς*, seems to be confirmed by internal evidence,—

(1) *à priori*, Paul and Barnabas are said to go up "to the Apostles and Elders at Jerusalem (xv. 2) concerning this question."

(2) The "Apostles and Elders" are said "to have met together to consider this matter" (xv. 6).

(3) *à posteriori*, Paul is said to have gone through the Cities, delivering to them to keep the Decrees determined by "the Apostles and Elders at Jerusalem" (xvi. 4).

This triple mention of *Apostles and Elders*, without the addition of any other party, is significant;

It seems to indicate that "the Apostles and Elders" constituted the Council, as far as deliberative voice and definitive sentence were concerned; and therefore the Decree was promulgated in their names.

And this interpretation is confirmed by the subsequent usage of the Christian Church in Synods. See *Bingham* (ii. 19. 11—13), "It is agreed on all hands by unprejudiced persons, that Presbyters had liberty to sit and deliberate with Bishops in Provincial Councils." See above on v. 6.

And, as *Abp. Cranmer* says (in *Bp. Burnet's History of the Reformation*, c. i. 353), "In all the Ancient Councils of the Church in matters of Faith and Interpretation of Scripture, no man made definitive subscription but Bishops and Priests, forasmuch as the declaration of the Word of God appertains unto them." See also *Hooker*, VIII. vi. 8, and VIII. vi. 12, "It cannot in any reason seem otherwise than most fit, that unto Ecclesiastical Persons the care of devising Ecclesiastical Laws be committed."

So *Dr. Field* writes; "Our adversaries (the Romanists) say that the Protestants affirm that Laymen ought not only to be present in General Councils, but also to have decisive voices as well as they of the Clergy; and thereupon they charge us with great absurdity."

"It is agreed, that Ministers only have decisive voices in Councils, in sort before expressed." So also *Bp. Beveridge* (*Codex Canonum vindicatus* 1678, p. xx), "*Laici ad iudicium de doctrinâ aut disciplinâ Ecclesiasticâ ferendum nunquam admissi sunt.*" And so *Dr. Field* adds (on the Church, v. c. 49, p. 646, ed. 1635), "The persons that may be present are of divers sorts; for some there are with authority to teach, define, prescribe, and to direct. Others are there to hear, set forward, and consent unto that which is there done. In the former sort, none but only Ministers of the Word and Sacraments are present in Councils, and they only have deciding and defining voices; but in the latter sort, Laymen also may be present; whereupon we shall find that Bishops and Presbyters subscribe in this sort; 'Ego, N. *definiens* subscripsi;' but the Emperor, or any other Lay person, 'Ego, N. *consentiens* subscripsi.'"

And this has been the practice from time immemorial in England. See *Bp. Kennett's Eccles. Synods*, ed. London, 1701, Part i. p. 249, where he says, "By collating the history of all our Saxon Councils, it is easy to discover, that, if the subject of any laws was for the outward peace and temporal government of the Church, such laws were properly ordained by the King and his great Council of Clergy and Laity intermixed, as our Acts of Parliament are still made. But if there was any doctrine to be tried, or any exercise of pure discipline to be reformed, then the Clergy of the great Council departed into a separate Synod; and there being the same men in a different and sole capacity, they acted as proper Judges within the power of the keys. Only when

they had thus provided for the state of Religion, they brought their Canons from the Synod back again to the Council, to be ratified by the King with advice of his great men; and so wisely made the Constitutions of the Church to be Laws of the Realm. I cannot imagine that the Saxon National Assemblies were any more mixed Councils than our English Parliaments are. Theirs had authority not only in Civil matters, but in all external Church affairs; so have ours. Yet theirs did not meddle with Doctrines or Spiritual Discipline, nor will ours.

"The Norman's Revolution made indeed no change in this respect. The Conqueror in his great councils had his spiritual and his temporal Barons; and they jointly advised him upon all the exigencies of preserving the peace, and advancing the interest of Church and State. But when matters arose that were purely spiritual, then the King allowed a Legate or an Arch-Bishop to meet the other Prelates in a distinct Synod, and there to act as the Church Representative."

These are the principles which regulate the proceedings of the Church of England in her Convocations, where Bishops and Presbyters sit and deliberate as Brethren; but no Canon framed by them has force of law in the Courts of the Realm, unless it is received and ratified by the Crown.

— ἀδελφοῖς] *to the brethren*. The inculcation of the word *brethren* in the Preamble of this Decree of the first Council of the Church, and in this Chapter generally (where it occurs no less than eleven times), was probably designed to show, that, in order to settle Church Controversies, Bishops, and Presbyters, and People, should ever remember, that, although there are divers degrees and orders in the Church,—yet all its members are *Brethren*. Cp. Matt. xxiii. 8. John xx. 17. Acts vii. 26.

— χαίρειν] *greeting*; 'salvere.' Used in the N. T. only by St. James, i. 1; perhaps a sign that he had the principal part in framing the decree.

25, 26. σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ἀνθρώποις—Ἰησοῦ Χριστοῦ] *with our beloved Barnabas and Paul, men who have hazarded their lives for the name of our Lord Jesus Christ*. A remarkable testimony. The first Christians were not wont to praise one another in public. But on the present occasion, such an attestation, especially to St. Paul, was seasonable and appropriate. It was a reply to the charges of the Judaizers against him. It was a public declaration on the part of the other Apostles at Jerusalem, that St. Paul's claims to divine revelations, and to an apostolic mission, were true; and that there was no difference of opinion, or disparity in dignity, between him and the Twelve who had "seen the Lord" on earth. Such a declaration was called for. See ix. 26.

28. ἔδοξε τῷ Πνεύματι τῷ ἁγίῳ καὶ ἡμῖν] *it seems good to the Holy Ghost and to us*; to us inspired by the Holy Ghost, to us His ministers and organs for declaring the truth,—a mode of expression not uncommon in the Old Testament, where we read, "The people believed the Lord and His servant Moses," Exod. xiv. 31. "The sword of the Lord and of Gideon," Judges vii. 18. 20. "The people feared the Lord and Samuel," 1 Sam. xii. 18. (*Severus*.) Compare the language of St. John, 3rd Epistle, v. 12. This expression "it seemed good to the Holy Ghost and to us" is an Apostolic statement of the true doctrine of Inspiration. The Apostles were inspired by God, but they did not lose their personal identity. The human element was not absorbed into the divine; but it was spiritualized and transfigured by it.

There is also another reason for the addition of the word *us* here. *We*,—though Jews by birth and education, and of the Circumcision,—we declare that the Gentiles are not to be circumcised. (*Chrys.*)

The English Convocation rightly prays, "Concede ut Spiritus Tuus, Qui Concilio olim Apostolico, huic nostro etiam nunc in-sidet." But it cannot be held with *Bellarmino* (de Concil. ii. c. 2) that Councils of the Church now are entitled to adopt the words of the text in the framing of Canons. See *Hooker*, VIII. vi. 7. *Abp. Laud* against Fisher, § 33. *Hammond*, i. p. 558.

q ver. 20.
ch. 16. 4.
& 21. 25.

τῶν ἐπάναγκες τούτων, ²⁹ ἵνα ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵματος, καὶ πνικτοῦ, καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράττετε. Ἐρρώσθε.

r ch. 14. 22.
s 1 Cor. 16. 11.
2 John 10.

³⁰ Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν. ³¹ Ἀναγνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει. ³² Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἔπεισθήριξαν. ³³ Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς.

³⁵ Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

t ch. 13. 4, &c.

u Col. 4. 10.
ch. 12. 12, 25.
& 13. 5.
2 Tim. 4. 11.
Philem. 24.
v ch. 13. 13.

³⁶ Μετὰ δέ τινος ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς· κατὰ πάσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι. ³⁷ Βαρνάβας δὲ ἐβούλετο συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον· ³⁸ Παῦλος δὲ ἤξιον τὸν ἀποστάτην ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον μὴ συμπαραλαβεῖν τοῦτον. ³⁹ Ἐγένετο οὖν παροξυσμὸς, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς

33. ἀποστείλαντας αὐτούς] *who sent them.* So A, B, C, D.—*Elz.* ἀποστόλους. After these words *Elz.* adds *ἔδοξε δὲ τῷ Σίλῳ ἐπιμεῖναι αὐτοῦ*, which are not in A, B, E, G, H.

37. ἐβούλετο] *was desirous.* So A, B, C, E.—*Elz.* ἐβούλετο.

38. ἤξιον—μή] Stronger than *οὐκ ἤξιον*. He was deeming it right *not* to take him.

—τοῦτον] *this man.* Emphatic, and therefore reserved for the end of the sentence.

39. παροξυσμὸς] *a sharp contention.* *παροξυσμός, οὐκ ἐχθρὰ* (*Ecce.*),—i. e. it was only a transitory ebullition of a natural infirmity of temper; “*exacerbatio, non odium.*”

On some circumstances, which had probably led to this contention of Paul and Barnabas, see above on xii. 12, and compare Gal. ii. 1—11, for the preparatory history.

It appears that, as is often the case, one contention led to another;

(1) St. Paul had recently resisted St. Peter at Antioch, and had “rebuked him to the face, because he was to be blamed.” As *Bede* says (on Acts xv.): “*His diebus impletum est, quod Apostolus Paulus ait, ‘Cum venisset Cephas Antiochiam in faciem ei restiti.’*” (Gal. ii. 11.)

(2) St. Paul had opposed St. Barnabas, who had then been led away by St. Peter’s example. (Gal. ii. 13.)

(3) That contention was soon followed by another (*viz.*) with reference to St. Mark, who was *ἀνεψιός* to Barnabas.

On the narrative of this contention it may be observed,

(1) That in St. Luke we have a faithful annalist, who when writing the history of the Apostles does not disguise their frailties, nor those of a brother Evangelist, St. Mark.

(2) That a religion is true, which is not damaged by a strife of its chief Teachers, but, under God’s Providence, is more widely disseminated in consequence of a difference, which, if that religion had been of human origin, would have been very baneful to it.

(3) That the Apostles, and other first Preachers of Christianity, were not exempt from human infirmities; and thus the excellency of the power of the Gospel, in the wonderful change, moral, social, and religious, which it has wrought on the world, is seen more clearly to be of God. (2 Cor. iv. 7.)

(4) That the *Inspiration* of the Apostles and Evangelists, in what they wrote for the instruction of the Church, and in what was received by the Spirit of Christ in the Church, as *Canonical Scripture*, is displayed more clearly by the fact, that in what they *did*, they were not always exempt from human frailty, nor were supposed to be so by the Church, which received their writings as divine.

They had their treasure in earthen vessels. (2 Cor. iv. 7.) “The strength of God was made perfect in their weakness.” (2 Cor. xii. 9.) “Paulus severior,” says *Jerome*, “Barnabas clementior; uterque in suo sensu abundat; et tamen *dissensio* habet aliquid *humane fragilitatis*.” Adv. Pelag. lib. ii. p. 522.

Paul may have erred in his contention with Barnabas, as he did err in his pleading before Ananias (Acts xxiii. 3); and both these incidents are recorded by the Holy Spirit writing by St. Luke. But there is no error in what was delivered by the Holy Ghost, through the agency of St. Paul, to the Church, as Canonical

Scripture, and has been received by the Body of Christ, the Church Universal, as such; see below on Gal. ii. at end of the chapter.

(5) That we are not to be scandalized or falter in the faith, if Christian Teachers differ among themselves. There is but One Teacher, whose Charity never failed or was disturbed—Christ. “*Soli Dei Filio servabatur sine delicto permanere.*” (*Tertullian*, de Præscr. 3.) Peter was rebuked by Paul (Gal. ii. 11); Paul and Barnabas strove. And if even Apostles sometimes differed, why need we be perplexed by occasional dissensions between other holy men, such as S. Cyprian and S. Cornelius, S. Cyril and Theodoret, S. Jerome and S. Augustine, S. Chrysostom and S. Epiphanius? Rather let the sight of such differences stimulate the faith and hope of Christians. Let it induce them to raise their eyes from the Church militant on earth to the Church glorified in heaven, and from the transitory strifes of Time to the never-ending peace of Eternity.

(6) That the strife of Paul and Barnabas was afterwards healed, and that St. Mark was recovered to the love and esteem of St. Paul. We find Mark with St. Paul, when he addressed the Colossians (iv. 10; cp. Philemon 24), to whom he had written concerning him, and to whom he commends him. And perhaps there is something significant in the terms by which he there describes him, “*Mark, kinsman to Barnabas*,” as if to intimate that Barnabas had acted a kinsman’s part in his tenderness to his relative; and to show his love for Barnabas as well as Mark. And at last St. Paul, who once would *not* take Mark with him because “he had departed from them, and did not go with them to the work,” afterwards *sent* for him to Rome, and desired Timothy to take, and bring him, “for he is profitable to me for the ministry” (2 Tim. iv. 11), and eventually St. Mark preached, and probably died as a Martyr, at Alexandria. *Tillemont*, ii. 238.

(7) We find also at the close of the Apostolic history, *Silas* (whom St. Paul chose instead of Mark) associated as “the faithful brother” by St. Peter, with St. Mark, who was St. Peter’s “son in the faith.” See on 1 Pet. v. 13, and *Introduction* to that Epistle, p. 43.

(8) As to the parts taken respectively in this *παροξυσμός* by St. Paul and St. Barnabas, we may adopt the words of *Tertullian*: “*Viderit ii, qui de Apostolis judicant; mihi non tam bene est, imò non tam male est, ut Apostolos committam.*” (De Præscr. 24.) Or, as *Chrys.* says, τοὺς ἀγίους ὁβρίω; μὴ γένοιτο. Ὁ Παῦλος ἐξήτει τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλόφρων; and he well adds, πάντων ὠφέλει τὸν Μάρκον ἢ μάχη αὐτῶν, τὸ μὲν Παύλου φοβερὸν ἐπέστρεφεν αὐτὸν, τοῦ δὲ Βαρνάβα χρηστὸν ἐποίησε μηκέτι ἀπολειφθῆναι μάχονται μὲν, πρὸς ἃν δὲ τέλος ἀπαυτῶν τὸ κέρδος. It pleased the God of Justice and Mercy to bless the efforts of both Paul and Barnabas. And now, all the *παροξυσμός* of human passion has passed away for ever, and all the fruits of justice and of love, of repentance and of zeal, of honesty and of truth, remain, and will never fail. The two brother Apostles, Paul and Barnabas, and the two Evangelists, St. Mark and St. Luke, are united in the joys of Paradise—never to be severed more. So may all differences in the Church cease!

—*Βαρνάβαν*] *Barnabas.* The last notice of Barnabas in the Acts. The historian takes leave of him, as he first mentions him (iv. 36), in connexion with his native country, *Cyprus*.

Κύπρον ⁴⁰ Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε, ⁴¹ παραδοθεὶς τῇ χάριτι τοῦ Κυρίου ὑπὸ τῶν ἀδελφῶν. διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

XVI. ¹ Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνος. ² ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. ³ Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἥδειςαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἑλλήν ὑπῆρχεν.

⁴ Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουσιν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις. ⁵ Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευν τῷ ἀριθμῷ καθ' ἡμέραν.

⁶ Διήλθον δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ

40. Σίλαν] *Silas*; associated with Paul, in room of Barnabas; and soon after, Timothy also in the room of Mark. See xvi. 1.

Thus the great Head of the Church overrules even the strifes of Christians, and makes them conducive to the spread of Christianity, and to the good of His faithful people.

Another source of comfort and of hope in times of division.

CH. XVI. 1. καὶ ἰδοὺ] and lo! introducing the mention of a gift from heaven to Paul, in the place of what he had lost, in his separation from Barnabas and Mark. See on xv. 40.

— ἐκεῖ] there at *Lysra*. Some have inferred from Acts xx. 4, that Timothy was of *Derbe*: but the present text appears to state that his domicile was at *Lysra*. And St. Paul connects Timothy with *Lysra* and *Iconium* (not mentioning *Derbe*) in 2 Tim. iii. 11. And here Timothy is said to have had a good testimony from the brethren of *Lysra* and *Iconium*: *Lysra* in both passages being placed first. See further on 2 Tim. iii. 11.

— γυναικὸς Ἰουδαίας] of a woman who was a Jewess; Eunice. 2 Tim. i. 5.

2. ὃς ἐμαρτυρεῖτο] who was well reported of by the brethren in *Lysra* and *Iconium*. Timothy was well reported of by men, and was pointed out to St. Paul by prophecy, 1 Tim. i. 18; and was personally acquainted with St. Paul's doings and sufferings at *Iconium* and *Lysra*. See 2 Tim. iii. 11.

3. περιέτεμεν αὐτόν] he circumcised him, not from any supposition of the necessity of Circumcision, at this time, but because nothing profiteth without Charity; and because all things are to be done for edification, and no offence is to be given to any. Therefore he circumcised Timothy. But *Titus*, being a Greek, was not compelled to be circumcised. See Gal. ii. 3.

By circumcising Timothy St. Paul showed that he did not condemn those who still continued to observe the Levitical Law. (Cp. 1 Cor. ix. 20.) By not circumcising *Titus* he showed that he would not enforce that Law, and would communicate with those who judged it to be abrogated, and did not observe it. In the former case he proved his charity; in the latter, his courage; by both together he evinced his clear-sighted appreciation of the partial and preparatory character of the Law, which was now dead, but not yet deadly; and of the ever-living permanence and life-giving universality of the Gospel. See below on Gal. ii. 3—15, and the review of that chapter, pp. 53—55, and 1 Cor. ix. 20.

— Ἑλλήν ὑπῆρχεν] he was by birth a Greek. Being a Gentile, by his father's side, and being trained in the truth by his mother, a Jewish believer, Timothy was qualified by his parentage to conciliate Jews and Gentiles, and to bring them to Christ.

6. διήλθον—Γαλατικὴν χώραν] they traversed Phrygia and the region of Galatia, having been forbidden by the Holy Spirit to preach the Word in Asia (i. e. Lydia, Caria, and especially the region near Ephesus), and having come toward Mysia, they were attempting to go into Bithynia, but the Spirit of Jesus permitted them not: and having passed along Mysia, they arrived at Troas.

On the Gaulish origin of the population of Galatia, and on other local circumstances of that region, and on St. Paul's visits to that country, see Gal. i. 2—6, and *Introduction* to the Epistle to the Galatians, pp. 36—41, and *Howson*, i. p. 284.

St. Paul's purpose, it appears, was to travel westward from *Lysra* to Ephesus—the great maritime Capital of Ionia—but he

was not permitted by the Holy Spirit to do so; and he traversed Phrygia and Galatia.

At this time it would seem that he planted the Churches of Galatia, which are mentioned as in existence, and as confirmed afterwards by him, in ch. xviii. 23.

But St. Luke says nothing of their foundation. And why? Perhaps because the reader of Scripture could receive ample information concerning them from the *Epistle of St. Paul to the Galatians*.

And here it may be remarked generally, that, as with regard to the *Evangelical History*, the Holy Spirit says nothing in one Gospel concerning the existence of any of the other three, and yet each Gospel is adjusted to the others and to the whole Evangelical Canon: so in the Acts of the Apostles, there is no mention of any of St. Paul's Epistles, or even of the fact that he wrote a single epistle; and yet in dictating the Acts by the agency of St. Luke, the Holy Spirit appears to have His Divine Eye on what had been already given, or would be hereafter given by Himself to the World, in those Epistles, by the hand of St. Paul.

Here is the ground of the argument handled by *Dr. Paley* in his "Horse Pauline." The Acts and the Epistles are from One Spirit. No wonder that there is a harmony among them, more deeply felt, because not the result of effort and art, but of oneness of origin from the Spirit of Truth.

Besides, this silence of the Historian of the Acts concerning a very important part of St. Paul's Missionary labours, may serve to remind the Christian reader, especially the Pastor, Teacher, and Missionary, that a record of their works on earth, even though it were in Scripture itself, is not to be too much desired, and is never to be made the aim and end of their efforts; but in this they are to rejoice, that "their names," though unknown on earth, "are written in heaven." (Luke x. 20.)

This leads to the inquiry—

Why did the Holy Spirit forbid St. Paul to preach the Word in Asia, and to go into Bithynia?

Perhaps He would thus show, that what men consider most illustrious and attractive, is of less account in His sight. He drew Paul away from Ionia and Ephesus, the wealthiest and most brilliant region of Asia Minor, in order that he might preach to the servile and semibarbarous tribes of Phrygia and Galatia.

Our Lord chose Galilee of the Gentiles for the scene of His earlier ministry. St. Philip was sent from the populous Samaria to the desert road "that leadeth to Gaza" (Acts viii. 26). And St. Paul is prevented by the Spirit from preaching in Asia, and under the guidance of the same Spirit, he goes and evangelizes the more barbarous tribes of Galatia.

The Missionaries of the Gospel in all ages need to be reminded, that poor Pagan villages (see Mark i. 38) and savage tribes are to be converted and sanctified by Christianity, as well as polite cities and cultivated regions; and they whose solitary lot is cast in wild and uncivilized countries will find comfort in the reflection, that Galilee was preferred by Christ to Judea, and that St. Paul was sent by the Holy Spirit from Ionia to Phrygia and Galatia.

For another special reason why St. Paul went to Galatia at this time, rather than to Asia, see note below on Gal. iv. 13.

— Φρυγίαν—Ἀσίαν] Similarly *Catullus* (xli. 5) distinguishes Phrygia and Asia,—"Linguntur Phrygii, Catulle, campi, Ad claras Asiæ volumus urbes."

ἁγίου Πνεύματος λαλήσαι τὸν λόγον ἐν τῇ Ἀσίᾳ· ἔλθοντες δὲ κατὰ τὴν Μυσίαν ἐπείραζον εἰς Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἶασεν αὐτοὺς τὸ Πνεῦμα Ἰησοῦ. ⁸ Παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα.

c ch. 20. 6.
2 Cor. 2. 12.
2 Tim. 4. 13.
d ch. 10. 29.

⁹ Καὶ ὄραμα διὰ νυκτὸς ὤφθη τῷ Παύλῳ· ἄνθρωπος Μακεδὼν τις ἦν ἑστὼς, παρακαλῶν αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν. ¹⁰ Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες, ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.

e Phil. 1. 1.

¹¹ Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιουσίῃ εἰς Νεάπολιν, ¹² κακείθεν εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία.

6, 7. κωλυθέντες—οὐκ εἶασεν] *having been forbidden by the Holy Ghost to preach the Word in Asia, they were essaying to go into Bithynia; but the Spirit of Jesus suffered them not.* These two instances of the *restraining* power of the Holy Ghost, exerted to *deter* men from what seems abstractedly most desirable, are also proofs, that if men labour aright for God, like St. Paul, they may thank Him for what they are *not allowed* to do, as well as for what they are *enabled* to do. (Cp. 2 Cor. i. 17.) They need His preventive as well as His assisting grace; they require a *χαλινός*, or *bridle*, for their unruly passions, as well as a *κέντρον*, or *spur*, for their sluggish will.

This passage may also suggest a reason, *why* the Gospel was *not published sooner*, and why it has *not been universally diffused*. God sees what use men *will make* of His gifts, and He acts accordingly. See on x. 5.

The Holy Spirit did not *now* permit them to preach the Word in *Asia*; but soon afterwards enabled them to do so with great success, so that "*all in Asia heard the Word, both Jews and Greeks*" (xix. 10). We know also from Pliny's celebrated letter to Trajan (x. 97) that the Gospel was soon planted in *Bithynia*.

Here also is evidence of the Inspiration of the Apostles and Evangelists. They proved that they had the Spirit, by what they *did*. St. Luke here affirms that they were *guided by the Spirit* in what they did *not* do. What good man could venture to say this, except he were authorized by the Spirit to do so?

May we not also say that here is an illustration of what may at first perhaps be perplexing in Holy Scripture? Many things are *not* mentioned there, which, if Scripture had been a *human* work, would not have been omitted. For example, in the Acts, many leading incidents in the history of St. Paul and the other Apostles are passed over. Doubtless the Holy Spirit had good reasons for *withholding* these things. Doubtless the Evangelists were sometimes *restrained* by the Holy Spirit from *writing*, as the Apostles were from *preaching*. There is Inspiration in their Silence.

See the *Introduction* to this volume for further remarks on this subject, p. 6.

7. κατὰ τὴν Μυσίαν] *toward Mysia*. This use of κατὰ = *versus*, is seen in Acts ii. 10, τῆς Λιβύης τῆς κατὰ Κυρήνην; and see on xxvii. 12, λιμένα βλέποντα κατὰ Αἴβα. Cp. *Winer*, § 49, p. 357.

— ἐπειράζον] *they were essaying*.

— τὸ Πνεῦμα Ἰησοῦ] *the Spirit of Jesus*.—*Elz.* has not Ἰησοῦ, but it is found in the best MSS. A, B, C, D, E, and in numerous Versions, and is received by *Griesb.*, *Scholz*, *Lachmann*, *Tischendorf*, *Bornemann*, and *Alford*.

This reading deserves to be noted, as confirmatory of the doctrine of the procession of the Holy Spirit from the Son, as well as from the Father. See above on John xv. 26.

8. Τρωάδα] *Alexandria Troas*, now a "Colonia Juris Italici," and an "urbs libera." See *Howson*, ch. viii. and xx.

The *Troad* and *Philippi* (v. 12) are two names associated with battle, and connect the wars of the heroic age, and of the Homeric Deities, with those of the close of Greek History, and the conflicts of the Roman Empire.

But now they are become the scenes of the victories of the Gospel of Peace,—a prelude to the moral change to be wrought by it in the World.

9. ὄραμα—ἄνθρωπος Μακεδὼν] *a vision: a man of Macedonia*. See below, v. 12. It would seem (as *Chrys.* observes, p. 804) that God proportions His revelations to the necessities of the case. When strong persuasion is requisite He sends an Angel; where less will serve, a man.

— Μακεδονίαν] *Macedonia*. The Roman name for *Northern Greece*. The Romans, having reduced Greece by their arms, divided it into two Provinces, *Macedonia* in the north; and *Achaia* in the south.

Macedonia comprised *Macedonia Proper*, Illyricum, Epirus, and Thessaly: the rest of Greece, including the Peloponnesus, was contained in *Achaia*, which was so called because the Romans had reduced Greece by means of the *Achaean* then holding the chief place in that country. (*Pausan.* vii. 17.)

The Roman Province of *Achaia* corresponded very nearly to that territory which is now called the Kingdom of Greece.

10. ἐζητήσαμεν] *we sought means by inquiring for a ship going to Greece,—we endeavoured*. Observe St. Luke's modesty. He does not say that he himself joined St. Paul at Troas. He glides as it were imperceptibly into the Apostle's company; and we only know that he was a sharer in his perils and labours, by the adoption henceforth of the pronoun *we*. See below, xx. 5.

As *S. Irenæus* remarked (iii. 14) in the second century, "That Luke was an attendant on Paul, and his fellow-labourer in the Gospel, he himself makes manifest, not in a spirit of boasting, but constrained by the truth itself;" and then *Irenæus* quotes this verse of the Acts. St. Luke thus intimates that he was an *eyewitness* of what he relates. And his testimony is stronger because he relates nothing specially of himself. He also notices when he is *not* present. See v. 40.

The *first* person is dropped at ch. xvii. 1, and resumed in xx. 5, and thenceforth it continues till the end of this book. See on xx. 5, and on 2 Cor. viii. 18.

— συμβιβάζοντες—ἡμᾶς—εὐαγγελίσασθαι] St. Luke says here, *that we sought forthwith to go out (of Asia Minor) into Macedonia, assuredly gathering (as an inference from the Vision) that the Lord hath called us (observe 'us') to evangelize them*. A remarkable expression, stating a fact of great importance, which almost escapes notice.

They who have observed St. Luke's modesty in speaking of himself, will be convinced by this expression that *he himself*, as well as St. Paul, was called by God to *evangelize* the Greeks. And they will be persuaded that the holy Evangelist *did* what he was called to *do*.

As to the *manner* in which he did it, see the notes below on 1 Thess. i. 9, and 2 Cor. viii. 18.

11. Σαμοθράκην] *Samothrace*; an island near *Thrace*, and called *Samothrace*, either from the name of the founder of the colony (*Dion. Hal.* i. 61), or because it was colonized from *Samos* (*Steph. Byz.*), or because in the native language the heights of the island were called *σάμοι* (*Eustath.* p. 881). It was celebrated for the mysteries of *Demeter* and *Persephone*, and rites of the *Cabiri*. Cp. *Tacit.* Ann. ii. 54.

— Νεάπολιν] *Neapolis* in *Thrace*; about twelve miles from *Philippi*, the frontier town of *Macedonia*.

12. Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας π., κολωνία] What do the words *πρώτη τῆς μερίδος* mean, as applied to *Philippi*?

(1) Some suppose them to signify *the first city* on St. Paul's route. See *Wieseler*, p. 38, and *Howson*, i. 341.

But this is not probable. The first would be *Neapolis*; and St. Luke says *ἑστὶ*, not *ἦν*.

(2) Nor can *πρώτη πόλις τῆς μερίδος* mean "*the chief city of that region of Macedonia*." See *Liv.* xiv. 29, who says that *Æmilius Paulus*, B.C. 167, after the subjugation of *Perseus* and his kingdom, reduced *Macedonia* into four parts, and made *Amphipolis*, *Thessalonica*, *Pella*, and *Pelagonia*, the capitals of their respective districts. Cp. *Leake*, *Northern Greece*, iii. 480.

(3) Hence *πρώτη* is interpreted by some (e.g. *Rosenm.*, *Kuhn.*) to mean a principal city of that region of Macedonia. The term *πρώτη* (*primaria*) was assigned as a title to cities of Asia; as may be seen on coins.

(4) It is said by others (e.g. *Meyer*) that *κολωνία* is to be joined with *πόλις*, and that St. Luke intends to say that *Philippi* was the principal *colonial-city* of that part or district of Macedonia. It was planted with Roman Colonists by Octavian, after

Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς ¹³ τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς πύλης παρὰ ποταμὸν, ὃν ἐνομίζετο προσευχὴ εἶναι, ¹⁴ καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξί. Καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσέχευ τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. ¹⁵ Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα, Εἰ κεκρίκατέ με

g Gen. 19. 3.
& 33. 11.
Judg. 19. 21.
Luke 24. 29.
Heb. 13. 2.

the victory of Actium, and admitted to the Jus Italicum. See *Dio Cass.* li. p. 446. *Plin.* Nat. Hist. iv. 11. A somewhat similar explanation had been proposed by *Casaubon*. See *Valck.*

None of these explanations appear satisfactory. They all rest on the supposition, which is at least doubtful (see *Baumg.* ii. 115), that τῇ μερίδι is equivalent to ἐκείνης τῆς μ., i. e. "of that part of Macedonia."

(6) The true solution is probably to be found in the Hellenistic sense of the word μερίς, viz. a frontier, or strip of border-land, that by which it is divided (μερίστει) from some other adjacent territory. See *Ezek.* xlv. 7. Here then μερίς, so explained, would be the border-land, by which Macedonia is divided or parted off from Thrace. And Philippi was the chief City of this μερίς or confinium. It was colonized by the Romans as a border-city, to defend the frontier against Thrace. As *Col. Leake* says (*Northern Greece*, iii. 487), "From B.C. 146, to the reign of Augustus, the Romans had the troublesome duty of defending Macedonia against the people of Illyria and Thrace, and during that time they established the colonies at Philippi, Pella, Stobi, and Dium."

In the New Testament the words τὰ μέρη often occur in this sense, as equivalent to μεθρία or confines. *Matt.* xv. 21; xvi. 13. *Mark* viii. 10. And in the Acts (ii. 10) we have τὰ μέρη τῆς Λιβύης, the confines of Libya, towards Cyrene.

So in the LXX the word μερίς is used for πῆξ, an extremity. *Ruth* iii. 7.

The *Vulg.* here has "prima partis (not partis istius) Macedoniae;" which seems to lead to the right sense. And this interpretation is confirmed by the Arabic and Ethiopic versions, which render μερίς by confines or neighbourhood of Macedonia.

St. Paul had been called to Greece by the man of Macedonia, and that call had been recognized and obeyed as the command of the Lord (xvi. 9, 10). He is now in Macedonia; and as soon as he has crossed the frontier, he begins his career, as a soldier of Christ, warring against Satan, at Philippi the principal city, on the border land of Macedonia, and a military colony of Rome.

These particulars concerning Philippi seem to be specified by St. Luke for various reasons;

He has brought us now to the first city on Greek ground, in which the Gospel was preached by St. Paul.

The name Philippi, derived from Philip (*Strabo*, vii. p. 5), the ἀρχὴ Μακεδόνων (*Demosth.* i. p. 43), who subdued Greece, and the father of Alexander, who overran and conquered a great part of the known world, and founded the Third Great Monarchy (*Dan.* viii. 21), suggests to the reader the contrast between the subjugation of Nations of this world, of which Philip and Alexander were the Conquerors, and the triumphs now to be achieved by Christ in the peaceful march of St. Paul.

The words Μακεδονίας and κολωνία, a colony, call attention to the triumphs of the Gospel at Philippi, a principal city of Macedonia, or Northern Greece (called by the Romans 'Macedonia'), and also as representing in those parts the main element of the Gentile world, by its connexion as a military Colony with Rome, the Fourth Monarchy (*Dan.* vii. 7. 19), the Mistress of the world at that time.

Hence St. Paul's acts at Philippi are dwelt on by St. Luke as a specimen and rehearsal of his preaching in Greece and Italy, and of the future achievements of the Gospel in the Roman Empire and in the World.

— κολωνία] a Roman Colony—a miniature of Rome. "Colonie Populi Romani quasi effigies parvæ simulacraque." (*Aul. Gell.* xvi. 13). See preceding note.

Coins of Philippi of the date of St. Paul's visit have the inscription "COL. (i. e. Colonia) AVO(usta) JUL(ia) PHILIP(pensis)." See *Akermann*, p. 46. *Kitto*, p. 337. Compare *Howson*, i. 345, on the rights of Roman Colonies.

13. πύλης] gate. So A, B, C, D. *Elz.* πόλεως.

— ποταμὸν] river. Not the Strymon (as has been supposed by some) which was some miles distant, but a smaller stream, the Gangites, or, as *Herodotus* calls it, Angitis; which flows into the Zygactes, and gives its name to the united streams. See *Leake*, iii. p. 236. *Howson*, i. p. 346.

The name Krenides, or fountains,—formerly borne by Philippi,—was derived from this stream.

The battle-field of Philippi, in which Brutus and Cassius were defeated by Mark Antony and Octavius, was between the Gangites and the Strymon.

— ὃν ἐνομίζετο προσευχὴ εἶναι] where a meeting for prayer was wont to be held. See v. 16.

Perhaps there was a Proseucha, or enclosed place for prayer there. See *Epiphanius* (Hær. lxxx.), who describes the Proseuchæ as places of a semicircular form (θεατροειδεῖς), without roofs, and outside the cities. Cp. *Mede's Essay*, Book i. Discourse 18, p. 67.

Such proseuchæ were commonly near the sea or rivers, as here, for the sake of the lustrations and ablutions of the Levitical Law (see *Joseph.* Ant. xiv. 10. 23. Cp. *Juvenal.* iii. 11—13).

The difficult words, "jura, verpe, per Anchialum," in *Mar-tial.* xi. 94, have been explained from this practice. See *Valck.*

Hence also they afforded a convenient preparation for the Gospel, as supplying water for baptising the converts made by the preaching of the Gospel there.

It seems that at Philippi, a Roman Colony, where the Jews were hated and despised (see v. 13), they had no Synagogue within the walls of the City, and were only authorized to have a Proseucha, and that outside the city gate. Cp. *Ammونیus*, in *Caten.*, who says, μὴ ὁμοῦ ἐκεῖ συναγωγῆς διὰ τὸ σπένδιον, παρὰ τὸν ποταμὸν ἔξω τῆς πόλεως λάβρα συνήγοντο.

Here, at Philippi, St. Paul, in accordance with his uniformly charitable spirit toward the Jews, his bitter enemies, went out of the city to their proseucha on the Sabbath Day, and preached there, though he had only a few women to hear him. Cp. below, note on xvii. 1.

14. Θυατείρων] Thyatira, in Lydia. As *Alford* observes, "Though they had been forbidden to preach the word in Asia (xvi. 6), and sent by the Spirit to Greece, their first convert in Greece is an Asiatic."

— σεβομένη τὸν Θεόν] a Proselyte. See xiii. 50.

— ἤκουεν] was listening.

15. καὶ ὁ οἶκος αὐτῆς] and her house. An argument for Baptism of Infants. See xvi. 33; xviii. 8. 1 Cor. i. 16.

"Quis credat (says *Bengel*) in tot familiis nullum fuisse infantem, et Judæos circumcidendis, Gentiles lustrandis illis, assuetos, non etiam obtulisse illos baptismum?"

The Church of England (Art. XXVII.) affirms that "the Baptism of Infants is most agreeable with the Institution of Christ." And in her Baptismal office she grounds this assertion on our Lord's declarations (see on John iii. 3. 5) and on His gracious invitation (*Mark* x. 14) to Infants, βρέφη. See on Luke xviii. 15.

In this she follows the exposition of the Primitive Church, who, as *Origen* says (in *Epist.* ad Rom. lib. v.), "received the Baptism of Infants from the Apostles." See also *Justin Martyr* (*Apol.* i. 15) speaking of disciples of Christ from their childhood, and *Irenæus* (ii. 22), who mentions infants as born again, and the Synodical Epistle of the Third Council of Carthage under Cyprian, A.D. 253. *Routh*, R. S. iii. p. 74, or in *Cyprian's* Epistles, lix. or lxiv., where the Sixty-six Bishops there assembled say in answer to Fidus, "As to the case of Infants, who, you allege, ought not to be baptized within the second or third day after their birth, and that the law of circumcision should be regarded, which led you to imagine that none should be baptized before the eighth day after his birth—this Synod was of a very different opinion. Not one of us agreed with you, but we resolved unanimously that the grace of God should be denied to none. For since the Lord says (Luke ix. 56), 'The Son of Man came not to destroy men's lives, but to save them,' we must take care, as far as in us lies, that no soul be lost. All persons, whether adults or infants, are equally objects of divine grace, as Scripture declares."

More has been said by the Editor, on this point, in *Letter* viii. on the Church of Rome, and in *Occasional Sermons* (Serm. iii. pp. 51—66), where objections to the above statements are considered; and cp. *Professor Blunt* on the Early Fathers, p. 548.

On the allegation of some Expositors here, that the Children of Heathens could not have been baptized by the Apostles, because their parents were not holy (cp. 1 Cor. vii. 14), see the answer of *S. Augustine* to Boniface, *Epist.* 98, vol. ii. p. 394, and *Hooker*, III. i. 12; V. lxi. 5; and the present Editor's *Letter* to a friend on the XXIXth Canon of 1603, Lond. 1860.

πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε καὶ παρεβιάσατο ἡμᾶς.

h 1 Sam. 28. 7.
ch. 19. 24.

16 ἡ Ἐγένετο δὲ, πορευομένων ἡμῶν εἰς τὴν προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῶν, ἥτις ἐργασίαν πολλὴν παρέιχε τοῖς κυρίοις αὐτῆς μαντευομένη. 17 Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν ἔκραζε λέγουσα, Ὁυτοὶ οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσιν,

1 Gen. 14. 18—22.
ch. 18. 26.
Heb. 10. 20.

— παρεβιάσατο] *she gently constrained us.* (See *Valck.*) They did not comply at once, lest they should appear to have come to preach the Gospel for personal convenience or advantage.

16. πνεῦμα Πύθωνος] *a spirit of Python.* A, B, C*, D have Πύθωνα—which may perhaps be the true reading: *a* and *os* (OC) are often confused in MSS. See *Porson*, ad *Hecub.* 788.

A remarkable expression. This damsel was possessed with an *evil Spirit* (see *vv.* 18, 19). Why then does not the Evangelist St. Luke call it by the names used in the Gospel, viz. δαιμόνιον, or πνεῦμα ἀκάθαρτον, but πνεῦμα Πύθωνος, *a spirit of Python*, or πνεῦμα Πύθωνα, or *Python spirit*, a word never occurring in the Gospels?

Probably for the following reasons—

St. Paul was now on new ground—in Greece (see above, *v.* 13). He was in a *Greek city*, a *Roman colony*. A new scene now opens before him; a new era in the History of the Church. He has not only to war with Jewish prejudice. He has to encounter Satan in other forms. He has now to confront him in the idolatries and superstitions of the West.

One of the greatest difficulties which the Gospel had to contend with there, arose from the power exercised over the Greek and Roman mind by Oracles, Enchantments, Divination, Soothsaying, and Sorcery. That Power showed itself in the *νυμφόληπτοι*, *εὐρύκλεις*, *ἐγγαστρίμυθοι*, *θεοφόρητοι*, *φοιβάληπτοι*, *cerviti*, *larvati*, *lymphatici*, &c. of Heathenism. See *Aug.* de *Civ. Dei*, ii. 23, where he refers to this passage “in *Actibus Apostolorum ventriloqua femina.*” *Euseb.* *Præp.* *Ev.* iv. 5; and other numerous authorities cited in *Weist.* p. 555. *Bischoe*, pp. 283—5.

Here St. Paul meets that Power face to face in the streets of Philippi. How was it to be described? By the word *Python*. This word would sound a note clear and strong on the Greek and Roman ear. Πύθων, Πύθιος, Πύθια, Πυθάνισσα, *Pytho*, *Pythia*, *Pythionissa*. How much was contained in those words!

ΠΥΘΩΝ, *Python*, was the prophetic *Serpent at Delphi*—the *δωφελὶς τῆς γῆς*, the centre and focus of Gentile Divination. See *Callim.* H. ad *Apoll.* 100. *Ovid.* *Met.* i. 438. *Apollodorus*. i. p. 44. *Hygin.* *fab.* 140. *Plutarch.* de *Orac. Defect.* ii. p. 417, and others, cited by *Kuin.*, and concerning the *Pythia* herself, see *Virgil.* *Æn.* vi. 46.

The Python or Serpent gave his name and place to the prophetic Deity of the Gentile world; the successor of the Serpent at Delphi was the *Pythian Phœbus* or *Apollo*.

And from him all who claimed the powers of divination received their title, and were called *Pythons*. Hence *Hezychius*, Πύθων δαιμόνιον μαντικόν. *Alberti Glossar.* Gr. p. 75, Πύθωνος δαιμόνιον μαντικόν, οὗτω λεγομένου. “*Translatum est hoc nomen ad homines ipsos, qui dei cujusdam afflatu futura prædicere posse credebantur, nominatim ita dicti sunt ἐγγαστρίμυθοι.*” *Plutarch.* de *oraculorum defectu* p. 414, τοὺς ἐγγαστρίμυθους Εὐρυκλέας πάλαι, νυνὶ Πύθωνας προσαγορευόμενοι, *ventriloquos Eurycleas* (ab *Eurycle* inventore hujus divinationis) olim, *nunc Pythonas* vocant. *Hezychius*: Πύθων, ὁ ἐγγαστρίμυθος ἢ ἐγγαστρίμαντις. Id. Εὐρυκλῆς, ὁ ἐγγαστρίμυθος, ἣν δὲ γένος μαντέων, οὗς δμωνόμεως Εὐρυκλέας ἔλεγον. *Suidas*: ἐγγαστρίμυθος, ἐγγαστρίμαντις, ὃν νῦν τινες Πύθωνα, Σοφοκλῆς δὲ στερνόμαντιν, Πλάτων ὁ φιλόσοφος, Εὐρυκλέα ἀπὸ Εὐρυκλέους, τοιοῦτου μάντεως.” (*Kuin.*)

Therefore this damsel at Philippi, with her *Pythonistic possession*, was, according to her degree, a representative of the *Pythia* who sat on the tripod at Delphi, and who delivered the responses in the name of the *Pythian Apollo*, the successor of the Serpent, and brought much gain and renown to her masters at that place, and deceived the World by her sorceries. Hence St. Luke calls this Spirit at Philippi, *Python*. And thus the Holy Spirit by St. Luke's mouth taught certain solemn truths to the Gentile world. He warned them, that the Spirit with which they dealt so fondly and familiarly in their Oracles and Witchcrafts was an *unclean Spirit*. It is denounced and ejected as such by St. Paul. The *Python*, which they themselves said was a *serpent*, was indeed a minister of “the old *Serpent*” (2 Cor. xi. 3. *Rev.* xii. 9; xx. 2), an agent of *Satan*; and in dealing with him, in these Oracles, they “worshipped devils instead of God” (1 Cor. x. 20). As *Chrys.* says here, *ὁρᾷς ὁ*

τι Ἀπόλλων δαίμων ἐστίν. Indeed *Apollo*, and all his diviners, were ministers of *Apollyon* himself (*Rev.* ix. 11).

In these Oracles and Divinations of the Gentile world there were many frauds and cheats. But counterfeits prove the reality; and the phenomena of Witchcraft in the Heathen World are too numerous to be explained away. As *Dr. Barrow* says (*Serm.* ix. vol. iv. p. 213), “Concerning power of Enchantments implying the co-operation of Invisible Powers, all sorts of intercourse and confederacy, formal or virtual, with bad Spirits, he that shall affirm them to be mere fiction and delusion, must with exceeding immodesty and rudeness charge the World with vanity,” &c. See also *Cicero*, de *Div.* i. 5, and 82—88. *Van Dale*, de *Orac.*, and others, cited by *Bischoe*, p. 299.

(1) It is worthy of remark, that the Hebrew word which describes a “familiar spirit” is *זָכַל* (*Obh*). This is used in the Old Testament, in *Lev.* xx. 6. 27. *Deut.* xviii. 11. *Isa.* xix. 3. And it is also employed 1 Sam. xviii. 7, 8, to describe the Spirit with whom the Witch of Endor had commerce, who is called by the LXX an *ἐγγαστρίμυθος*. May it not be, that this word *Obh* has some connexion with the Greek *ὄφης*, or *serpent*,—the word used by St. Paul and St. John to describe the Old Serpent, the Devil? (2 Cor. xi. 3. *Rev.* xii. 9; xx. 2.) This conjecture may be confirmed by the following consideration;

(2) It is allowed that the Greek and Latin words *πύθιος*, *πυθάνισσα*, *πυθάνομαι*, *πυστήριος*, are traceable to *πύθων* or *Pythion*, the Prophetic *Serpent of the Great Gentile Oracle*. (*Strabo*, ix. p. 422. *Macrobi.* Sat. i. 17.) *Serpent-worship* seems to have extended itself over a great part of the World.

May not that word *Pythion* be carried up higher to the Hebrew *פִּתְיָן* (*phethen*), or *Serpent*? *Ps.* lviii. 4, and *Isa.* xi. 8. *Ps.* xci. 13.

It is remarkable, that this last-named passage contains a prophecy concerning the Victory to be achieved by Christ over the *Great Python*, or old *ὄφης*, or *Serpent*, the Devil. The casting out of the Python-spirit by the Apostle St. Paul at Philippi, acting by the power of Christ, may be regarded as a visible exhibition of the operation of Christ in the Gospel, bruising the serpent's head (*Gen.* iii. 15), and treading the Dragon, Satan, the Old Serpent, beneath His feet; healing, by His death, the wounds inflicted on them by the fiery Serpent, and delivering the World from the grasp in which he then held it by means of Oracles and Incarnations, and all the sorceries of Divination. It may be considered as a specimen of the fulfilment of the prophecies, which attribute such powers to Christ; and of Christ's promise to His disciples that He would enable them to overcome “all the power of the enemy” (*Luke* x. 19; cp. *Rom.* xvi. 20); and as a presage of His full and final triumph over Satan, that *Old Serpent*, which deceiveth the world. (*Rev.* xii. 9; xx. 10.)

—μαντευομένη] by soothsaying; as distinguished from *προφητεύουσα*. Cp. *Dean Trench*, *Synon.* § vi.

17. ἔκραζε] *was crying.* Observe the imperfect, and again, *v.* 18, *τοῦτο ἐποίει*, *she was doing for many days.*

—οὗτοι οἱ ἄνθρωποι τοῦ Θεοῦ] *these men are servants of the most High God, who are declaring to us the way of salvation.* This utterance of the Python-spirit at Philippi gives much probability to the assertion of ancient Christian writers, that the Evil Spirit who deceived the Gentile world by Oracles, gave testimony in them to Christ. See *Euseb.*, *Dem.* *Evang.* iii. 6, and ix. 10. *August.*, de *Civ. Dei*, xix. 23. De *Consensu Evang.* i. 18; and others quoted by *Dr. Jenkin* on *Christianity*, i. p. 354, and *Mede's* interesting *Essay*, *Works*, p. 194, bk. i. disc. xxxvi.

Satan sometimes speaks the *truth*, in order that he may propagate *lies* with greater success. See on *Mark* i. 25, where it will be seen, that in repudiating the homage of the Father of Lies, even when he spoke the truth, St. Paul imitated the example of Christ.

Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord (*Ecclus.* xv. 9. *Prov.* xxvi. 7). Much less is it seemly in the mouth of the Evil One, say *Chrys.* and *Didymus* here (in *Caten.*). The Apostle shows, that testimony from Satan to the preachers of the truth is not to be received; for it is to be feared, that Evil Spirits, having gained men's confidence by what they speak truly, may overreach the simple by an admixture of falsehood, and so cause their ruin. It is well said by *Arator* here (ii. 386),—

οἷτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. ¹⁸ ^k Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ^k Mark 16. 17. ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας τῷ πνεύματι εἶπε, Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. ¹⁹ ^l Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας ^l 2 Cor. 6. 5. αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας. ²⁰ ^m καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον, Οὗτοι ^m 1 Kings 18. 17. οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες. ²¹ καὶ καταγγέλλουσιν ἔθνη, ἃ οὐκ ἐξεστὶν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαῖοι οὖσι. ²² ⁿ Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιβρῆξαντες ⁿ 2 Cor. 11. 25. αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίζειν. ²³ πολλὰς τε ἐπιθέντες αὐτοῖς πηλῆγας ¹ Thess. 2. 2. ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς. ²⁴ ὃς παραγγελίαν τοιαύτην λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφάλισατο εἰς τὸ ξύλον.

“ ————— Professio vera
Mendaci de teste sonat, vocemque fidelem
Perfidus auctor habet; sed non debetur honori
Quod cogit formido loqui, nec mente coheret
Nudus amore timor.”

And it is well observed by *Milton* (Par. Reg. i. 432) as a characteristic of the Evil One, that it hath ever been his

“ ————— craft,
By mixing somewhat true, to vent more lies.”

Therefore St. Paul *rejects the praise of the Evil One*, and casts him out. The Evil One had said καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας; but the Apostle says παραγγέλλω σοι ἐξελθεῖν.

— ἡμῖν] to us. So A, C, G, H. The Evil Spirit “transforms himself into an Angel of light” (2 Cor. xi. 14), and pretends that the Gospel is for *himself*, as well as for the world.—*Etz.* has ὁμῖν.

19. ἐξῆλθεν] Observe the repetition of this word. Paul commanded the Spirit to *come out*, ἐξελθεῖν (v. 18). And the Spirit ἐξῆλθεν, *came out* immediately (v. 18). And the masters of the damsel saw that (v. 19) the hope of their gains ἐξῆλθεν, *came out* also.

The hope of their profits *went out* with the *going out* of the Evil Spirit,—a proof of the *reality of the possession*. Indeed, it seems that the Holy Spirit has taken special care that no reasonable person should call in question the fact, that the damsel was possessed by the Evil Spirit, and that the Evil Spirit was permitted by God to exercise certain powers by her instrumentality.

— ἡ ἐλπὶς τῆς ἐργασίας] *The hope of gain from their craft*; a clue to a powerful motive of Persecutions against Christianity. Both the Persecutions from *Heathenism* mentioned in the Acts are from this source. In the account of both, the word ἐργασία occurs. See here, and xix. 24, 25. Cp. *Pliny's* Letter to Trajan, x. 97, 98; and *Lardner's* Remarks, iv. 11—30, and the excellent observations in *Blunt's* Lectures, pp. 149—153: “The Priesthood in all its branches, Flamens, Augurs, Haruspices, contemplated the advance of Christianity with dismay. It emptied their Temples, curtailed their sacrifices, reduced their profits, exposed their frauds.”

How great were the difficulties it had to encounter in these respects, and how noble the triumphs it achieved! And how much yet remains for it to perform even in Christendom itself, where the corruptions of Christianity are deeply rooted in Covetousness, and Superstition is propagated by Love of Lucre! Cp. on 2 Cor. ii. 17.

20. στρατηγοῖς] *the Prætors*, or Duumviri, of the Roman colony (*Cicero*, de Leg. Agrar. 34),—a title still surviving (A.D. 1750) in the Italian word *Stradijo*. (*Wetstein*.) Hence the appeal in v. 21 to the rights and privileges of the Citizens of Philippi as a colonial city of *Rome*.

See further on xvii. 6, and *Howson*, i. 345.

The Roman character of Philippi is brought forward in this narrative, which is a prelude to the History of the struggle of the Gospel with the military and imperial power of the Heathen Mistrust of the World.

— Ἰουδαῖοι] *Jews*. A specimen of the difficulties and dangers which the Gospel had often to encounter from the heathen, by being confounded with Judaism, and by being exposed to all the obloquy with which the Jews were regarded by the Romans.

Christianity was hated as Judaism by the heathen, and as

worse than heathenism by the Jews. It had to contend against Judaism and Heathenism, and it triumphed over both.

This charge against Paul and Silas as *Jews*, would be more effective at this time at *Philippi*, a Roman colony, because the Jews had lately caused disturbances at *Rome*, and had therefore been expelled from it by an imperial edict of *Claudius* (xviii. 2).

21. ἔθνη, ἃ οὐκ ἐξεστὶν κ.τ.λ.] *customs which it is not lawful for us to receive, being Romans*. By the Roman Laws, Judaism was a “*religio licita*” for *Jews*; but they were not allowed to make proselytes among the *Romans*, who were forbidden by the Laws, under penalties, to receive circumcision; though in this and other religious matters the Laws often lay in abeyance. See *Neander*, Church Hist. i. 89.

22. ῥαβδίζειν] *to beat with the lictors' rods*: a Roman punishment. St. Paul himself distinctly asserts that he was *beaten with rods* no less than *three several times* (2 Cor. xi. 25), a punishment, which he *might have escaped*, if he had asserted his Roman citizenship, as he did at *Jerusalem* (xxii. 25). Here, it is alleged, is a difficulty. If he asserted his citizenship in one place, why not also in others? St. Paul, by asserting his citizenship at *Jerusalem*, and by obtaining exemption thereby (xxii. 25), showed that his sufferings at *Philippi* were voluntary, and that he had divine direction advising him how to suffer as well as to do, in full faith that his sufferings would, under God's providence, conduce to the furtherance of the Gospel.

In that case the *assertion* of his Roman Citizenship led, by a providential series of events, to the manifestation of the divine glory, by his preaching of the Gospel to the people and Sanhedrim at *Jerusalem*,—to *Felix* and *Festus* and *Agrippa* at *Cæsarea*, and finally to the imperial court and tribunal at *Rome*.

But if St. Paul had pleaded at *Philippi* his Roman citizenship, he would not have been beaten, and cast into prison. And we should not have had the beautiful and instructive history of his Christian faith and joy, uttering itself in psalmody at midnight; the jailor and prisoners, and other inhabitants of *Philippi*, would not have had the evidence to the truth of the Gospel in the Earthquake which shook the prison, and opened its doors, and made the chains to fall from the hands of the prisoners. The jailor and his household might not have become citizens of the kingdom of heaven.

May we not therefore say, that the same Divine Spirit Who had recently *restrained* St. Paul from preaching the word in Asia and Bithynia, *withheld* him from asserting his Roman citizenship at *Philippi*? And may not the good effects which we see ensuing from the restraint in the latter case, be designed to remind and assure us that no less beneficial results arose, though not known by us, from the preventive operations of the Holy Ghost in the former? Cp. note below on 1 Thess. ii. 2.

Yet—such is the treatment which this divine history has received in modern times—it has been alleged by many (e. g. *De Wette*) that St. Paul was hindered by the tumult from pleading his citizenship; and others (*Baur* and *Zeller*) have advanced a step further, and perverted his forbearance into an argument that he did not really *possess* the right which he afterwards *claimed*!

24. τὸ ξύλον] *the stocks*. “Quod cælon, et ξυλονέθη, etiam ποδικὰ καὶ ἐπὶ ποδοστέρεσσιν, ab Hebræis τῷ (Job xiii. 27. xxxiii. 11) vocatur: cui et cervix, et manus et pedes per quinque foramina inerebantur, πεντεστέριγγον propterea quoque vocatum *Aristoph.* Equitt. 1046. Latini *nervum* vocant *Plaut.* Captiv. iii. 5. 71. Nam noctu nervo vinctus custodiebatur” (*Kuin*). Cp. *Wetst.* p. 557.

With this statement of St. Paul's sufferings at *Philippi*, compare his own words to the *Philippians* in his Epistle, i. 29, 30, and see *Paley*, H. P. p. 120.

o ch. 4. 31. 25 ° Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνου τὸν
 p ch. 5. 19. Θεὸν ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. 26 ° Ἀφ' ὧν δὲ σεισμός ἐγένετο μέγας,
 & 12. 7. ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου· ἀνέψχθησάν τε παραχρῆμα αἱ
 θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. 27 ° Ἐξυπνὸς δὲ γενόμενος ὁ δεσμο-
 φύλαξ, καὶ ἰδὼν ἀνεγμμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν
 ἐμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους. 28 ° Ἐφώνησε δὲ
 φωνῇ μεγάλῃ ὁ Παῦλος λέγων, Μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γὰρ
 ἐσμεν ἐνθάδε. 29 Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσ-
 ἔπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ. 30 ° καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη, Κύριοι, τί
 q Luke 3. 10. με δεῖ ποιεῖν, ἵνα σωθῶ; 31 ° Οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν
 ch. 2. 37. & 9. 6. r John 3. 16, 38. & 6. 47. 1 John 5. 10. Χριστὸν, καὶ σωθήσῃ σὺ, καὶ ὁ οἶκός σου. 32 Καὶ ἐλάλησαν αὐτῷ τὸν λόγον
 τοῦ Κυρίου, σὺν πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. 33 Καὶ παραλαβὼν αὐτοὺς ἐν
 ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ
 o Luke 5. 29. οἱ αὐτοῦ πάντες παραχρῆμα. 34 ° ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρ-
 & 19. 6. ἔθηκε τράπεζαν, καὶ ἡγαλιάσατο πανοικί πεπιστευκῶς τῷ Θεῷ.
 35 Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες,
 Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. 36 Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς
 λόγους τούτους πρὸς τὸν Παῦλον, Ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ ἵνα ἀπολυ-
 θῇτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. 37 ° Ὁ δὲ Παῦλος ἔφη πρὸς
 t ch. 22. 25. αὐτούς, Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρ-
 χοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; Οὐ γὰρ ἄλλὰ
 ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. 38 Ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ
 ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι,
 u Matt. 8. 34. 39 ° καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων ἐξελθεῖν τῆς
 v ver. 14, &c. πόλεως. 40 ° Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν· καὶ
 ἰδόντες τοὺς ἀδελφούς, παρεκάλεσαν αὐτοὺς, καὶ ἐξήλθον.

XVII. 1 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσα-
 λονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων.

25. ὕμνου] *they were singing*. St. Peter sleeps in prison be-
 tween the two soldiers (Acts xii. 6); St. Paul and Silas sing in
 the stocks. They cannot raise their hands or bend their knees in
 prayer, but they can lift up their heart and voice to heaven. Such
 is the power of joy in the Holy Ghost. "Nihil crus sentit in
 nervo, quum animus in caelo est. Etsi corpus detinetur, omnia
 spiritui patent." (*Tertullian*, ad Mart. 2, cited by *Neander*.)
 Such is the joy shed by the Holy Ghost into the heart of the
 Christian. Observe also *προσευχόμενοι ὕμνου*; i. e. praying they
 were singing: their *prayer* was a *hymn*: perhaps they were sing-
 ing one of the *Psalms* which are entitled 'a Prayer of David,'
 e. g. the xvii. or lxxvi.

— ἐπηκροῶντο] more than "heard;" they were listening to
 their music as an ἡδυστον ἀκρόαμα. The Prison became an Odsum.
 26. πάντων τὰ δεσμὰ ἀνέθη] *the chains of all were loosed*.
 All the prisoners were witnesses of the Miracle.

27. ἑαυτὸν ἀναιρεῖν] *to kill himself*, as Brutus and others had
 done here (*Plutarch*, Brut. 52), and a great number of the pro-
 scribed Romans, after the battle of Philippi, followed his example.
 Self-murder was approved by the Stoics (*Senec. Epist.* 12. 17.
 24. 58. 59. *Plin. Ep.* 1. 12. *Bischof*, p. 349), and was then a
 common resort in perplexity and trouble. This incident is sug-
 gestive of what the Gospel has done to prevent it. The jailor was
 about to put himself to death; St. Paul tells him to "do himself
 no harm," and opens to him the way of everlasting life.

On the sin of suicide, see *Jerome* on Amos v., and *Augus-
 tine*, ii. p. 918, de Civ. Dei. i. 20, and contra Gaudentium, vol. ix.
 p. 1006, and *Ep. Andrews* on the Decalogue, p. 404.

29. φῶτα] *lights*—neuter plural; cp. James i. 17. So that
 all were witnesses of the miracle.

31. τὸν Κύριον] *the Lord of all*. He had addressed them as
 Κύριοι; they turn his thoughts from themselves to the Lord, Christ.

33. ἔλουσεν—ἐβαπτίσθη] *ἔλουσεν, καὶ ἐλούθη* (*Chrys.*). A re-
 markable instance of divine reward for human love. The jailor
 washed the blood from their wounds, and was by their ministry
 freed from a spiritual prison, and was washed from his sins by Bap-
 tism, made efficacious by the blood of Christ and by faith in Him.

35. ῥαβδούχους] *the lieutenants* (properly *rod-bearers*), who at-
 tended the Magistrates of the Colony.

— λέγοντες] This sudden change was perhaps occasioned by
 what they had heard of the Earthquake in the preceding night.

37. Ῥωμαίους] *Romans* by birth; cp. Acts xxii. 25—29. Some
 of his ancestors had obtained the "jus civitatis," by purchase, as
Maximin. says on Acts xxiii. 29, *παρέχοντες δόσεις ἀπεγράφοντο*
 Ῥωμαῖοι, καὶ ἔτρεχεν εἰς τὸ γένος τὸ ὄνομα. "Unde colligas ex
 opulentâ familiâ fuisse Paulum." (*Rosenm.*)

"*Lex Porcia* (passed A.D. c. 506) virgas ab omnium civium
 Romanorum corpore amovet." *Cicero* pro Rabirio, c. 3, and In
 Verrem, v. 66, "Facinus est vinciri civem Romanum, scelus ver-
 berari." Hence, as *Cicero* testifies (*Verr. v. 57*), "illa vox et im-
 ploratio, 'Civis Romanus sum,' multis in ultimis terris opem
 inter barbaros et salutem tulit."

On St. Paul's waiving his right of citizenship, and submitting to
 be beaten, see above, v. 22.

— οὐ γὰρ] "non, utique." On γὰρ (= γε ἅπα) thus used,
 see *Winer*, § 53, p. 396, note. *Klotz* ad Devar. de particulis, ii.
 p. 242. (*Hackett*.) The ἅπα serves to sum up the premises on
 which the assertion is made; the γε strengthens the assertion.
 Cp. on Luke xviii. 14, ἡ γὰρ ἐκεῖνος.

40. πρὸς τὴν Λυδίαν] Cp. xxviii. 8, πρὸς ὃν εἰσελθόν. So
 xxi. 18, εἰσῆλθε πρὸς Ἰακώβον. See also x. 3; xvii. 2.

— ἐξήλθον] *they went forth*. It seems that St. Luke himself
 remained at Philippi. Cp. ἦλθον, xvii. 1.

As to the reason of this arrangement, see note below on
 1 Thess. i. 7; iii. 6; and 2 Cor. viii. 18. Phil. iv. 3.

It was St. Paul's habit, when he had preached the Gospel in
 a City, to leave some behind him there to continue the work he
 had begun. See below on xx. 5.

CH. XVII. 1. Διοδεύσαντες] The road on which they travelled
 from Philippi to Thessalonica, was the *Via Egnatia*, the Greek
 continuation of the *Via Appia*, on which St. Paul afterwards
 travelled in his way from Puteoli to Rome. It is said by some
 to have been called *Egnatia*, from the town "Gnatis Iymphis

² Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία ^a Luke 4. 16. διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, ³ διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν, καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. ⁴ Καὶ τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πλήθος πολὺν, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.

⁵ Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων ἀνδρας τινὰς ποιηροὺς, καὶ ὀχλοποιήσαντες ἐθορύβουν τὴν πόλιν ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον. ⁶ μὴ εὐρόντες δὲ αὐτοὺς ^d ch. 16. 20. ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχας βοῶντες, Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρεισιν ⁷ οὓς ὑπο- ^e Luke 23. 2; John 19. 12. δέδεκται Ἰάσων. Καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράσσουσι, βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν. ⁸ Ἐτάραξαν δὲ τὸν ὄχλον, καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα. ⁹ Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς.

¹⁰ Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων

iratis extracta," mentioned in *Horace's* journey from Rome to Brundisium (Sat. i. 5. 97), and his last stage between Barium, "Bari moenia piasosi" (v. 97), and Brundisium, the "finis chartaeque visque" (v. 104). Cp. *Howson*, i. 372.

It is more likely that both the town and the road derived their names from some person or persons of the Gens *Egnatia*, who were mainly instrumental in their construction. So the *Via Appia*—named from Appius Cæcus.

On the providential provision, in the great military Roman Roads, for the Propagation of Christianity, see below, xxviii. 15.

—[Ἀμφίπολις κ.τ.λ.] For a description of the position and remains of these places, see *Col. Leake's* Northern Greece, viz. on *Amphipolis*, formerly called *ἑννία ὁδοί*, where *Brasidas* was killed, see *Thucyd.* v. 10. *Leake*, iii. 181.

Apollonia, *Leake*, iii. 447.

Berea, iii. 290.

Philippi, iii. 189.

Thessalonica, iii. 235.

The distances on the *Via Egnatia*, as laid down in the Itineraries, are,—

Philippi to Amphipolis thirty-three miles.

Amphipolis to Apollonia thirty miles.

Apollonia to Thessalonica thirty-seven miles (cp. *Howson*, i. 373).

—[Θεσσαλονίκη] *Thessalonica*; called the mother-city of all Macedonia in an Ancient Inscription in *Valck.*, p. 541; now *Saloniki*. Cp. *Howson*, i. 380, and note below on 1 Thess. i. 1.

—[ἡ συναγωγὴ] The Article ἡ is not in A, B, D, and has been omitted by *Lachmann*, *Bornemann*, *Bloomfield*, *Alford*, and *Tischendorf*, in his last edition (p. 96), retain the article, which is in G, H, and the majority of cursive MSS.; and, it seems, rightly.

There appears to have been only a *proseucha*, and this outside the gate (xvi. 13), at *Philippi*, a Roman Colony, where the Jews were an object of scorn and detestation. See on xvi. 20.

But here at *Thessalonica* was a Synagogue; and it appears to have been the Synagogue of the district.

Perhaps St. Paul passed through *Amphipolis* and *Apollonia*, because there was no Synagogue there. In all cases he took care to offer the Gospel in the first instance to the Jews. See v. 2.

2. κατὰ τὸ εἰωθός] as his custom was,—he went into the Synagogue. Thus St. Luke speaks of St. Paul. The Apostle imitated the love of Christ, who,—as the same Evangelist says,—as His custom was, went into the Synagogue on the Sabbath day, Luke iv. 16.

3. παρατιθέμενος] alleging, 'allegans'—in the sense of adducing or citing passages and authorities (here, from Holy Scripture) in proof of an argument. See *Valck.*

4. σεβομένων Ἑλλήνων] Proselytes. A, D, and some Cursives insert καὶ before Ἑλλήνων, and so *Vulg.* 'gentilibusque.' And this reading, approved by *Paley* and received by *Lachmann*, has much to commend it.

The σεβόμενοι are Proselytes (see xiii. 43. 50; xvi. 14; xvii. 17), a distinct class from the Heathens and Jews. And it appears that many *Gentile idolaters*, Ἕλληνες, were converted at *Thessalonica*. See 1 Thess. i. 9.

5. [ζηλώσαντες—προσλαβόμενοι] So A, B, E, and many Cursive MSS. and Versions.—D, G, H have not [ζηλώσαντες]. *Blz.* inserts ἀπειθοῦντες before Ἰουδαῖοι, with D, and ἀπειθοῦντες is in G, H.

—οἱ Ἰουδαῖοι] the Jews. Cp. 1 Thess. ii. 14—16, for St. Paul's account of the conduct of the Jews at *Thessalonica*.

—ἀγοράων] "sub-rostranorum;" loiterers in the agora.

6. πολιτάρχας] *Politarchs*. See also v. 8, τὸν ὄχλον, καὶ τοὺς πολιτάρχας. Another instance of St. Luke's accuracy. The political condition of the two neighbouring cities, *Thessalonica* and *Philippi*, was very different. *Philippi* was a Roman Colony; *Thessalonica* a Greek free city, 'urbs libera.' There the Roman element was dominant; here the Greek prevails.

Philippi was like a miniature of Rome in Greece. Its magistrates and laws were Roman; and it was proud of its Roman dignity.

At *Philippi*, therefore, we hear of στρατηγοί, *Prætors* (xvi. 20. 22. 35. 36. 38), and ῥαβδοῦχοι, *licitors* (xvi. 35. 38). There Roman privileges are invoked (xvi. 21), and an attempt is made to excite the Roman hatred against Paul and Silas as *Jews*. See on xvi. 20.

But at *Thessalonica* the scene is changed. Here we have a specimen of Greek liberty allowed to survive amid the conquered cities of Macedonia, now under the Roman yoke: an image of ancient Greek Independence. Every thing here is Greek.

St. Luke marks the change by his language; αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον (v. 5), αὐτοὺς ἔσυρον εἰς τοὺς πολιτάρχας, an uncommon word, but happily we may still read it (in substance) on an ancient inscription at *Philippi*; a proof of the writer's exactness. See *Leake*, p. 236, who observes, "The Magistrates are styled *Politarchæ*, as when St. Paul visited *Thessalonica* ninety-three years after the battle of *Philippi*."

The Inscription, which seems to be of the age of *Vespasian*, may be also seen in *Boeckh* (Sylloge Pars x. p. 53, No. 1967); who cites another from *Philippi*, ΠΟΛΙΤΑΡΧΟΤ ΜΑΡΚΟΤ, and adds, "Manifestò fuerunt πολιτάρχαι septem, ex quibus hoc loco principes quasi separatim scriptus est." Cp. *Howson*, i. 394—6.

7. Καίσαρος] of *Cæsar*; an intimation of what the Church would have to suffer from enemies charging her with disaffection and disloyalty to the ruling powers. See the replies to this accusation in the Christian Apologies; especially *Tertullian's* eloquent vindication, *Apol.* § 29—35, and *de Idol.* § 13—15, and *Theophil.* ad Antol. i. 11.

On the bearing of this passage on one of the most important Prophecies of Holy Scripture, see note on 2 Thess. ii. 3—13.

8. τὸ ἱκανόν] the surety; 'satisfactio' (*Gloss.*). Cp. LXX, Lev. xxv. 26, ἐὰν εὐρέθῃ τὸ ἱκανόν, λύτρα αὐτοῦ (*Grinfield*).

10. Σίλαν] This mention of the connexion of *Silas* with the Church of *Thessalonica* is confirmed by his association with St. Paul in the beginning of both the Epistles to the *Thessalonians*.

From the similar association of *Timotheus* in those two Epistles, it is probable that he also was with St. Paul at *Thessalonica* as he was at *Berea* (v. 14, 15, and xviii. 6). See also 1 Thess. iii. 1, where *Timothy* is mentioned as having been sent by St. Paul from Athens to *Thessalonica*.

g Isa. 34. 16.
Luke 16. 29.
John 5. 39.

ἀπήσαν. ¹¹ Ὅσοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκη· οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντας τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. ¹² Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων, καὶ ἀνδρῶν οὐκ ὀλίγοι.

h 1 Thess. 2. 4.

¹³ Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κάκει σαλεύοντες τοὺς ὄχλους. ¹⁴ Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν ὑπέμενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.

i ch. 18. 5.

¹⁵ Οἱ δὲ καθιστῶντες τὸν Παῦλον ἤγαγον αὐτὸν ἕως Ἀθηνῶν καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήσαν.

j ver. 4.

¹⁶ Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον οὖσαν τὴν πόλιν. ¹⁷ Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ

k Col. 2. 8.

κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. ¹⁸ Τινὲς δὲ καὶ τῶν Ἑπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον,

It seems that *Timothy* was left behind at *Thessalonica* for a time, and joined Paul and Silas at *Beræa*.

— *Béroia*] *Beræa*; spelt thus (*Béroia*) with a single *ρ* in the ancient coins of this period. Like *Beronika* (*Bernice*), which is a Macedonian form of the word *φερνίκη* (*bearing* or *gaining victory*), so *Beræa* was called from the name of its founder *Φέρης*. *Steph. Byz. and Etymol. Wetst.* p. 561. It was intersected by the river *Astræus*, and still retains its name.

11. *εὐγενέστεροι*] *more noble*. The obscure *Beræans* are declared by the Holy Spirit here to be *more noble* than the wealthy *Thessalonians*. True nobility consists in being born of God, and in imitating His example and doing His Will. The Heathen had some sense of this. *Juvénal* asks (*Sat.* viii. 1), "*Stemmata quid faciunt?*" and (*viii.* 20), "*Nobilitas sola est atque unica Virtus.*" And St. Luke here intimates that genuine Nobility is seen in studying the pedigree of our heavenly lineage, and the records of our spiritual inheritance, in the Word of God. This truth is introduced by the pronoun *οἵτινες*, which signifies "*quippe qui.*" See on 1 Pet. ii. 11.

It appears that these *Beræan Christians* were mainly of *Jewish* origin (see v. 10). Hence the contrast with those of *Thessalonica* is more striking; and this is one of the few instances where St. Paul was well received by his own people.

— τὸ καθ' ἡμέραν] *daily*. See Luke xix. 47.

14. ὡς ἐπὶ] *even to the sea*.

There does not seem much reason in the interpretations adopted by some here, either that the *Beræan brethren* sent St. Paul forth—

(1) with a *feint* only, or pretence, of going to the sea: for he *did* go by sea to Athens, in all probability; as no place is mentioned by St. Luke between *Beræa* and Athens. Or,

(2) with a design to go to the sea; or in the direction of the sea. (*Winer*, § 66, p. 544.)

It is not probable that the *Beræan Christians* sent Paul forth alone, and exposed him to the malice of the Jews from *Thessalonica* (v. 13). What St. Luke intends to say seems to be this: that, in their care for the Apostle, the *Beræan brethren* sent him forth on his journey *even as far as to the sea*; and so *Valck.* interprets it; that is, they conveyed him in safety, with an escort, to the coast. Thus they protected him, with some trouble and risk to themselves. And afterwards, some who conducted him from *Beræa*, brought him in safety *even as far as (ἕως) Athens*.

All this is mentioned as a fruit of the Christian spirit of the Church at *Beræa*; a happy result of their study of the Scriptures.

Either, then, the true reading is that adopted by *Lachmann*, *ἕως* (the reading of A, B, E, and several cursives), or, what comes to the same thing, *ὡς ἐπὶ* is to be rendered *usque ad*, '*even to*;' and so it has been understood by the *Syriac*, *Arabic*, *Æthiopic*, and *Latin* Versions. So *Pausan.* ii. 26, *καταβάντων δὲ ὡς ἐπὶ θάλασσαν*. *Xen. Cyr.* viii. 3. 11, *ἔδειξε τέρμα ὡς ἐπὶ πύργῳ σταδίων*. *Zosim.* i. 67, *ὡς ἐπὶ τὸν Ῥήνον*. *Laërt.* viii. 69, *ἔδευκται ὡς ἐπὶ τὴν Αἴγυν*. *Diod. Sic.* p. 423, A, *τὸν ναυαρχὸν μετὰ δέκα τριήρων ἀπέστειλε, κελεύσας κατὰ τάχος λάβειν πλεῖν ὡς ἐπὶ Σαρακουσίου*. See *Weist.*, *Valck.*, *Kuin*. If this is the true interpretation, then *ἐξαπέστειλαν* is to be joined with *ὡς ἐπὶ τὴν θάλασσαν*, they sent him forth, or escorted him, even down to the sea.

16. *κατείδωλον*] *full of idols* (*Syriac*), as a place full of trees is called *κατὰδένδρον*, so as to be *overgrown* by them. Athens was *πόλις θεῶν*, a *city of gods*, as appears from the description of its temples, altars, &c., in the *Attica* of *Pausanias*, who visited it in the age of the Antonines. See *Leake's Athens*, pp. 1—35, and the present Editor's *Athens* and *Attica*, ch. xi.

Athens, the most intelligent and literary city of Greece, was "given to idolatry." Idolatry, therefore, may flourish side by side with Literature and Science. They have not delivered the world from creature-worship; that could only be done by Christianity.

17. ἐν τῇ συναγωγῇ] *in the Synagogue*. St. Paul still continues to offer the Gospel in the first instance to the *Jews*, although they had endeavoured to kill him at *Thessalonica*, and had persecuted him to *Beræa*. No evil treatment from them was able to exhaust his patience, or abate his love to them, or to weary him in his efforts for their salvation. See above, xvii. 1. A salutary lesson of charity toward those who dissent from the truth.

— ἐν τῇ ἀγορᾷ] *in the Agora*. On the South of the *Acropolis*, and to the South-east of the *Areopagus*. See "Athens and Attica," ch. xxii. As he was disputing in the *Agora*, he was led up to the *Areopagus* (v. 19), a low limestone hill, a little above it.

18. τινὲς δὲ καὶ τῶν Ἑπικουρείων καὶ τῶν Στωϊκῶν] *but certain of both the Epicureans and the Stoics*. For a summary of the points, physical, ethical, and theological, in which St. Paul's teaching would come in contact with the tenets of these sects, see *S. Aug.* *Serm.* 150, and c. *Academ.* iii. 10, and two Treatises c. *Epicureos et Stoicos*; and *S. Athanas.* de *Incarn.* 2, p. 39; and *Bentley's* Second Boyle Lecture, Works, iii. pp. 27—34, where St. Paul's speech before the *Areopagus* (vv. 22—32) is illustrated and explained by reference to their opinions. See also, particularly, *Br. Pearson's* recently-discovered *Concio* on this subject (ed. *Churton*, ii. pp. 56—63) who observes:

"As to the *Epicureans*, they allowed that the World was *made* (i. e. had not existed from eternity); but maintained that it came together by *chance*, and that the Deity took no part in its administration;" and so, as *Tertullian* says (*Apol.* 47), "*Deum nobis exhibent otiosum et inexercitum, et, ut ita dixerim, neminem humanis rebus.*"

Besides, they subverted the foundations on which Christianity rests, by denying the *Immortality* of the Soul. Thus *Epicurus* says, "*death is nothing to us*" (*Cicero*, de *Finibus*, ii. 31); and "*nihil esse post mortem, Epicuri schola est*" (*Tertullian*, de *Resurr.* Carnis, in initio).

They undermined the groundwork of the Gospel also, by affirming that man is capable of no felicity but of health of body and tranquillity of mind.

As to the *Stoics*; their name was from the *Στοὰ ποικίλη*, the "*braccatis illita Medis Porticus*" (*Persius*, iii. 53), the arcade or corridor painted (*ποικίλη*) with frescoes of the battle of *Marathon*, in which Zeno taught. They were *Pantheists*. As *Tertullian* expresses it (*adv. Hermog.* 44, ad *Nationes*, ii. 4), they taught that the Deity pervades the matter of the world, as honey fills the comb of a hive. To them the world was God. Thus they undermined the doctrine of Providence, of personal Responsibility, and of a Judgment to come. In their system of Ethics all sins

τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δέ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. ¹⁹ Ἐπιλαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἀρειὸν πάγον ἤγαγον λέγοντες, Δυνάμεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχὴ; ²⁰ ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι τί ἂν θέλοι ταῦτα εἶναι. ²¹ Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τὶ καὶ ἀκούειν καινότερον.

²² Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρειοῦ πάγου ἔφη, Ἄνδρες Ἀθηναῖοι,

were equal; or, rather, in their doctrine of fatalism, no sins at all. Their "wise man," who was all-sufficient in himself (*αὐταρκής*), and equal to the Jove of the people, had no passions; which, as *S. Jerome* observes (Ep. ad Ctesiph. 133), is "hominem ex homine tollere." Cp. *Bp. Pearson*, l. c.

Tertullian (de Animā 3) sums up the Ethical system of both in two words, "Zenonis vigor (ought not we to read *rigor*?) et Epicuri stapor."

S. Aug. says (Serm. 150), "Dic, Epicuree, quæ res faciat beatum? Responde. Voluptas corporis. Dic, Stoice. Virtus Animi. Dic, Christiane. Donum Dei."

"Hæc est doctrina Christianorum, incomparabiliter præferenda immunditiæ Epicureorum, et superbiis Stoicorum." (*Bengel*.)

It is observable, that no mention is here made of the *Peripatetics*, *Academics*, or *Platonists*, whose doctrines were not so much opposed to Christianity as those of the Stoics and Epicureans. Indeed, they may be said to have in some degree prepared the better part of the world for the reception of the Gospel.

— τί ἂν θέλοι] "What can his meaning be,—if he has any meaning at all?"

— ὁ σπερμολόγος] σπερμολόγος, properly a small bird with a shrill note, that flutters and hops hither and thither, picking up seeds (σπέρματα λέγων), particularly after the plough. (*Cyriil*.) Vid. *Aristot.* Avv. 232, and the Scholiast, σπερμολόγων ὄνομα ὄρνέων, ἃ ἐκ τοῦ ὀρνέειν τὰ σπέρματα, καὶ ἐσθίειν οὕτως ὀνομάσθησαν. Hence beggars who wandered up and down the Agora, and picked up their food as they could, were called σπερμολόγοι.

Eusebius ad Hom. *Odys.* ε'. v. 241, σπερμολόγος εἶδος ἐστὶν ὄρνέων λαβόμενον τὰ σπέρματα, ἐξ οὗ οἱ Ἀθηναῖοι σπερμολόγους ἐκάλουν τοὺς περὶ ἡμέτερα καὶ ἀγορὰς διατρίβοντας διὰ τὸ ἀναλέγειν τὰ ἐκ τῶν φορτίων ἀπορρέοντα, καὶ διαΐν ἐκ τούτων. Hence any mean person was so called. *Harpoerat.* δ' εὐτελής καὶ εὐκαταφρόνητος ἄνθρωπος. *Philo*, de Leg. ad Cai. p. 1021, σ, χρησόμενος—Ἐλίκωνι—δούλῳ σπερμολόγῳ περιτρίμματι. And the word was applied to parasites who lived by flattering others. *Harpoerat.* καὶ ἴσως ἀπὸ τῶν ἀλλοτρίων διαΐν. On account of the shrill noise of those birds which pick up seeds here and there, a garrulous person was so called. *Suidas*, σπερμολόγος, εὐρύλοφος, ἀκριτόμυθος. *Hezech.*, σπερμολόγος, φλύαρος. (*Kuini*.)

S. Augustine, Sermon. 150, gives another interpretation of σπερμολόγος (quasi σπείρων λόγους), 'seminator verborum.' And so *Vulg.* 'seminivervus.' "Ille (sc. Paulus) verèrâ," says *Aug.*, "seminator verborum, sed messor morum; et nos tantuli in agro Dei seminamus, et uberem messem de vestris moribus expectamus."

The inquisitive Athenians (v. 21) restlessly roving about, and picking up news in the agora, and described as such even by their own Orator in a better age (*Demosth.* Phil. i. p. 43), might well be called σπερμολόγοι; and yet they call the Apostle St. Paul a σπερμολόγος. Such in their eyes was the Apostle who was sowing the Divine Seed of the Word in the furrows of the Field of the World, and who will stand foremost at the Great Day of Harvest, and "bring his sheaves with him." So different are the opinions of men and the judgment of God!

— ξένων δαιμονίων] of strange deities, as Socrates before him. The plural for the singular, as in v. 28. Cp. *Bentley* here. See on Matt. ii. 20.

— τὴν ἀνάστασιν] the resurrection of the Body. They did not deny the Immortality of the Soul. See on 1 Cor. xv. 12.

19. ἐπὶ τὸν Ἀρειὸν πάγον ἤγαγον] they lead him to the Areopagus. A fulfilment of Christ's prophecy, "They will deliver you up to Councils." Matt. x. 17. Mark xiii. 9. Luke xxi. 12. *S. Chrysostom* and others say, that they brought St. Paul up to the Areopagus, in order that they might terrify him (ἐἰς Ἀρειὸν πάγον αὐτὸν εἰλκον ὡς καταπλήξοντες), because there was the Judicial Tribunal of capital offences, *φονικὰ δίκαι*, especially in suits for bringing in strange deities, ξένων δαιμονίων εἰσαγωγή, and other causes of Religion.

This opinion has been controverted; and it has been said,

that St. Paul was not brought before the Areopagus for any such forensic purpose. There seems, however, to be good ground for *S. Chrysostom's* remark, which is adopted, among others, by *Bengel*, "Paulum eò tanquam reum duxere."

The Areopagus—a low hill raised above the bustle of the Agora—was a favourable spot for hearing a reply to the questions put to him by the Athenians. But there seems to be something more implied by St. Luke in the words (v. 19), ἐπιλαβόμενοι αὐτοῦ ἐπὶ τὸν Ἀρειὸν πάγον ἤγαγον.

It has, indeed, been said (by *Grotius* and *Meyer*), that ἐπιλαβόμενοι means only a gentle act of leading aside; and so it sometimes does, as in ix. 27. But in other places it intimates something more; see xvi. 19; xviii. 17; xxi. 30.

The Athenians are called *δεδιδαμονίστεροι* (v. 22); their City was given up to idolatry (v. 16). It is therefore not improbable that St. Paul was brought to the Areopagus, as a seller forth of strange gods, by some of that large number of persons in that city whose livelihood depended on the maintenance of Idolatry. See the operation of this cause at Ephesus, xix. 24—28, and at Philippi, xvi. 19, where the same word is used, ἐπιλαβόμενοι ἐλκυσαν ἐπὶ τοὺς ἄρχοντας. Cp. note there.

It is true that St. Luke does not expressly say that he was put on his trial there. The process may have been only a preparatory inquiry, an ἀνέκρισις. They who laid hands on him, may have intended to frighten the Apostle (as *Chrysostom* supposes) by the judicial associations of the place, and to drive him out of the city. Something of this kind seems to have been designed by his delation to the Areopagus, whose name was expressive of judicial inquisition in religious matters, as was exemplified in the history of Socrates (*Xenophon*, Mem. i. 1). And the words σταθεὶς ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρειοῦ πάγου ἔφη, Ἄνδρες Ἀθηναῖοι denote a public Apology rather than a private discussion. The mention also of St. Paul's convert Dionysius, in v. 34, by his official title, the *Areopagite*, seems to corroborate this opinion. And, lastly, the noble peroration concerning a future *Universal Judgment* (v. 31), would come with special force, if uttered before the highest Judicial Tribunal, in the most philosophical City of the Ancient World. See also v. 32.

It is perfectly true—nor is it inconsistent with the opinion just stated in reference to some of his hearers—that in the treatment St. Paul received at Athens, there is also a tone of sceptical indifference and supercilious irony, rather than of violence. Her Philosophers were not earnest in the search of truth. With them Religion was a matter for disputation in the Schools, rather than for moral practice in daily life.

20. ξενίζοντα] surprising, strange. See 1 Pet. iv. 4.

21. εὐκαίρουν] 'vacabant; had leisure for. An Hellenistic word, not Attic. "*Mœris* p. 145, εὐκαίρειν οὐδεὶς εἴρηκε τῶν παλαιῶν. *Phrynichus* p. 50, εὐκαίρειν οὐ λεκτέον, ἀλλ' εὐ σχολῆς ἔχειν. *Thom. Mag.* σχολὴν ἔγω, καὶ εὐ σχολῆς ἔχω, οὐ σχολάζω τὸ δὲ εὐκαίρειν πάντῃ ἀδόκιμον. Cp. *Etyim. M.* p. 740. 50. *Sylb.*" (*Kuini*.)

— καινότερον] more new than the last news. "Nova statim sordebant, noviora quærebantur." (*Bengel*.) The comparative expresses an appetite never satisfied, but ever craving something more, even when it has just been fed. Cp. *Theophrast.* Char. viii. μὴ λέγεται τι καινότερον; The news-loving temper of the Athenians is noted by *Demosth.* Phil. i. 43, βούλεσθε, εἰπέ μοι, περιόντες αὐτῶν πυνθάνεσθαι κατὰ τὴν ἀγορὰν, λέγεται τι καινόν;

22. σταθεὶς δὲ ὁ Παῦλος] And Paul being stationed in the midst of the Areopagus said. He was standing in the midst of the Areopagus, and in the heart of the city of Athens. Cp. "Athens and Attica," ch. xi.

Sixteen stone steps cut in the rock, at its south-east angle, lead up to the hill of the Areopagus from the valley of the Agora, which lies between it and the Pnyx. Immediately above the steps, on the level of the hill, is a bench of stone excavated in the limestone rock, forming three sides of a quadrangle. There the Areopagites sat as judges, on a rocky hill in the open air. On this hill are now the ruins of a small church dedicated to

κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ· ²³ διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὐρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, ἌΓΝΩΣΤΩ ΘΕΩ. Ὁ οὖν ἀγνοοῦντες εὐσεβεῖτε τοῦτο ἐγὼ καταγγέλλω ὑμῖν.

S. Dionysius the Areopagite, and commemorating his conversion by St. Paul. The Apostle was brought, perhaps, by these steps of rock, which are the natural access to the summit, from the Agora below, in which he had been conversing, to give an account of the doctrines which he preached. Here, placed as he was in the centre of this platform in the very heart of Athens, with its statues and altars, and temples of deities around him, he might well say that the city was crowded with idols.

The Temple of Eumenides was immediately below him: behind him, if he looked eastward, was the Temple of Theseus; and he beheld the Propylæa of the Acropolis facing him, and the Parthenon upon the Acropolis fronting him from above. The Temple of Victory was on his right, and a countless multitude of temples and altars in the Agora and Ceramicus below him. Above him, towering over the City from its pedestal on the rock of the Acropolis,—as the Borromean Colossus, which at this day with outstretched hand gives its benediction to the low village of Arona, or as the brazen statue of the armed Angel, which from the summit of the Castel S. Angelo spreads its wings over the city of Rome,—was the bronze Colossus of Minerva, armed with spear, shield, and helmet, the Champion of Athens. Standing almost beneath its shade, the courageous Apostle pronounced, that the Deity is *not to be likened to that*, the work of Phidias, or to other forms in “gold, silver, or stone, graven by art and man’s device,” which peopled the scene before him, and *that in temples made with hands the Deity doth not dwell*.

The remark which has been made by Dr. Bentley, on the skilful adaptation of St. Paul’s oration to the audience which he was addressing, is equally applicable to the place in which he was addressing them. Nothing could present a grander, and, if we may so speak, a more picturesque illustration of his subject, than the temples, statues, altars, and other objects by which he was surrounded.

This Speech contains a statement of the *Unity* of the Godhead (v. 23), against Polytheism; of the *creation* of all things by Him, against the Epicurean theory of a fortuitous concurrence of atoms; of its *Government* by Him, against the Stoical doctrine of Fate, and the Epicurean notion of Indifference (vv. 23, 24); of the divine Omnipresence, and of the ἀνθρώπινα of the One Great First Cause (v. 25), in opposition to the popular theology; of the origin of *all Nations from one blood*, against the Athenian conceit of their own dignity as ἀνθρώποι; of the spirituality of the Godhead, in opposition to Idolatry (v. 29); of the witness to God’s existence, and other attributes, in Man’s Conscience and in Human Nature, and in the Visible World (v. 29). It concludes with a reply to the objection that these are new doctrines (v. 30), and with a statement of the doctrine of human accountability and Universal Judgment to come, by One whom God has appointed; of which He has given a pledge by His Resurrection from the Dead.

He does not once mention *Jesus Christ* by name. Compare St. Stephen’s conduct in this respect before the Jewish Sanhedrim (see the commencement of note on ch. vii. and on vii. 45). In both cases there is the reverence of silence; they would not provoke blasphemy against that Holy Name.

St. Paul’s Speech at Athens—both in what he does say, and in what he does *not* say—is a Model and Pattern to all Christian Missionaries for their Addresses to the Heathen World. Cp. on v. 23.

—ὡς δεισιδαιμονεστέρους] as more fearful of the gods; not said in censure: οὐδὲν βαρὺ λέγων (Chrys.). Cp. the words of Œdipus in *Sophocles* (Ed. C. 260), τὰς Ἀθήνας φασὶ θεοσεβέστερας εἶναι.

The sense is,—I for my part regard you as more fearful of the gods than the rest of the world. Cp. *Winer*, § 35, p. 218, and *Baumg.* ii. p. 157.

The word θεωρῶ appears to be studiously repeated (see vv. 16, 22). This is the light in which I regard you. This is my *theory* concerning you. You charge me with introducing new Deities (v. 18). I will show that you yourselves are not satisfied with what you have, and that you are affected with a mysterious craving for something more.

He represents their feeling toward their deities as one of *servile fear*; and he will deliver them from its vague alarms, and teach them a religion of *filial love*.

The sense in which the Athenians, to whom he spoke, used the word δεισιδαιμον, *fimidus Deorum*, is evident from the Chapter of *Theophrastus* (Charact. Eth. xvi.) on that subject. The character of Nicias, as drawn by *Thucydides* (vii. 60. 77. 86),

presents a striking specimen of Athenian δεισιδαιμονία. And the verses of the great Poet of one of the Sects, the Epicurean, with which St. Paul had to contend at Athens, display a graphic view of his position at Athens in taking up arms against the Heathen Theology, and an appropriate comment on his words:

“Humana ante oculos foedè cùm vita jaceret
In terris, oppressa gravi sub Religione,
Quæ caput à cœli regionibus ostendebat,
Horribili super aspectu mortalibus instans.”

And again,

—“Sæpius illa
Religio peperit scelerosa atque impia facta.”
Lucret. i. 64—102.

The victory over this awful Religio—a victory which *Lucretius* claims for his “Graius homo,” *Epicurus*, is indeed specially due to St. Paul. Cp. Aug. de Civ. Dei iv. 30, “Agamus Deo gratias, qui has superstitiones per altissimam Christi humilitatem, per Apostolorum prædicationem, liberâ suorum servitute subvertit.”

23. τὰ σεβάσματα] your objects of worship, temples, altars, &c., used in this sense in the Greek Version in Wisd. xiv. 20; xv. 17. Bel and the Dragon 27. (Kuin.) Cp. 2 Thess. ii. 4.

—ἐβρον καὶ] I met with an altar also, inscribed to the Unknown God.

—βωμὸν] an altar. An example to Christian Preachers and Missionaries, that they should adapt their addresses to the circumstances of their audience, and commence with things in which they agree with them, and endeavour to persuade their hearers by means of things which they acknowledge; and so lead them on to accept the truth as it is in Christ.

In the *Jewish Synagogues*, the Apostle always preached from the Law and the Prophets there read. But in the *Heathen City*, he takes his text from their Altar, and confirms it from their Poets. To those who were under the Levitical Law, “he was as under the Law, that he might gain them that were under the Law; and to them that were without the Law, he became as without the Law, that he might gain them that were without the Law;” and, so far as was consistent with his obedience to Christ, he became “all things to all men, that he might by all means save some.” See 1 Cor. ix. 20, 22.

He thus brought every thing into subjection to Christ; and often, as here, he overcame Satan by his own weapons; ἀπὸ τῶν ἐπλην τῶν πολεμίων αὐτοὺς ἐχειρώσατο. See *Ammonius* in *Caton*. p. 352.

Cp. *Chrys.* here, and *Jerome*, Epist. ad Magnum, “Ductor Christiani exercitûs, Paulus, et orator invictus, pro Christo causam agens, ipsam inscriptionem fortuitam arte (arē?) torquet in argumentum fidei.”

—ἌΓΝΩΣΤΩ ΘΕΩ.] to the unknown God. In short public formulas, like Inscriptions on altars, &c., the definite article is often omitted. Cp. Ζηνὸς Ὀλυμπίου, — Ἀπόλλωνι Πυθίᾳ, — Ἀθηναίᾳ Πολιδίᾳ κ.τ.λ. And therefore Ἀγνώστῳ Θεῷ is not to be rendered to an unknown God, but “to the unknown God.”

It would seem that the same Divine Power which had guided Pilate’s hand when he wrote the inscription on the Cross, “Jesus of Nazareth, King of the Jews,” directed those, unconscious though they were, who traced this title on the Altar. It is not to be supposed, that St. Paul alludes only to the more general inscription Ἀγνώστοις Θεοῖς, engraven on some altars in the harbour and city of Athens (*Pausan.* Attic. i. 1. *Philost.* Vit. Apollon. vi. 3. *Col. Leake’s Athens*, p. 306).

The title Ἀγνώστοις Θεοῖς, to unknown Gods (in the plural), was indeed of some use to his argument, as it implied a confession from Athenians themselves that there were Beings—and therefore a Being—unknown to them, and yet entitled to divine worship.

But to suppose that he argued from such an inscription as that, and from nothing more, would be tantamount to a supposition that in preaching the One God, he argued from a profession of Polytheism.

No one—least of all, St. Paul—would have hazarded an ill-grounded assertion before an assembly of critical Athenians. And the conversion of Dionysius, a Judge of the Court of the Areopagus, by St. Paul’s pleading, is a sufficient proof that the allegations, on which it was grounded, were true.

Hence *Clem. Alex.* (Strom. i. 9) and *S. Aug.* (c. Crescon.

24 ¹ Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων ² οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, ²⁵ οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται προσδεόμενος τινός, ὁ αὐτὸς διδούς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα. ²⁶ Ἐποίησέ τε ἐξ ἐνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὀρίσας προστεταγμένους καιροὺς, καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, ²⁷ ἠζητεῖν τὸν Κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὗροιν· καίτοιγε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. ²⁸ ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος ἐσμέν. ²⁹ Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ Θεῖον εἶναι ὅμοιον. ³⁰ Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς τανῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν. ³¹ καθότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤρισε, πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.

³² Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπον, Ἀκούσόμεθά σου πάλιν περὶ τούτου. ³³ Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. ³⁴ Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

i. 29) affirm that the Athenians worshipped one God, although unknown.

There was doubtless an altar at Athens declaratory of the Unity of the Godhead. There was an altar inscribed Ἀγνώστῳ Θεῷ, to the unknown God. Such an inscription would have been suggested by the natural cravings of the heart for something more pure and rational than the unholy and unsatisfying vanities of Gentile Polytheism.

This craving had been expressed by heathen Poets, e. g. by Aratus, whom St. Paul quotes (v. 28).

And (as Chrys. and Eusebius, and others state) the occurrence of public calamities, such as the great Plague at Athens in the 40th Olympiad, suggested to the Athenians that there might be some other god whom they had offended, and who could and would give them that aid which they had sought in vain from their many gods of wood and stone. As Col. Leake has observed (p. 306), "Diogenes Laertius (in Epimenid. lib. i. sect. 10) informs us that Epimenides himself came to Athens to establish this worship, and that he sacrificed upon the Areopagus."

Laertius does not indeed speak of the Ἀγνώστῳ Θεῷ, but he says τῷ προσήκοντι Θεῷ, in the singular number; and his name would have been specified, if it had been known. "It is probable, therefore (says Leake), that an altar Ἀγνώστῳ Θεῷ continued to stand upon the Areopagus from that time until it became the occasion of St. Paul's address to the Athenians." If the altar was visible, as perhaps it was, the appeal would have been much more cogent and striking.

The words of the interlocutor in the dialogue of Philopatris, ascribed by some to Lucian (iii. 708, but see Gieseler, § 40), πῇ τὸν ἄγνωστον ἐν Ἀθήναις, καὶ τὸν ἐν Ἀθήναις ἄγνωστον ἐφευρόντες . . . τούτῳ εὐχαριστήσωμεν, though designed perhaps as a sneer on St. Paul's speech at Athens, and so proving its dissemination in the Gentile world, are far from casting any doubt on the Apostle's assertion; they rather confirm his statement of the fact: though they do not concede his inference from it.

— δ ἀγνοοῦντες εὐσεβεῖτε "nomen quod ignorantes bene colitis, ego declaro vobis; Deus Qui" &c. The reading δ καὶ τοῦτο restored from the oldest MSS. by recent Editors, is more consistent with the argument than ἐν and τοῦτον. Cp. John iv. 22, ὑμεῖς προσκυνεῖτε δ οὐκ οἴδατε.

There seems a contrast between εὐσεβεῖτε here and δεισιδαιμονία v. 22.

— καταγγέλλω] An answer to καταγγελεὶς v. 18.

24. οὐ—κατοικεῖ] doth not dwell; is not locally confined to them as to a dwelling-place (Acts vii. 48), even though it be as magnificent as the Parthenon and the Temple of Theseus.

This assertion, and others like it, of God's Omnipresence, was abused by the adversaries of Christianity into a charge against the Christians that they had no Temples. Celsus, ap. Origen, c. Cels. viii. p. 389. Minuc. Felix, 10, "nullas aras habent, templa nulla." But this was an erroneous allegation. See

Tertullian, de Idol. 7, and Mede's Essay on Churches, i. e. "appropriate places for Christian Worship both in, and ever since the Apostles' times," Works, pp. 319—385.

25. αὐτός] He Himself—and no one else. Cp. Matt. i. 21. Since He is the sole source of all life to all, He cannot be in need of any thing from any. His essence is like that described by the Poet,—

"Ipsa suls pollens opibus, nihil indiga nostri."

27. τὸν Κύριον] their Lord. See v. 24.

— εἰ ἄρα γε ψηλαφήσειαν αὐτόν] if haply at least (as might be expected) they would feel for Him—as men purblind, feeling and groping for the light. See on Heb. xii. 18; cp. Aristoph. Pax 691, ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα.

28. τινὲς—ποιητῶν] certain of your poets. Aratus, of Cilicia, St. Paul's own country (Grotius), and perhaps of Tarsus, St. Paul's own city. (Fabric. Bibl. Gr. iv. p. 87.) The same words are also in Cleanthes, of Lycia. Hymn. Jov. 5.

St. Paul connects all Greek poetry with Athens, "the eye of Greece;" and by quoting Aratus he connects his audience with himself. Cp. Jerome in Ep. ad Titum (vol. iv. p. 419).

29. λίθῳ] stone: even though it be of marble from your celebrated quarries of Mount Pentelicos. From the abundance of marble at Athens, it was called λίθος, stone.

— χαράγματι] gravenure: even though, like your chryselephantine Minerva of the Acropolis, it be from the hands of a Phidias.

30. ὑπεριδὼν] overlooking: without inflicting punishment. Cp. xiv. 16. Rom. iii. 25. And in this sense it is used by LXX in Deut. xxii. 1. 3, 4.

32. ἀνάστασιν] resurrection, i. e. of the body. See Bentley, Serm. ii. p. 32.

Here St. Paul opposes all schools of Gentile Ethics. "Ut carnis restitutio negetur, de una omnium philosophorum scholâ sumitur." (Tertullian, Præscr. 7.)

33. καὶ οὕτως ὁ Παῦλος ἐξῆλθεν] And so Paul went away from them. They deferred the re-hearing of the cause to a more convenient season, and so he departed. He departed from Athens, never, as far as we know, to revisit it. "Nusquam Paulus minore cum fructu quàm Athenis docuit." (Bullinger.)

A solemn warning to all, who, gifted with intellectual advantages, spend their time in speculation, and prefer novelty to truth. Specially a warning to all such persons as seek for novelties in Religion, and in the Exposition of Scripture. The Spirit who dwelt in St. Paul may visit them for a time; but, if He be not reverently entertained, He will depart from them—perhaps for ever.

34. Διονύσιος] Dionysius, afterwards the first Bishop of Athens, according to Dionysius, the Corinthian Bishop of the same name. Euseb. iii. 4; iv. 23. Cp. Bingham, ii. 1. 4.

There is now a Church dedicated to him on the Areopagus. S. Chrys. de Sacerdot. (iv. p. 189, Hughes) says that the Damaris here mentioned was his wife.

XVIII. ¹ Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον ² καὶ εὐρών τινα Ἰουδαῖον, ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν αὐτοῖς. ³ καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο. ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ.

⁴ Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας.

⁵ Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν.

The works attributed to him by some belong probably to another Dionysius of the fourth century. See *Bp. Pearson*, *Vindict. Ign. cap. x. pp. 249—264*, ed. *Churton*.

CH. XVIII. 1. *Κόρινθον*] *Corinth*. "Achaïe caput" (*Florus*, ii. 69); "totius Græciæ lumen" (*Cicero*, pro lege Manil. 6); "excisam quidem à Mummio, sed cum tempore reflorescentem." (*Grot.*) The following summary is from *Kuin*.

"Portus habebat duo, ad navium stationes aptissimos, alterum occidentalem, *Lechæum*, versus Italiam, alterum orientalem, *Cenchreænem* (v. 18), versus regiones Asiaticas, v. *Strabo* lib. viii. p. 261, *Pausan.* Achaic. c. 16. Celebrabantur ibi, conventu totius Græciæ (Curt. iv. 5) *Iulii Iulmici*, ultra Hadriani tempora, v. *Pausan.* Corinth. c. 1. 2. Bello Achaico à Lucio Mummio dirutam Flor. ii. 16. *Plin.* H. N. xxxiv. 2; xxxv. 5, centum annos post Julius Cæsar, deductis illuc libertinis quàm plurimis, restituit; et brevi tempore pristinum splendorem recuperavit, ita ut, propter civium opulentissimorum copiam, et artium studium, inter reliquas Græciæ civitates principatum teneret. Quam in rem luculentissima extant scriptorum veterum testimonia, nominatim *Strabonis*, qui lib. viii. p. 263 scribit: ἡ μὲν οὖν πόλις τῶν Κορινθίων μεγάλη τε καὶ πλουσία διαπαντός ὑπῆρξεν, ἀνδρῶν τε ἠνδρόρην ἀγαθῶν εἰς τε τὰ πολιτικά καὶ εἰς τὰς τέχνας τὰς δημιουργικάς."

On its present condition, see *Col. Leake's* *Mores*, iii. 228—237 and 322. *Housson*, chap. xii.

2. *Ἀκύλαν*] *Aquilam*: probably a name adopted for commercial intercourse with the Romans; and the same as *Onkelos*. (*Valck.*)

— Ποντικόν] of *Pontus*. See ii. 9. 1 Pet. i. 1.

— Κλαύδιον—Ἰουδαῖος—Ῥώμης] "Claudius Judæus, impulsore Chresto assidue tumultuantes, Româ expulit" (*Sueton.* Claud. 25). Cp. *Bede*, who says that it is uncertain whether the Christians were not confounded with Jews in that edict of Claudius, by which he banished the Jews from Rome. *Lardner*, *Credib.* i. 11. 3. *Burton*, 184. *Housson*, i. 454. *Gieseler*, § 28. It is probable that the Jews of Rome, as at Thessalonica and other great cities, had been stirred up against the Christians.

A happy exile for Aquila. Banishment by Cæsar from Rome brought him to Christ and the Church. He is afterwards at Ephesus (v. 19. 1 Cor. xvi. 19), and returns to Rome (Rom. xvi. 3), and at Ephesus again (2 Tim. iv. 19). His wife Prisca, or Priscilla, is always mentioned with him (see on v. 18); and probably they carried with them, wherever they went, the spiritual benefits they derived from their fellowship with St. Paul. Thus evil may be overruled for good; and exile from an earthly city may be the means of bringing many to heaven.

3. *σκηνοποιοὶ*] *tent-makers*. To which St. Paul himself refers, Acts xx. 34. 1 Cor. iv. 12. 2 Cor. xi. 9; xii. 13. 1 Thess. ii. 9. 2 Thess. iii. 8. The word *σκηνοποιοὶ* is best rendered "offices tentorium ex corio, in usum viatorum." As *Chrys.* explains it, ἐν τῇ σκηνορραφείῳ ἐστὼς δέρματα ἔρραπτε, and as *Arator* says (p. 206),

— "tentoria quippe
Fortia mobilibus fabricabat in aggere tectis;
Longius hæc abiens peregrinus ubique viator
Erigit, atque hiemes solesque his pellibus arceat."

Some have supposed that St. Paul had learnt the art of tent-making in his own country *Cilicia*, celebrated for its *cilicium*, or goats'-hair, of which tents were made; and others, that he had practised it among the *σκηνῖται* in *Arabia* (Gal. i. 17).

The supposition that these tents were made from the *cilicium*, or goats'-hair, of St. Paul's native country *Cilicia*, does not seem to rest on any good foundation (cp. *Meyer*).

There was nothing discreditable, in the eyes of a Jew, in manual labour. "Mos erat etiam doctissimis Judæorum opifi-

cium aliquod discere." See *Schoettgen*. p. 472, and *Rosenm.* here, and *Biscoe*, p. 273.

Hence St. Paul is called "pellium sutor" by *Origen* (hom. 17 in Num.).

May we not add, in reference to Christ Himself, that Ipse Orbis terrarum Opifex, sacrosanctis Suis manibus fabri artem exercebat (Matt. xiii. 55. Mark vi. 3). Sic et Apostolorum primarius, qui in Ecclesiæ tabernaculo pangendo plus omnibus laborabat (1 Cor. xv. 10), tentoriis facitandis victum quæritabat: et a terrenorum tentorium sutorâ (cp. *Origen*, hom. 17 in Num.) ad æterna habitanda vocatus est? Hence *Arator* says (p. 207),

— "habacula Paulus
Dum terrena levat, docet ut cœlestia condant,
Factaque sæpe manu nunc construit atria verbo."

This was indeed a consecration of human labour. As *Chrys.* observes here, "St. Paul, after working miracles, stood in his workshop at Corinth, and stitched hides of leather together with his hands; and the Angels regarded him with love, and the Devils with fear."

St. Paul, it would seem, from his free-birth at Tarsus (cp. xvi. 37), and from his education under Gamaliel at Jerusalem (see xii. 3), was of an opulent family; and it is probable that at his conversion he incurred a loss of estate, as well as of friends, so that he was obliged to provide for his necessities by the work of his own hands. Acts xx. 34.

But he thought all things *σκόβαλα* that he might win Christ, for whom he suffered the loss of all things (Phil. iii. 8).

It was not honourable to the Corinthians, that the Apostle was obliged to provide a maintenance for himself by manual labour. And their "lack of service" to him is contrasted (see v. 5) with the thoughtful liberality of the Macedonian Churches.

But that lack of service on their part gave him an occasion for showing that he did not preach for an earthly reward; and also for stating the claim of Christ's Ministers to a competent maintenance with greater force, because no one could allege that in so doing he was pleading for himself. See 1 Cor. ix. 7. 11, 12. 18. 2 Cor. xi. 7.

4. *Ἕλληνας*] A remarkable passage, as showing that the word *Ἕλληνας* is sometimes used in the Acts for Greek-speaking Jews and proselytes. Here *Hellenes* are attendants on the synagogue-worship (as in xiv. 1; xvii. 4). When the Jews, whom St. Paul addresses (see v. 5), had rejected the Gospel, then,—but not till then,—did he say that he would go to the *Gentiles* (v. 6), *εἰς τὰ ἔθνη*. See above, xi. 20.

5. *κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος*] As *Dr. Paley* observes, St. Paul had sent for them to come to him from Macedonia to Athens (xvii. 15, 16). And St. Paul says (1 Thess. iii. 1), "We thought good to be left at Athens alone, and sent Timotheus our brother to establish you." Thus the Epistle implies what is said in the History, and supplies what is not said; and vice versa.

Timothy, it seems, remained with St. Paul at Corinth as "his fellow-labourer" in preaching the Gospel; ὁ συνεργός μου, as he is called in the Epistle to the Romans (Rom. xvi. 21), written from that place.

— τῷ λόγῳ] by the word. So A, B, D, E, G, and some Cursive and Versions; and this reading is adopted by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Born.*, *Alf.*—*Elz.* συνέχετο τῷ πνεύματι. The sense is,—after the arrival of Silas and Timotheus, he was constrained by the Word within him urging him to speak, and striving vehemently for utterance. (See on 1 Cor. ix. 16.) So the Syriac Version. Cp. Luke xii. 50, πῶς συνέχομαι, ἔως οὗ τελευτήσῃ; and 2 Cor. v. 14, ἡ ἀγάπη συνέχει ἡμᾶς. And see LXX in Jerem. xx. 9; xxiii. 9. Ps. xxxix. 3. Job xxiii. 18, 19.

But why was he thus constrained, after their arrival?

Probably, because they brought to him pecuniary supplies

^{6 d} Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναζάμενος τὰ ἱμάτια ^{d Lev. 20. 9. 12.} εἶπε πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρὸς ἐγὼ ἀπὸ ^{2 Sam. 1. 16.} τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. ^{Ezek. 3. 16, 19.} ^{Matt. 10. 14.} ^{& 27. 25.} ^{ch. 13. 45, 51.} ⁷ Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. ⁸ *Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ ^{e 1 Cor. 1. 14.} οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον, καὶ ἐβαπτίζοντο. ⁹ Ἐἶπε δὲ ὁ Κύριος δι' ὀράματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει ^{f Jer. 1. 19.} καὶ μὴ σιωπήσῃς· ^{ch. 23. 14.} ^{g John 10. 16.} ^{Matt. 28. 20.} ¹⁰ *διότι ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε· διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ. ¹¹ Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ. ¹² Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα ¹³ λέγοντες, Ὅτι παρὰ τὸν νόμον ἀναπείθει οὗτος τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν. ¹⁴ ^{h ch. 25. 11.} Μέλ- λοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν ἦν ἀδίκημά τι ἡ ῥαδιούργημα πονηρὸν, ὧ Ἰουδαῖοι, ^{i Rom. 13. 3.} κατὰ λόγον ἂν ἦνεσχόμην ὑμῶν· ¹⁵ εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων, καὶ νόμου τοῦ καθ' ὑμᾶς, ^{j ch. 23. 29.} ^{& 25. 11, 19.} ^{John 18. 31.} ^{k 1 Cor. 1. 1.} ὅψεσθε αὐτοί· κριτὴς ἐγὼ τούτων οὐ βούλομαι εἶναι. ¹⁶ Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. ¹⁷ *Ἐπιλαβόμενοι δὲ πάντες Σωσθένην

from Macedonia. See 2 Cor. xi. 9, "When I was present with you and wanted, I was chargeable to no man; for that which was lacking to me (at Corinth), the brethren which came from Macedonia (i. e. Silas and Timotheus) supplied." See also what he says to the Philippians of Macedonia (Phil. iv. 14—18).

Therefore, after the arrival of his friends from Macedonia he gave himself up to preaching; he left off making earthly tents, to build up the heavenly Tabernacle of the Church of God.

"It is more blessed to give than to receive" (Acts xx. 35). A double blessing was, therefore, on the Macedonian Churches. The Corinthians lacked in service to the Apostle in their own city; the Christians of Macedonia sent supplies to St. Paul at Corinth, and so edified the Church in Achaia.

7. ἐκεῖθεν] thence, i. e. from the Synagogue. Cp. xix. 9, where St. Paul separates himself from the Synagogue at Ephesus, and transfers his disciples to the "school of Tyrannus."

— Ἰούστου] Justus. Some Versions and a few MSS., E, B, D**, insert τίτῳ before Ἰούστου; which is defended by Bornemann. It is remarkable, that Titus is never mentioned in the Acts of the Apostles. Cp. Bp. Pearson, O. P. ii. 328; and see note below on 2 Cor. viii. 18.

8. Κρίσπος] Crispus, who was baptized by St. Paul himself, 1 Cor. i. 14. Cp. Paley, H. P. p. 39.

— ὁ ἀρχισυνάγωγος] chief of the Synagogue. Mark v. 22.

There were several ἀρχισυνάγωγοι to one Synagogue, see Acts xiii. 15. And therefore the article is used here to distinguish Crispus from others who had not the same function, as the words in xvii. 34, Διονύσιος ὁ Ἀρεοπαγίτης, distinguish him from others who were not Areopagites. See on John xviii. 10.

Hence, it cannot be concluded with some, that Sosthenes (v. 17) succeeded Crispus.

10. λαὸς μοι πολὺς ἐν τῇ πόλει ταύτῃ] I have much people in this city. Not so at Athens, xvii. 33, 34. The commercial Corinth was more favourable to the Gospel than Athens, with its love of novelty and empirical Intelligence.

12. Γαλλίωνος ἀνθυπατεύοντος τῆς Ἀχαΐας] When Gallio was proconsul of Achaia. These words, placed at the beginning of the sentence, with something of the style of an official document, are designed to call the reader's attention to the influence of the Imperial Authority of Rome in relation to Christianity. The incident now to be recorded is significant; it is φωνῶν συνεροῖσι; an epitome of history. Almighty God interferes here to protect St. Paul against the malice of the Jews; and the instrument which He uses for this purpose on this and other occasions is the imperial power of Rome (cp. Baumg. ii. 219). Thus He foreshadows what He will do hereafter, in a more signal manner, by making all the Powers of this world, indifferent or hostile though they be, subservient to the Triumph of Christ.

— Γαλλίωνος] Gallio. M. Annæus Novatus, the younger brother of the celebrated Stoic, L. Annæus Seneca, uncle of the Poet Lucan; called "dulcis Gallio" by Statius (Sylv. ii. 7. 32), and "dulcis omnibus," and lauded for his unruffled serenity of temper, and disinterested generosity and contempt of money, by

his brother Seneca (Præf. lib. iv. Nat. Quæst.), who dedicates to him his books "De Irâ" and "De Vitâ Beatâ." He had been adopted by Gallio the Rhetorician, from whom he derived his name. He is called dominus by Seneca (Ep. 104)—his elder brother—on account of his official dignity.

— ἀνθυπατεύοντος] proconsul. Another proof of St. Luke's accuracy. Achaia had been an Imperial Province under Tiberius (Tacit. i. 76), but was restored to the Senate by Claudius (Sueton. Claud. 25). How much more St. Luke knew of the history of Rome, than the Roman Historians did of Christ! Cp. Lardner, Cred. i. 1. 12.

— Ἀχαΐας] of Achaia. See xvi. 9.

13. ἀναπείθει] Primam persuasionem novis rationibus labefactam evellit. Wetst.

15. ὀνομάτων] of names; i. e. whether Jesus was rightly called Christ. This question is dismissed by the Gallios of this world as of no moment; but it is considered as all in all by God. See Matt. xvi. 13—18.

— νόμου τοῦ καθ' ὑμᾶς] the law, that is received by you—you Jews; you who pretend to have a better law than we have who are Romans!

17. πάντες] all, i. e. the Jews. The words of Ἕλληνες are added by Elz. with D, E, and probably G, H, and the great majority of cursives. But A, B omit these words, and they are not in Vulg. and some other Versions, nor in Chrys., who says οὕτως ἱταυοὶ ἦσαν οἱ Ἰουδαῖοι; and they have been rejected by Lachm., Tisch., and Alford.

Why did St. Luke mention the circumstance, whatever it was?

The answer seems to be supplied by the close of the verse, οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν. He intends to mark the indifference of the Roman Power, as represented by the Proconsul of Achaia. It was not so bitter in its hostility to Christianity as the Jews were, who called themselves the people of God. It did not persecute, but it would not befriend the Gospel.

It would not interfere to protect the cause of truth; and in its philosophic professions of toleration and non-interference, it allowed the laws of morality to be infringed and outraged in its presence. It seems therefore probable, that πάντες refers to the Jews. Gallio professed to be unwilling to adjudicate between the Jews and St. Paul, on the plea that the matter was not within his cognizance, and he drove the Jews from the judgment-seat; and it seems, that they, disappointed of their expectation, were so reckless as to seize on Sosthenes, the chief of the Synagogue, and to beat him in the presence of Gallio. Cp. Paley, Horæ Paulinæ, p. 40, who takes this view.

But why did the Jews beat the chief of their own Synagogue?

The answer seems to be supplied by the passage where Sosthenes is associated with St. Paul, as "Sosthenes our brother," in the beginning of the First Epistle to the Corinthians.

It may be, that the Sosthenes here is not the same as there.

τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.

1 Num. 6. 18.
ch. 21. 24.

18 ¹ Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς, ^m εἶχε γὰρ εὐχήν.

m Rom. 16. 1.

But Holy Scripture loves clearness, and not confusion, and seems to suggest their identity. See also next note.

— *ῥωσθένῃ*] *Sosthenes*. The Jews, being disappointed in their expectations of injuring Paul, turned their rage against Sosthenes. Probably Sosthenes was favourable to St. Paul, and restrained them from destroying him, and was therefore obnoxious to the Jews. (*Chrys.*, *Ammon.*, *Æcum.*) Perhaps the injury inflicted on him by them attached him more closely to St. Paul, and hastened his conversion to Christianity, after the example of his brother ἀρχισυνάγωγος, Crispus (v. 8).

— καὶ οὐδὲν—ἔμελεν] and Gallio cared nothing for these things. Οὐδὲν is to be construed with ἔμελεν, not with τούτων. See the examples in *Welstein*.

Gallio was perfectly indifferent to these things, although this outrage in his presence was an insult to himself and to his office (*Chrys.*), and as if this was no ἀδίκημα! And yet Gallio was called "dulcis" (see above on v. 12),—and had professed, that if there had been any act of personal wrong (v. 14), he would do justice to the injured party. But the favourite of this world does not always make a good Judge. See further above, xiii. 7. And professions of toleration and non-interference are often only specious disguises for love of ease, or thin veils for cowardice and desire of popular applause. It is not surprising, that Gallio is afterwards heard of as ministering to Nero at Rome in his frivolity and sensuality, and as stage-manager in the scenes described by *Dio*, lxi. 20, which caused so much grief to the honest *Burrhus* (*Tac. Ann.* xiv. 15), and to Gallio's brother Seneca. At length Gallio, the favourite, as well as his brother Seneca, the instructor of Nero, were killed by him.

18. Πρίσκιλλα] *Priscilla*. Why is she named before her husband Aquila?

"The head of the woman is the man" (1 Cor. xi. 3); and she is commanded to be in subjection to her husband as the Church to Christ (Eph. v. 22—24).

Yet here the wife is placed before her husband. And this order is adopted in some places by *St. Paul* also, Rom. xvi. 3. 2 Tim. iv. 19. There must be some reason for this. It is observable also, that both *St. Luke* and *St. Paul* in other places put Aquila the husband before *Priscilla* the wife. See Acts xviii. 2. 1 Cor. xvi. 19.

But why is *Priscilla* ever put first?

Bengel says, "Viro præponitur uxor spectator;" but he does not say in what she was 'spectator' or more honourable.

Aquila was a Jew when he came to Corinth; and he was known as such in the first instance to the Church. (See xviii. 2.) But perhaps his wife *Priscilla* was a Christian, and was instrumental in his conversion (for he was converted) to Christianity.

She is associated with him in xviii. 26, where some MSS. and Editors place her name first, in bringing the celebrated Jew *Apollos* to a more perfect knowledge of the Gospel.

It seems not improbable, that *Priscilla* was distinguished by her zeal and ability in disseminating the truth, and that she had an authorized position and official function in the Church.

This conjecture is confirmed by what we read in 1 Cor. xvi. 19, where *St. Paul*, writing from Ephesus, says, "Aquila and *Priscilla* salute you; with the Church that is in their house."

And, what is more remarkable, *St. Paul*, in writing from Corinth to Rome, after his mention of *Phæbe*, the deaconess of Cenchreæ (the port of Corinth), proceeds immediately to send his salutation to the Roman Christians; and after the name of *Phæbe*, and at the head of that long list of names, he places first in order the name of *Priscilla*.

The position she here occupies, and the terms in which she is mentioned there (Rom. xvi. 3, where her name stands before her husband's), show that she had been of signal use to *St. Paul* and to the Church.

"Salute *Priscilla* and *Aquila*, my helpers in Christ Jesus, who for my life laid down their own necks (probably at Ephesus), unto whom not only I give thanks, but all the Churches of the Gentiles; and salute the Church that is in their house."

From the position of her name immediately after *Phæbe* the Deaconess, and before her husband and all the other Roman Christians, it may be inferred, that *Priscilla* also was appointed by *St. Paul* to do some special work, like that of a Deaconess, in the Church.

It is indeed sometimes supposed, that either unmarried wo-

men of mature age, or widows, were alone admitted to that office. (See *Bingham*, ii. 22.) But not enough is known of its constitution, to authorize a confident assertion on this point.

Indeed, it may rather be inferred from *St. Paul's* own directions concerning Deaconesses, that married women sometimes held that office. See on 1 Tim. iii. 11, and v. 12; and there are many very good reasons, why some deaconesses, having especial charge of women, should have been married.

Priscilla, by her marriage with *Aquila*, who was connected with the Jews by origin, and appears to have been led by his mercantile pursuits to travel from one populous city to another (for we hear of him at Rome, at Corinth, at Ephesus, and again at Rome), would have had many favourable opportunities for serving the cause of Christianity; and from the terms in which she is mentioned in Scripture, she appears to have availed herself of them.

It is therefore submitted for the reader's consideration, whether she was not appointed by *St. Paul* to such an office in the Church as a holy and pious matron could hold in primitive times; and whether it may not be on account of the official dignity annexed to that office, that her name, which, if she were regarded solely as a woman and a wife, would follow after that of her husband, is sometimes placed before it both by *St. Luke* and *St. Paul*.

This incident—trivial as at first it may seem—is also of value as showing the truth of the history, and the connexion of *St. Luke* with *St. Paul*.

The coincidence between the narrative of *St. Luke*, in the Acts of the Apostles, and the Epistles of *St. Paul*, does not consist merely in this, that they both mention the names of *Aquila* and *Priscilla*, or that they both mention that of *Aquila* first or that of *Priscilla* first, but that each sometimes places *Priscilla* first, and sometimes *Aquila*; i. e. they both seem to have regarded *Priscilla* as holding a peculiar position in the Church,—a position nowhere fully explained, but only implied,—and as having precedence before *Aquila* in that official respect, though bound to submit to him, and therefore sometimes named after him, as her husband.

— κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς, εἶχε γὰρ εὐχήν] having polled his head at Cenchreæ; for he had a Vow. The context shows that this is not said of *Aquila*, but of *St. Paul*.

So it was understood by *Didymus*, the Master of *S. Jerome*. See *Caten*, p. 317, where he says, "Paul the Apostle of the Gentiles became a Jew to the Jews, in order that they might not be estranged from him as one who revolted from the Lord; and therefore, according to the custom of his country, he polled his head at Cenchreæ, being under a vow; and further, when he arrived at Jerusalem, he joined himself to the four men who had such a vow as this upon them." See xxi. 23.

As *Bede* observes here (p. 73), and in *Retract.* (p. 148), both *Jerome* and *Augustine* apply the words to *St. Paul*. *Jerome* says (Ep. ii.), "Fratribus valedicens navigabat Syriam, et cum eo *Priscilla* et *Aquila*; et totondit sibi in Cenchreis caput;" and *Augustine* (Ep. 80), "Timotheum circumcidit, et Cenchreis votum absolvit."

This would seem to intimate that the present reading of the Vulgate, "qui sibi totonderat caput," is not so ancient as the fifth century.

Some have asserted that *Chrysostom* applies it to *Aquila*; but this is an error.

It is also said by some (e. g. *Meyer*, p. 333) that *Theophylact* understands it of *Aquila*, and not of *St. Paul*. But *Theophylact* says (iii. p. 140), "because he seemed to some to teach men to abandon the Law (of Moses), and they were offended with him on that account, and would not receive his preaching, therefore he does this here, and in the Temple at Jerusalem (xxi. 24. 26), in compliance with their scruples. And this is what he says of himself, 'I became as under the Law to them who were under the Law'" (1 Cor. ix. 20). Therefore *Theophylact* applies it to *St. Paul*, and *Bede* observes, "hec fecit Paulus ut Judæos lucrificeret."

It is true that in the Editions of this author (*Theophylact*), there is also a scholium connecting it with *Aquila*; but this seems to be a more recent interpolation.

Modern Expositors are divided. *Erasm.*, *Luther*, *Beza*,

¹⁹ Κατήντησε δὲ εἰς Ἐφεσον, κακέινους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέχθη ἃ τοῖς Ἰουδαίοις.

n ch. 17 2.

Calvin, Bengel, Whitby, Rosenm., Olsh., Neander, De Wette, Baumg. (ii. p. 224), Hackett (p. 261), Alford, and others, refer it to St. Paul.

Hammond, Grotius, Valck., Kuin., Wieseler, Meyer, to Aquila.

The argument used by some, that if St. Luke had not intended that Ἀκύλας should be construed with κεράμενος, he would not have put Priscilla first, is refuted by the passages cited in the preceding note. The verbs and participles of this verse and the next refer to St. Paul; and Aquila is only introduced parenthetically.

The words εἶχεν εὐχὴν are best illustrated by Acts xxi. 23, εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' αὐτῶν. The εὐχὴ is the Hebrew נדר (nedher), a vow, and when thus placed by itself, can hardly be understood to mean any thing else but what was called εὐχὴ by the Jewish Hellenists (i. e. Philo, i. p. 357, εὐχὴ μεγάλη), i. e. the vow of a Nazarite, concerning which see Numb. vi., and the Talmudistic traditions in the Mishna, Tract. Nazir, iii. pp. 146—178, ed. Surenhus. Amst. 1700.

This then appears certain, that when St. Paul ἐκέρατο at Cenchree, the eastern port of Corinth, he had the vow of a Nazarite upon him. As Bede says, "Navim ascensurus caput ex voto totodit," and he explains the 'votum' as that of a Nazarite.

But what is the meaning of the word κεράμενος?

The action here is supposed by some Expositors to be similar to that in Acts xxi. 24, where we read of the "four men having a vow," and "shaving their heads."

But it ought to be noticed, that St. Luke does not use the same word in the two places. Here he says κεράμενος, there (xxi. 24) ἐξυρῶνται.

The word used by St. Luke in the present passage (κεράμενος) is never applied by the LXX to describe the final Nazarite shaving of the head on the expiration of the vow.

The word κεραῖσθαι is used to describe the more ordinary act, that of cutting the hair short, or cropping it,—as, for instance, the polling of his head by Absalom, who, as the Rabbis say, was a perpetual Nazarite. Lightfoot, i. p. 1092; ii. p. 774. See 2 Sam. xiv. 26, ἐν τῷ κεραῖσθαι αὐτὸν τὴν κεφαλὴν αὐτοῦ, καὶ ἐγένετο ἄν' ἀρχῆς ἡμερῶν εἰς ἡμέρας ὡς ἂν ἐκέριτο, ὅτι καταβαρύνετο ἐπ' αὐτόν, καὶ κεράμενος ἔσθισεν τὴν τρίχα τῆς κεφαλῆς αὐτοῦ κ.τ.λ.

Absalom let his hair grow by reason of a vow of Naziritism, perhaps taken in a spirit of personal vanity. We do not hear that he ever ἐξυρῆσατο κεφαλὴν, shaved his head. But he periodically ἐκέρατο κεφαλὴν, polled his head on account of the weight of his hair. A temporary Nazarite might poll his head (κεραῖσθαι) in foreign lands. See Mishna, l. c. vol. iii. p. 167. And some of the Rabbis say, that in this case his hair was to be taken to Jerusalem and burnt at the door of the Sanctuary (Lightfoot, i. p. 1092), who says, "If he polled his head in the country (i. e. out of Palestine), as Paul did at Cenchree, he was to bring his hair and burn it," in the room for the Nazarites at the Temple.

The word used by the LXX to describe the shaving of the head by the temporary Nazarite is ἐξυρῆσθαι. This word is used to signify both the process of shaving the head after a Levitical pollution (when the days already past were counted as nothing, see Numb. vi. 12, and the term of the vow began again), and also to describe the final process of shaving the head when the term of the vow had expired. See Numb. vi. 9, ἴδεν τις ἀποθάνει ἐπ' αὐτῷ (and so he incur a pollution by nearness to a dead body) παραχρῆμα μωσθῆσεται ἡ κεφαλὴ εὐχῆς αὐτοῦ, καὶ ἐξυρῆσεται.

And again, as to the final shaving, on the expiration of the term of the εὐχὴ, or vow, it is said, Numb. vi. 18, ἐξυρῆσεται ὁ πηγμῆνος παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου τὴν κεφαλὴν τῆς εὐχῆς αὐτοῦ, καὶ ἐπιθήσει τὰς τρίχας ἐπὶ τὸ πῦρ, ὃ ἐστὶν ὑπὸ τὴν θύραν τοῦ σπηρίου.

The head of the Nazarite could not be shaved finally except at a particular place, i. e. at the door of the Sanctuary, which in St. Paul's time was at Jerusalem (Numb. vi. 18). Cp. Joseph. B. J. ii. 15. l., ἐπεδήμει δὲ Βερλίκη ἐν τοῖς Ἱεροσολύμοις, εὐχὴν ἐκτελοῦσα τῷ Θεῷ. Josephus adds, that it was a custom for persons in sickness or other distress, to make a vow for thirty days before that on which they were about to offer sacrifices, and to vow to abstain from wine and to shave their heads. And in doing this at Jerusalem they went barefoot.

Therefore St. Paul's act at Cenchree was not such a shaving of the head.

St. Paul himself marks the distinction between κεραῖσθαι and ἐξυρῆσθαι. 1 Cor. xi. 6, ἀσχερὸν γυναικὶ τὸ κεραῖσθαι, ἢ ἐξυρῆσθαι, where see Valck. The Vulgate well distinguishes between the two words here and in xxi. 21 and 1 Cor. xi. 6, rendering κεραῖσθαι by *tondere*, and ἐξυρῆσθαι by *radi* and *decalvari*. Cp. the Mishna as cited above.

The word κεραῖσθαι signifies to poll the hair, or crop it by scissors or shears. But ἐξυρῆσθαι is to shave the hair off, at least in part, with a ξυρὸν or razor, so that the skull appears.

Hence it may be inferred,—

That the word here used, κεράμενος, does not describe the shaving of the head on the expiration of the term of a Nazarite's vow;

That it is here used to describe the act of cutting the hair short by a temporary Nazarite;

That the addition of the words "for he had a vow," intimates that St. Paul would not have cut his hair short, if he had not made a vow of Naziritism.

Having taken such a vow, he would be allowed κεραῖσθαι, to poll his head, because according to the Law he could not shave his head before he came to Jerusalem (Jahn, Archæol. § 394. Winer, R. W. B. p. 141, Art. 'Nasiräer'), and his hair might therefore otherwise become too long for comfort or for decency.

It seems that St. Paul did not choose to cut his hair short (κεραῖσθαι) at Corinth, where he remained more than a year and a half (vv. 11. 18), but deferred it till he came to Cenchree, the sea-port of Corinth, when he was just about to set sail for the East; where he would come into contact with many Jews and Jewish Christians. Indeed, in the next verse it is said that he entered into the Synagogue at Ephesus and disputed with the Jews (v. 19). And soon after he came to Jerusalem for the Feast.

And perhaps the reason why he said (xviii. 21) that he must by all means (πάντως) be at Jerusalem at the next approaching feast (for he did not attend all the feasts, nor nearly so), was that he had this vow upon him; and that he must take the hair he had cut short at Cenchree, to be burnt at the temple at Jerusalem, and accomplish his vow by a final shaving, and by votive offerings at the Temple. As is said in the Mishna (de Nazirais, vol. iii. p. 156), "Si quis visisset Naziratum extra Terram (i. e. out of the Holy Land), proficisci debuit in Terram, et illic votum implere." Cp. Lardner, i. p. 115.

The knowledge that he was under such a vow would have been of much use to him in his dealings with the Jewish Christians at Ephesus and elsewhere. It would be a visible and practical refutation of the charge that he despised the Levitical Law, and condemned those who continued to observe it.

Another reason, probably, why he did not choose to poll his hair or cut it short at Corinth, but waited till he came to Cenchree (when he left Greece for a time), was because with the Greeks it was usual only for slaves to wear the hair cropped short, ἔπειτα δὴτα δοῦλος ὃν κόμην ἔχει; (Aristoph.)

To have appeared with his hair cut short in the Churches at Corinth among the Greek Christians, would have exposed him to ridicule and his preaching to contempt. He acted with prudence in reference to the Gentile Christians in not cutting his hair off at Corinth, nor till he was on the point of quitting Greece. And if the Greek Christians heard, as they probably would from some one at Cenchree, that the Apostle had cut his hair short there, they would learn also that he did it "because he had a vow," and would thus be taught a lesson of forbearance towards the Jewish Christians from the example of the Apostle, who they knew did not enforce the Levitical Law, and yet, as they heard, did not despise it, but in his charity to the Jewish Christians, and to the Jews, sometimes complied with it in his own person.

The grounds of St. Paul's compliance, in this and other respects, with the Levitical Law, are well stated by S. Augustine in one of his Letters to S. Jerome (Epist. 82).

After a considerable interval, St. Paul arrived a second time at Jerusalem (xxi. 17). He had been charged with contempt of the Levitical Law, as St. James tells him (xxi. 21); and he is advised by the Bishop of Jerusalem to associate with himself four other persons under a vow of temporary Naziritism, and to be at charges with them (that is, to pay the expenses of the sacrifices to be offered in the Temple at the expiration of their vow), that they might shave their heads. And so St. Paul on the next day entered the Temple with them, announcing the fulfilment of the days of their purification, until the sacrifice was offered for each

o 1 Cor. 4. 19.
James 4. 15.
Heb. 6. 3.
p ch. 19. 21.
& 20. 16.

20 Ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μέναι παρ' αὐτοῖς οὐκ ἐπένευσεν, 21 ὁ ἀλλ' ἀπετάξατο αὐτοῖς εἰπὼν, Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα. Ἦ πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος.

22 Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου καὶ κατελθὼν εἰς Καισάρειαν ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.

23 Καὶ ποιήσας χρόνον τινα ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

q 1 Cor. 1. 12.
& 3. 5, 6.
Tit. 3. 13.
r ch. 19. 3.

24 Ἦ Ἰουδαῖος δέ τις, Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήχησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. 25 Ὁὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. 26 οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. 27 Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος. 28 εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχето δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.

a ch. 18. 24.
1 Cor. 1. 12.
b John 7. 39.
ch. 8. 16.
& 10. 44.

XIX. 1 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἐφεσον καὶ εὐρών τινας μαθητάς. 2 εἶπε πρὸς αὐτούς, Εἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτόν, Ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. 3 Εἰπέ τε, Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ

of them. (Acts xxi. 26.) The suggestion of St. James, and St. Paul's ready compliance, are explained by what he had done before at Cenchreae.

On the whole, then, by not polling his hair till he came to Cenchreae, and by polling it there "because he had a vow," he exemplified the great principle of his Apostolic life—Charity.

19. κατήχησε] A, B, E have κατήχησαν, which has been received by Lachm., Tisch., and Alford.

21. δεῖ με πάντως—Ἱεροσόλυμα] I must by all means keep the next feast at Jerusalem. For the reason see on v. 18. The next feast was the feast of Pentecost. See Anger, p. 61; Wieseler, p. 48; Alford, p. 190; and the Chronological Synopsis prefixed to this Volume.

22. ἀναβὰς] having gone up to Jerusalem.

23. τὴν Γαλατικὴν] the region of Galatia. See xvi. 6; and the Introduction to the Epistle to the Galatians, p. 40, as to the importance of this passage in settling the date of that Epistle.

24. Ἀπολλῶς] Apollon. A name contracted from Ἀπολλώνιος. (See above on xv. 22.) He is spoken of in connexion with the Church of Corinth, Acts xix. 1. 1 Cor. i. 12; iii. 4—6. 22; iv. 6; and Ephesus, xvi. 12; and Crete, Tit. iii. 13.

—Ἀλεξανδρεὺς] of Alexandria in Egypt; founded by Alexander the Great B.C. 332, and the royal seat of the dynasty of the Ptolemies, who, as well as Alexander, were instruments in God's hands for the preparation of the way for the Gospel, especially by the diffusion of the Greek Tongue, and by the formation of the Septuagint Version of the Old Testament, and by its commerce. See the Introduction to this Volume, pp. 4—10.

—λόγιος] Distinguished for erudition in history and law, especially that of his own country, and eloquence. The sense of the word is well expressed by the phrase of Horace, "qui sapere et fari possit quæ sentiat" (1 Ep. iv. 9); it signifies a learned and eloquent man. Hesychius: λόγιος, ὁ τῆς ἱστορίας ἐμπειρος, πεπαιδευμένος. Μαρτί: λογίους τοὺς πολυλόγους, Ἀττικῶς καὶ Ἠρόδοτος: λογίους τοὺς διαλεκτικούς, Ἕλληνες. Phrynicius, p. 84: λόγιος, ὡς οἱ πολλοὶ λέγουσιν ἐπὶ τοῦ δεινοῦ εἰπεῖν καὶ ὑψηλοῦ, οὐ τιθέασιν οἱ ἀρχαῖοι, ἀλλ' ἐπὶ τοῦ τὰ ἐκδοτὴ ἔχειν ἐπιχώρια ἐξηγουμένους ἐμπειροῦς. So Josephus, Ant. xix. 5. 2, Ἰουδαίων λογιώτατοι, καὶ τῶν πατρίων ἐξηγηταὶ νόμων. Thom. Mag.: λογίους τοὺς πολυλόγους οἱ ἀρχαῖοι Ἀττικίζοντες, ὡς καὶ Ἠρόδοτος: λογίους δὲ τοὺς διαλεκτικούς οἱ ὕστερον. Cp. Welsl. p. 578.

25. κατηχημένος] having been catechized. See Luke i. 4. Rom. ii. 18.

—Ἰησοῦ] Elz. Κυρίου, but A, B, D, E have Ἰησοῦ, which has been received by Lachm., Tisch., Alf.

To a certain extent he taught rightly; i. e. that Christ was come, and that Jesus is the Christ, the Lamb of God that taketh away the sin of the world (John i. 29. 36). It is probable also, that he was acquainted with the facts of the Crucifixion, Resurrection, and Ascension; but the only Baptism that he knew was that of John; i. e. he had not been baptized into Christ. Not (as some suppose) that the baptism of John was all that he knew; for he was a Christian Catechumen, κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, v. 25, and Aquila and Priscilla took him and expounded to him more exactly than he had known it hitherto, the way of God; i. e. the divine plan of salvation by Baptism into Christ; and he was baptized with the Baptism of Christ, as may be concluded from the case of the twelve men in the next chapter, xix. 3—5.

26. παρρησιάζεσθαι] to speak boldly. This example affords no sanction (as has been supposed) for preaching the Gospel without a due call or mission. Any one might expound in the Synagogue, if invited to do so; and no one could do so without invitation. And as to his teaching in the first instance out of the synagogue, there is no evidence to show that it was approved, but rather the contrary; nor is it said that afterwards he had no call or mission. The contrary is implied in 1 Cor. iii. 5. 22.

—Ἀκύλας καὶ Πρίσκιλλα] Aquila and Priscilla. So Elz.; but A, B, E put Priscilla first. So Lachm., Tisch., Alf. Cp. v. 18.

27. συνεβάλετο—διὰ τῆς χάριτος] he contributed much to the spiritual edification of the faithful by the grace which he received in the Church through faith, by baptism and laying on of hands.

CH. XIX. 1. ἐν τῷ τ. Ἀπολλῶ ε. ἐν Κορίνθῳ] while Apollon was at Corinth. Compare St. Paul's references to Apollon in his first Epistle to the Corinthians (i. 12; iii. 6); and see Paley, H. P. p. 36.

—τὰ ἀνωτερικὰ μέρη] the upper or inland parts. See xviii. 22. 23.

2. πιστεύσαντες] on your reception into the Church by a public profession of faith. See on xiii. 48.

—εἰ Πνεῦμα ἅγιον ἔστι] St. Paul had asked them, Whether they received the Holy Ghost, when they made a profession of Faith? They reply, that when they made their profession they did not even hear whether the Holy Ghost is—i. e. is to be had.

The phrase is similar to John vii. 39, οὐκ ἔγνω ὁ Πνεῦμα ἅγιον, i. e. the Holy Ghost was not as yet manifested in the Church, for Jesus was not yet glorified.

The verb ἔστιν is emphatic here, and therefore so accented; it signifies in-dwelling and energetic operation as the vital principle of the Church.

When these persons were received into the Church, they did

εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα. ⁴ Εἶπε δὲ Παῦλος, Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν. ⁵ Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ⁶ καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προεφήτευσαν. ⁷ Ἦσαν δὲ οἱ πάντες ἄνδρες ὥσει δώδεκα.

⁸ Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρήσιαίζετο, ἐπὶ μῆνας τρεῖς ⁹ διαλεγόμενος καὶ ¹ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. ⁹ Ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός.

¹⁰ Τοῦτο δὲ ἐγένετο ἐπὶ ἑτῇ δύο· ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκούσαι τὸν λόγον τοῦ Κυρίου Ἰουδαίους τε καὶ Ἑλλήνας.

¹¹ Δυνάμεις τε οὐ τὰς τυχοῦσας ὁ Θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου.

¹² ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι.

not hear whether the prophecy which John the Baptist himself had delivered, that Jesus would baptize with the Holy Ghost and fire (Matt. iii. 11. Luke iii. 16), had yet been fulfilled by the outpouring of the Holy Ghost on those who had been baptized.

If these disciples were Jews, as they seem to have been, because they were baptized with the baptism of John, these words do not mean, that they never heard of the Spirit of God, but that they had not heard of the *giving of it* which the Apostle mentioned, as we read elsewhere that the *Holy Ghost was not yet* (John vii. 39); not denying the *existence*, but the *plentiful effusion*, of it. Bp. Pearson on the Creed, Art. viii. p. 574.

⁴ Ἰωάννης μὲν] John indeed. On the difference between John's baptism and Christ's—in that the latter was in the Name of the Blessed Trinity, and conferred grace—the former not—see on Matt. iii. 1—11, and John iv. 1.—Χριστὸν is omitted here by A, B, E.

⁶ καὶ ἐπιθέντος κ.τ.λ.] On this act of *laying on of hands*, see above on viii. 14—18, and on x. 47.

St. Paul is seen here, at Ephesus, exercising the *same* Apostolic functions which the “*very chiefest Apostles*,” Peter and John, are described in this book as exercising at Samaria (see viii. 17).

Thus, he who was not one of the original Twelve, and who had not seen Christ upon earth, and had been a persecutor of the Church—and was therefore disparaged by some in comparison with them—is placed by divine authority on a par with them in the eye of the Church. Thus also it is proved, that the collation of the gift of the Holy Ghost, by the *laying of hands* on baptized persons, was not *restricted* to those who were appointed to the Apostolic office by Christ Himself when upon earth. And the gift of the Holy Ghost by the hands of St. Paul, is, as it were, a link of connexion between the first administration of Confirmation by the original members of the Apostolic College, Peter and John, at Samaria, and the subsequent exercise of the same authority by persons afterward appointed, such as Timothy and Titus, to be successors of the Apostles, and to discharge the ordinary functions of the Apostolic office,—particularly in the laying on of hands and prayer,—for the perpetual edification of the Christian Church. See Heb. vi. 2.

—ἐλάλουν γλώσσαις] *they were speaking with tongues*, i. e. with the different languages, which the Spirit spake by their mouths. (Theophyl.)

⁹ τὴν ὁδὸν] *the way*. See ix. 2; xix. 23. See here also a fulfillment of Christ's saying (Matt. xi. 10).

—καθ' ἡμέραν—τινός] he could not dispute *daily* in the Synagogues, for they were open only *thrice a week*, and the Jews blasphemed “*that Way*.” Therefore, as he had done at Corinth (xviii. 7), he collected the disciples in another place; either a private rabbinical seminary (*Hammond*) or a school of grammar and rhetoric—where they could meet *daily*. So the Church grew by persecution, and the word was preached to both Jews and Greeks.

¹⁰ τὴν Ἀσίαν] *Asia*. See ii. 9. 1 Cor. xvi. 8, 9. 11, 12.

¹¹ οὐ τὰς τυχοῦσας] *extraordinary*. See Acts xviii. 2. On the phrase οὐχ ὁ τυχών is not obvious, but singular, see *Kuin*. and others, who quote *Philo de Opif. M. p. 31, C, οὐκ ἐκ*

τοῦ τυχόντος μέρους γῆς, non ex quibus terra glebā. *Athen. lib. 9, p. 402, C, οὐ τὴν τυχοῦσαν ἡδονήν, voluptatem exquisitam. Longin. cap. 9, § 9, Moses, Judæorum legislator dicitur οὐχ ὁ τυχών ἀνὴρ, non vulgaris intelligentiæ homo.*

Here is another proof of the divine sanction, given to St. Paul's office and mission, and putting him on a level with St. Peter and the other Apostles. Cp. Acts v. 15.

¹² ἐπιφέρεισθαι] A, B, E, and some cursives have ἀποφέρεισθαι, which has been received by some Editors.

—σουδάρια] *nepkins*. See Luke xix. 20.

—σιμικίνθια] ‘*semi-cinctia*.’ Some translate this word by *handkerchiefs*; so *Ammonius* and *Theophylact*. See *Weist*. Others render it by *aprons*. Aprons used by workmen, perhaps by St. Paul in his σκενοπηγία. See *Martial* xiv. 153, who distinguishes them from tunics thus: “*Det tunicam dives (locuples?) ; ego te præcingere possum*.” Rendered *cordia* by *Suidas*.

Some have censured the acts of these persons resorting to St. Paul, as well as to St. Peter (Acts v. 15), as superstitious. But it is to be remembered that in both cases the application was in behalf of *sick people*, who could not come in person to the Apostles. The fact is related without censure by the Holy Ghost; and the Apostles do not seem to have blamed them. It is also here added that “*they were healed*,” and that “*evil spirits were thus ejected*.” This testimony for these miraculous cures is more remarkable as coming from Luke the *physician*.

The healing power was not in the shadow of St. Peter, or in the handkerchiefs of St. Paul; but in Christ responding to the touch of faith, and operating by the shadow or vestments of His Apostles on earth, as He had done when present in His human person by the fringes of His garment, touched by the hand of faith. See Matt. ix. 20, 21; xiv. 36. Mark v. 27. Luke viii. 44.

Was there any superstition in this? Was there any credulity in supposing, that at a time when, for wise reasons, Christ wrought extraordinary miracles by His Apostles (and these miracles are called here expressly *extraordinary*, οὐχ αἱ τυχοῦσαι, that we may not look for them now), He could and would work by their *shadow* or their *handkerchiefs* on those poor helpless folk, who could not come to their *hands*, and who had *faith* in His Divine Power acting by them?

If so, then there would also be credulity in supposing that the Divine Physician of body and soul can give health by medicines to the one, and grace by Sacraments to the other.

Perhaps the working of Christ by means of the shadow of Peter and of the handkerchiefs of St. Paul, was designed to rebuke the scepticism of those who will not believe that Grace is given by means of Water, and of Bread and Wine, dispensed by Christ's Ministers; and in order to comfort and strengthen the hearts of those who believe that it may there be apprehended by the touch of Faith.

Thus Christ's power is magnified in the working of His grace; and the devout soul is assured of the reality of His operation on itself, by means of such instruments, as, in human calculation, seem inadequate for the merciful purposes, which they are designed by Him to perform.

k Mark 9. 38.
Luke 9. 49.

l Luke 8. 29.

m Luke 1. 65.
ch. 7. 16.
& 2. 43.
n ch. 2. 43.
& 5. 5, 11.
Luke 1. 65.
o Matt. 3. 6.
Rom. 10. 10.

p Isa. 55. 11.
ch. 6. 7.
& 12. 24.
q ch. 18. 21.
Rom. 15. 23—28.
Gal. 2. 1.

¹³ κ Ἐπεχείρησαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζων ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. ¹⁴ Ἦσαν δὲ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπὶ αὐτοὺς οἱ τοῦτο ποιοῦντες. ¹⁵ Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν αὐτοῖς, Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι ὑμεῖς δὲ τίνες ἐστέ; ¹⁶ Καὶ ἑφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, κατακυριεύσας αὐτῶν ἰσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.

¹⁷ μ Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσι, τοῖς κατοικοῦσι τὴν Ἐφεσον· καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ¹⁸ ο Πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ¹⁹ Ἰκανοὶ δὲ τῶν τὰ περιέργα πραξάντων, συνενέγκαντες τὰς βίβλους, κατέκαιον ἐνώπιον πάντων καὶ συνειψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. ²⁰ ρ Οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ἡξᾶνε καὶ ἰσχυεν.

²¹ ς Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν

In order to prepare us for this blessed assurance, our Lord had said, that *after* His Ascension *greater works* would be done by those who believed in Him than He Himself had wrought (John xiv. 12). That is, when He was glorified in heaven, and had received the gift of the Holy Ghost to bestow upon men, He would work by their instrumentality greater miracles than He had wrought in person on earth; and thus prove that He *was* glorified, and that by virtue of the Holy Ghost, given after His Ascension to the Church, He, though not corporeally present, works greater things in His Church than He had wrought when visible among men. See note on John xiv. 12.

Here, then, we see a fulfilment of Christ's prophecy and promise, a proof of His Ascension, and an assurance of His perpetual presence and operation in the Church.

It may also be remarked, that by the shadow of Peter passing by, Christ Himself works, and by handkerchiefs taken from the body of Paul. Is it not, therefore, suggested, that the *bodies* of the saints of God, which are Temples of the Holy Ghost (1 Cor. iii. 16; vi. 19), are regarded by Christ as chosen vessels for the indwelling of His Grace; and that thus a lesson of reverence for the body is inculcated (1 Thess. iv. 4); and motives to holiness and purity are supplied, and a hope of greater glory and blessedness reserved for it, when it shall be made "like unto Christ's glorious body, according to the mighty working whereby He is able to subdue all things unto Himself?" (Phil. iii. 21.)

We may remark, also, that there was a special reason for the operation of these miracles at *Ephesus*:

The population of that city was then subject to the influence of Satan, exercised upon them by means of magical arts (*Ἐφέσια γράμματα*), witchcraft and sorcery, practised both by Gentiles and Jews. Almighty God showed in *Egypt*, by the rod of Moses, that His power is greater than that of Satan working by Magicians; He proved by the words of Daniel at *Babylon*, that He is more excellent in might and wisdom than the Evil Spirit who operated by the Chaldean Astrologers; so now at *Ephesus*, He shows by the handkerchiefs of Paul that the Gospel is opposed to all the practices of magic and sorcery by which Satan deceived the Gentile World; and is able, even by the feeblest instruments, and beggarly elements, to destroy the works of the Devil.

Hence in v. 15 we read the confession of the Evil Spirit, that he owned the power of Jesus; and in vv. 18, 19 we see the surrender and confagration of the Books of Magic as a consequence of the manifestation of the power "of the Lord Jesus" (v. 17) by these miracles of Paul.

Since also Christ, glorified in heaven, could and did work these miracles of healing, and of casting out Evil Spirits, by means of the shadow of the body of St. Peter, and of handkerchiefs and aprons from the body of St. Paul, the faithful Christian may defy the power of the Evil one acting upon his body by physical disease, or on his mind by spiritual agency.

13. ὀρκίζω] So A, B, D, E.—*Elz.* ὀρκίζομεν.

14. ἀρχιερέως] *chief-priest*, head of one of the twenty-four courses of Priests. See Matt. ii. 4; xvi. 21; xx. 18.

15. τὸν Ἰησοῦν γινώσκω] See Mark i. 24, 25. Acts xvi. 17. — γινώσκω—ἐπίσταμαι] The *Vulg.* has here "Jesum nosci et Paulum scire." A distinction is made between γινώσκω and

ἐπίσταμαι. The former signifies knowledge producing some affection and emotion of mind. I recognize and own His power. Cp. James ii. 19.

But ἐπίσταμαι—which is of rarer occurrence, being only once used in the Gospels (Mark xiv. 68)—expresses a knowledge of a lower degree, such as acquaintance with a *fact*, without any consequent reflection upon it; and sometimes only an instinct. Cp. Jude 10, ὅσα οὐκ οἶδασι βλασφημοῦσιν, ὅσα δὲ φυσικῶς αἰστᾶται ἡ ψαῖστα, ἐν τοῖς φθιμένοις.

— ὑμεῖς δὲ τίνες] *but ye—who are ye?* A remarkable instance of the power of Christ's Name. Even when uttered by an unbelieving Jew, it extorted a confession of the truth from the Evil Spirit; and it recoiled with terrible force against those who dared to use it without faith in Christ, and without a due mission from Him—*Who are ye?* A solemn warning to those who venture to minister the Word and Sacraments of Christ without inward faith and external mission from Him. Cp. xiii. 1, 2.

16. κατακυριεύσας αὐτῶν] *having mastered them.* A, B, D, and several cursive MSS. have ἀποστρέφω, both, here for αὐτῶν, and so *Vulg.*

— γυμνοὺς] *bare*, i. e. as far as their *ἱμάτια* or *outer garments* were concerned, which were torn off from them by the fury of those who were possessed. On this use of γυμνός, see Mark xiv. 52. John xxi. 7.

18. ἐξομολογούμενοι] As in Matt. iii. 6. Mark i. 5, they were baptized in the river Jordan *confessing their sins*; οἱ πεπιστευκότες are they who had been convinced by Paul's preaching, especially of the doctrine of the remission of sins through faith in Christ.

19. τῶν τὰ περιέργα πραξάντων] *of those that practised curious arts.* Ephesus was famous for its curious arts, such as Magic and Astrology, and, like other Heathen cities, especially Rome, was at that time the resort of diviners, *genethliaci, Mathematici, Chaldaei* (*S. Jerome*, *præf. Epist. ad Ephes.*), whence magical figures, letters, symbols, and charms, were called Ἐφέσια γράμματα.

See the authorities in *Wetstein* and *Grotius* here.

The famous *γόνις*, Apollonius of Tyana, had a school at Ephesus in the reign of Nero, and was there honoured with a statue (*Philostr.* v. Apollon. libb. iv. & v. See *A. Lajide* and *Biacoe*, pp. 290—293. Cp. *Howson*, ii. p. 16). Probably St. Paul refers to the *γόνιες* of Ephesus in 2 Tim. iii. 13.

This incident is more important, because there have not been wanting some who have ascribed the Miracles of the Apostles, and even of Christ Himself, to "curious arts," such as Animal Magnetism, Natural Magic, &c. But Satan does not cast out Satan; and (as *Didymus* observes) wherever the Gospel grew, *πᾶσα γοητεία κατελύετο*.

— τὰς βίβλους] *the books.* "Vana religio tollit malos libros," says *Bengel*, who observes, that as if in recompense for this sacrifice of *bad Books*, Ephesus became afterwards rich in *good Books*. It received an Epistle from St. Paul, and the Gospel and Apocalypse from St. John. They had τὰ ἱερὰ γράμματα instead of τὰ Ἐφέσια γράμματα. It received also an Epistle from *S. Ignatius*. There were ample amends for its lost books on 'Curious Arts.'

— ἀργυρίου] *silver*; drachmas, about 8½d. each in value.

Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱεροσόλυμα, εἰπών, Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.

22 Ῥ. 13. 5.
Rom. 15. 23.
2 Tim. 4. 20.
καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.

23 Ῥ. 2 Cor. 1. 8.
ch. 9. 2.
Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείων τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.

24 Ῥ. 2 Cor. 1. 8.
ch. 9. 2.
t ch. 16. 16.
Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην. 25 οὗς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστὶν. 26 καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 Οὐ μόνον δὲ τοῦτο κωδυνεύει ἡμῶν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

28 Ῥ. 2 Cor. 1. 8.
ch. 9. 2.
Col. 4. 10.
Ἀκούσαντες δὲ, καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. 29 καὶ ἐπλήσθη ἡ πόλις ὅλη τῆς συγχύσεως ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. 30 Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί. 31 Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι,

21. διελθὼν τ. Μακεδονίαν] *having passed through Macedonia and Achaia.* See xx. 1, 2.

— δεῖ με καὶ Ῥώμην ἰδεῖν] *I must also see Rome.* Cp. Paul's declarations in the Epistle to the Romans (i. 13; xv. 23), of his desire and intention to visit them. See also on Acts xxiii. 11; xxv. 21, and *Paley*, *Hor. Paul.* p. 19.

22. Τιμόθεον] *Timothy*, sent by St. Paul from Ephesus to Corinth by way of Macedonia a little before the writing of his first Epistle to the Corinthians. See 1 Cor. iv. 7; xvi. 10.

He had returned to St. Paul when in Macedonia (2 Cor. i. 1), and is associated with him in writing the second Epistle to the Corinthians, and was with him at Corinth in his visit to that city soon after the second Epistle was written (see below, xx. 5, and also Rom. xvi. 21), and probably was with him at Jerusalem, and also in his first imprisonment at Rome. Heb. xiii. 23.

— Ἐραστον] *Erastus*, being a financier (*οικονόμος τ. πόλεως*, of Corinth, Rom. xvi. 23; xv. 25, and notes), was a fit person to be employed by St. Paul in the collection of alms to be gathered in Achaia and Macedonia, for the poor saints of Jerusalem. He had rejoined St. Paul at Corinth when the Apostle wrote his Epistle to the Romans, xvi. 23.

— ἐπέσχε εἰς] implying an *adhesion to his work in Asia.*

24. Δημήτριος—ἀργυροκόπος—ναοὺς ἀργυροῦς] *Demetrius, a silversmith, making silver shrines of Artemis—Diana.* The Gospel of Christ, in its various conflicts with the Evil Spirit in the various forms he had assumed in the heathen world, had often to contend with worldly traffic and the love of gain. See the case of the Pythoness at Philippi (Acts xvi. 16—19), that of the Magicians, &c. here (vv. 19, 20), and now Demetrius and the members of his guild, or fellow-craftsmen (vv. 24, 25).

The feelings expressed by Demetrius in his speech (vv. 25—28), still obstruct the progress of the Gospel in the World. Cp. *Bentley's* Sermon on the power of the Spirit of *καπηλεία* (on 2 Cor. ii. 17) in the corruption of truth. Works, iii. pp. 241—262, and above on xvi. 16—19.

These *naoi* or *shrines* of silver were small portable models of the statue and *vais* (*ediculae portabiles, argentae*) of the Ephesian Artemis, or Diana, like Παλλάδια περιαντόφορα (Athens and Attica, ch. xvi., note), and were carried on journeys and voyages, and placed in private houses for protection. See *Mede's* Works, i. p. 299. *Housson*, ii. 89.

Medallions of Ephesus still survive, representing the *πρόναος* and statue of the Ephesian Artemis. One of the former may be seen in *Kiffo*, p. 398, and of the latter in *Akermann*, p. 49.

A learned commentator of the Church of Rome (*Corn. A. Lapide*) says here,—and the traveller who visits Loretto at this day can testify to the truth of what he says,—“*ea imagines gestabant, sicut nostri peregrini gestant imagines B. Virginis Lauretanæ (our lady of Loretto), aut domi in larariis et oratoriis eas reponebant.*”

— Ἀρτέμιδος] The *Artemis* of Ephesus was not like the Diana of Greece and Rome, figured as a fair archer and huntress,

but resembled rather an Indian Deity. See *Jerome*, *pref. Epist. ad Ephes.*, “*Scribebat Paulus ad Ephesios Dianam colentes non hanc venatricem, quæ arcum tenet atque succincta est, sed illam multimammiam, quam Græci πολύμαστον vocant.*” Cp. *Mr. Long's* article in *Dr. Smith's Dict. of Ancient Geography*, v. ‘Ephesus,’ p. 837.

— ἐργασίαν] *gain.* See xvi. 16.

27. τοῦτο τὸ μέρος] *this branch or department.* A polite euphemism for ‘*idol-manufacture.*’ Cp. *Isa.* v. 20.

— ἀπελεγμὸν] *contempt*: from ἀπελέγχεσθαι, *explodi.* Cp. *Symmach.* Ps. cxviii. 118, ἀπέλεγξας πάντας, where LXX have ἐξουδένωσας.

— οἰκουμένη] *the world.* “*Diana Ephesia. cujus nomen unicum multiformi specie ritu vario nomine multijugo lotus veneratur orbis.*” *Apuleius* (lib. ii.). “*Templum Dianæ Ephesizæ*” is called “*Orbis terrarum miraculum*” by *Plin.* N. H. xxxvi. 14, and it is described as “*factum à totâ Asiâ;*” and therefore in contending against idolatry at Ephesus, the Apostle was contending against the religious superstitions of the Gentile World. Its history is given by *Housson*, ii. 86.

29. τὸ θέατρον] *the theatre*; a place often used by the Greeks and Asiatics not only for dramatic exhibitions, but also for popular assemblies. See *Diod. Sic.* xvi. 84. *Val. Max.* ii. 2, “*Legati in theatrum, ut est consuetudo Græciæ, introducti.*” *Justin.* xii. 2.

Even at Athens the Pnyx was deserted for it; probably because the Theatre could be protected from rain and sun, which the Pnyx could not. Cp. above, xii. 21, *Herod's* Oration, which was delivered in a Theatre. “*Joseph.* B. J. vii. 3. 3, τοῦ δῆμου τῶν Ἀντιοχείων ἐκκλησιᾶ (ὅντος εἰς τὸ θέατρον, τὸν τε πατέρα τὸν αὐτοῦ καὶ τοὺς ἄλλους ἐνεδείκνυτο κατηγορῶν. *Corn. Nep.* Vit. Timol. 4, ‘*veniebat autem in theatrum (Syracusan) cū ibi concilium populi haberetur.*’ *Tacit. Hist.* ii. 80, 6, de Vespasiano: ‘*tum Antiochenium theatrum ingressus, ubi illis consultare mos est.*’” *Juvenal* (x. 128) describes Demosthenes as “*pleni moderantem fræna theatri.*” *Wetst.* p. 585.

The remains of the Theatre at Ephesus, which was one of the largest in the world, were seen by *Dr. Chandler*, and the site is still distinguishable. Cp. *Fellows*, *Asia Minor*, p. 274.

— Γάϊον] *Caius.* It would appear that four different persons, bearing this common name, are mentioned in the New Testament.

Caius of Macedonia, here; Caius of Derbe (xx. 4); Caius of Corinth, whom Paul baptized, and who is called his *ξένος* (1 Cor. i. 14. Rom. xvi. 23); Caius, the beloved, to whom St. John addresses his third Epistle.

— Ἀρίσταρχον] *Aristarchus.* See Acts xx. 4; xxvii. 2, afterwards imprisoned with St. Paul, Col. iv. 10. Cp. *Philem.* 24.

— συνεκδήμους] *companions in travel.* *συνοδοιπόρους, Hesych.*

31. Ἀσιαρχῶν] *Asiarchs*; the Presidents of the heathen games chosen from the principal citizens of Asia, the “*Commune Asiæ,*” i. e. of the region of which Ephesus was the head. The following is from *Kwin.*, “*Horum munus erat, in honorem decorum et im-*

w ch. 12. 17.
& 13. 16.
& 21. 40.

πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ³² * Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἣν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνελθύνθαισαν. ³³ * Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. ³⁴ * Ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων ὥς ἐπὶ ὥρας δύο κρᾶζόντων, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.

x Prov. 14. 29.
y ch. 25. 8.

³⁵ Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησὶν, Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; ³⁶ Ἀναντιρρήτων οὖν ὄντων τούτων, δεόν ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ * μηδὲν προπετὲς πράττειν. ³⁷ Ἥγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ὑμῶν.

peratoris Romani, quotannis ludos theatrales, suis sumptibus (ut Romæ ædiliū) edere, unde nonnisi opulentiores hanc provinciam subire poterant. Munus Asiarchæ annuum erat. Eligebantur hoc modo; initio cuiusque anni, i. e. sub æquinoctium autumnale, singulæ urbes Asiæ concionem habebant, in quâ uni ex suis civibus Ἀσιάρχας honorem deferrebant. Tum unaquæque civitas legatum in certam urbem mittebat Asiæ proconsularis primariam, quales erant Ephesus, Smyrna, Sardes, ad τὸ κοινὸν, commune gentis concilium, qui nomen ejus, qui domi electus erat, publicè renuntiaret. Ex his quos singulæ urbes Asiæ Asiarchas nominaverant, synedri nonnisi decem Asiarchas designabant, et ex horum numero Proconsul Romanus summum sacrorum præfectum eligebat. Asiarchæ porro, ut ex monumentis liquet, non semper Ephesi, ut existimarunt nonnulli, sed in aliis etiam civitatibus, sedem suam habebant, ubi communia Asiæ sacra habebantur, veluti Smyrnæ, Cyzici. Eo autem tempore, quo Paulus Ephesi commorabatur, Asiarcha cum collegiis ibi sedem habebat, ab eoque ludi editi sunt."

Compare the account of *S. Polycarp's* martyrdom at *Smyrna*, c. 12 (in *Patres Apostol.* ed. *Jacobson*, and the notes, vol. ii. pp. 614, 615, ed. 2). There an *Asiarch* Philip, as President of the games, is requested to let loose the lion against Polycarp, but declines to do so. And now the Asiarchs are desirous to save Paul from the violence of the people. Perhaps he alludes to this circumstance, when he says, κατ' ἀνθρώπων ἐν Ἐφέσῃ ἐθριομάχησα (1 Cor. xv. 32), i. e. as far as I myself was concerned, I fought with beasts at Ephesus, but God delivered me. See *Chrys.* in *Caten.* here, p. 323.

The mention of the Asiarchs as present here, may perhaps intimate that this uproar took place at the time of the public religious games; when Demetrius could reckon on a more than ordinary manifestation of religious zeal in behalf of the patron goddess of Ephesus.

— *ὄντες αὐτῷ φίλοι*] being friends to him. A remarkable circumstance. The Apostle of the Gentiles has friends among the Presidents of the religious games in honour of Artemis. He converts an Areopagite at Athens (xvii. 34), baptizes an Ἀρχισυνάγωγος at Corinth (xviii. 8. 17. 1 Cor. i. 14), and has made a favourable impression on some of the Asiarchs at Ephesus; and has friends in Cæsar's household at Rome (Phil. iv. 22), — a proof of his courage and charity, and of the truth of his cause; and of the power with which it penetrated into, and leavened, all classes of society.

An evidence this (as *Paley* has remarked) of St. Luke's veracity. He says that some of the Asiarchs were friendly to St. Paul. He does not spend any time in accounting for this singular fact. He is at no pains to make it seem probable, but he states it simply and boldly, because it is true.

This incident is also to be noticed as a proof of Providential dispensation, and pre-arrangement for the diffusion of the Gospel by the spread of the Roman arms. Ephesus was under Roman sway. The ancient gods of the nations were now vassals of Rome. Diana had been conquered by Cæsar. Thus the influence of the Pagan Mythology on the minds of the upper classes was impaired, and they were more ready to receive a purer faith. See *Br. Pearson*, O. P. ii. 35; and above, *Introduction*, p. 9.

³³ Ἀλέξανδρον] *Alexander*, of whom as yet nothing had been said; but perhaps he is the same as the Alexander mentioned by St. Paul in his Epistle to the Bishop of *Ephesus* (1 Tim. i. 19, 20, where see note, and 2 Tim. iv. 14).

If so, he had apostatized from Christianity. Perhaps from the mention of his trade, χαλκὸς, it may be inferred that he was connected by *ἐργασία* with the ἀργυροκόποι of v. 24; and thus we have a view suggested to us of the combination of the artificers

and workers in metal, and all the large family of Tubal Cain (Gen. iv. 22), who supplied idols to Heathenism, against the pure faith of the Gospel.

³⁵ ὁ γραμματεὺς] *the Recorder*, the *Custos Rotulorum*, keeper of the archives of the city.

See the Ephesian Coin in *Akermann*, p. 55, and below on v. 38.

— νεωκόρον] The word νεωκός = (1) ὁ τὸν νεὼν κορῶν, ἡ σαρόν. (2) ὁ τὸν νεὼν κοσμών, ἡ καλλιπείων. (3) a *paragillio*, or warden of a temple. (4) a *votary* and *worshipper* of a particular deity, as the patron of the city, &c. This is the meaning of the word here.

St. Luke's report of this speech is happily illustrated by the coins of Ephesus, in which we see representations of Artemis, circumscribed with the words Ἐφεσίων Νεωκόρων. See *Akermann*, p. 54, and note v. 38.

This practice of Gentile superstition has also found its imitators in Christian times, where particular countries, cities, and individuals, derive a title from a local or personal object of Devotion;

Thus Hungary is described as follows by a Roman-catholic divine: "Regnum hoc Hungariæ, propter vetustissimam constantemque Deiparæ venerationem, *Mariani* regni epitheton promeritum" (*Abbé Jordanesky* de Hæresi abjurandâ, 1822, p. 122). Cp. *Bishop Bull*, *Serm.* iv., "Such is the worship given to the Blessed Virgin by many, that they deserve to be called *Mariani* rather than *Christiani*."

It is remarkable that one of the spring months, corresponding to our May, was sacred to Artemis, at Ephesus, and called *Artemision*. See the ancient Ephesian inscription (in *Boeckh*, *Corpus*, 2154), ὅλον τὸν μῆνα ἀνακείσθαι τῇ θεῇ, ἄγεσθαι δὲ τὰς ἑορτὰς, καὶ τὴν τῶν Ἀρτεμισίων πανήγυριν. And the month of May is now called, in a large part of Christendom, the "*Mois de Marie*."

— τῆς μεγάλης] *the great*. *Elz.* adds θεάς, which is not in A, B, D, E. This popular ellipsis is found in the romance of an Ephesian writer of the fifth century, Xenophon Ephesius, 1 (*not* Xenophon's *Ephesiaca*, as cited by some), ὁμῶς τὴν πατριὸν ἡμῶν θεὸν (see v. 37) τὴν μεγάλην Ἐφεσίαν Ἀρτεμιν. This passage (quoted by *Rosenm.* p. 263) is also of interest as showing the continuance of the worship of Artemis for some centuries after St. Paul's visit.

— τοῦ Διοπετοῦς] *that fell from Jupiter*. ἀγάλματος, ὅπερ ἔκκειν ἐκ τοῦ Διὸς διαθήλασθαι (read καθάλασθαι, *desiluisse*) ὥσπερ. (*Ammon.*) So the παλαιὸν βρῆτας of Minerva Polias at Athens, called ἀρχαῖον καὶ Διοπετὲς. See *Pausan.* i. 26, φήμη ἐστὶ πεσεῖν ἐκ τοῦ οὐρανοῦ. Cp. *Eurip.* *Iph. Taur.* 977, οὐρανοῦ πέσημα.

How great was the triumph achieved and the change afterward wrought by Apostolic preaching in this great heathen and idolatrous City! They who boasted themselves votaries of the Goddess whom Asia and the World worshipped; they who cried out for two hours "Great is Diana of the Ephesians," and who adored the Image that fell down from Jupiter, the Father of the gods of heathenism, became worshippers of the Father of Lights, and of Jesus Christ, the express Image of His Person, Who came down from heaven for our salvation. And the City of Ephesus, which was the votary of the heathen goddess, was the residence of St. Paul for two years and a half, and the Episcopal See of his son in the faith, Timothy, and changed its name for that of the Christian Apostle, St. John, who wrote his Gospel there, and died and was buried there, and it bears that name to this day, *Αἰο-πολίς*, so called from him, the ἅγιος θεόλογος, who wrote of the Everlasting Word becoming Flesh and dwelling among us.

³⁷ ἱεροσύλους] (1) *spoilers* or *profaners* of temples. (2) *sacriligious* persons, as here.

³⁸ Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς τινα λόγον, ἀγόραιοι ἄγονται, καὶ ἀνθύπατοι εἰσὶν ἐγκαλείτωσαν ἀλλήλοις. ³⁹ Εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. ⁴⁰ Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης.

⁴¹ Καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

XX. ¹ * Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμενος, ἐξῆλθε ^b πορευθῆναι εἰς τὴν Μακεδονίαν.

² Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ ^c παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. ³ ^d ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.

⁴ * Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Πύρρῳ Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκουῦνδος, καὶ Γαῖος Δερβαῖος, καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος καὶ Τρόφιμος. ⁵ οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι.

⁶ * ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ

a ch. 19. 29—40.
1 Tim. 1. 3.
b 1 Cor. 16. 5.

c 1 Thess. 2. 3.
11.

d ch. 9. 23.
& 23. 12.

e ch. 16. 1.
& 19. 29.
& 21. 29
& 27. 2.
Col. 4. 7, 10.
1 Cor. 1. 14.
Eph. 6. 21.
2 Tim. 4. 12, 20.
Tit. 3. 12.
f ch. 16. 8.
2 Cor. 2. 12.

— θεῶν] So A, B, D**, E*, and others; and this is confirmed by Xenophon, Ephes. i. See v. 35.—*Els. θεῶν.*

38. ἀγόραιοι ἄγονται] sc. *ἡμέραι, court-days.* See Ellips. v. *ἡμέρα: ἀγόραιοι μὲν ἔστιν ἡ ἡμέρα, ἀγοραῖος δὲ ὁ Ἑρμῆς ὁ ἐπὶ τῆς ἀγορᾶς.* (Ammon. p. 4. Winer, § 6, p. 51.)

Cp. Luke xxiv. 21, *τρίτην ταύτην ἡμέραν ἔγει σήμερον.* Assize-days, or court-days, come round, and Proconsuls attend, before whom the cause may be tried. It does not follow from these words that it was *then* the time of the sessions or assizes.

The expression is a general one, and therefore the *plural* ἀνθύπατοι (*Proconsuls*) is used: “Uno tempore, unus erat Proconsul, sed Scriba dicit in plurali, de eo quod nunquam non esse solet.” (Bengel.)

— ἀνθύπατοι] The following ancient Inscription, of the age of Trajan, from an aqueduct at Ephesus (in Boeckh's Corpus, No. 2966, vol. ii. p. 606, and quoted by Howson, ii. 91), happily illustrates the accuracy of St. Luke's language in speaking of Ephesus, ἡ φιλοσέβαστος Ἐφεσίων βουλὴ, καὶ ὁ ΝΕΩΚΟΡΟΣ ΔΗΜΟΣ (see here, *vv.* 30. 33. 35), καθιέρωσαν, ἐπὶ ΑΝΘΥΠΑΤΟΥ (v. 38) Πειδοκαίου Πρεσβεινίου, ψηφισαμένου Τιβ. ΚΑ. Ἰταλικού, τοῦ ΓΡΑΜΜΑΤΕΩΣ (v. 35) τοῦ ΔΗΜΟΥ.

There is an Ephesian coin extant of the age of Nero with the inscription, Ἐφ(εσίων) Αἰμόκληρ Ἀουιάδρ ΑΝΘΥΠΑΤΩ ΝΕΩΚΟΡΩΝ. (Akermann, p. 55.)

CH. XX. 2. διελθὼν τὰ μέρη ἐκεῖνα] *having gone through those parts.* Probably as far as *Illyricum*. See the Epistle to the Romans, xv. 19, written from Hellas after the journey to Macedonia, to which he had come from Ephesus by Troas (see 2 Cor. ii. 13), and to which Titus came to him from Corinth. Cp. *Paley*, Hor. Paul. Ep. Rom. iv. p. 21. *Howson*, ii. 154.

— Ἑλλάδα] *Hellas.* Southern Greece distinguished from the Northern, or *Macedonia*, which contained Macedonia Proper, Illyricum, Epirus, and Thessaly. See xvi. 9, 10. 12.

This is the only place where the word Ἑλλάς occurs in the New Testament;—a memorial of its grandeur before it was merged in the Roman province of Achaia. Perhaps in this wider circuit St. Paul visited the countries on the west of the mountain-chain of Pindus in his descent southward from Illyricum.

3. ἐπιβουλῆς] *lying-in-wait*; from malice, and perhaps, also, on account of the collection of money which he carried with him.

4. Σώπατρος] *Sopater*; probably the same as Sosipater, Rom. xvi. 21.

— Πύρρῳ] Not in *Els.*, but in A, B, D, E, and in many Cursive, and received by *Lachm.*, *Tisch.*, *Born.*, *Alford*.

— Τιμόθεος] *Timotheus* of Lystra, xvi. 1.

— Τύχικος] *Tychicus*, mentioned therefore by St. Paul in writing to the Ἀσιανοί. See Eph. vi. 21. Col. iv. 7. 2 Tim. iv. 12.

Els. and most editions have *Τυχικός*. But in *proper names* the accent is thrown back, which would have been otherwise on the last syllable. Thus in the New Testament we have Ἐβαίερος, not -ρός, Φίλητος, not -ρός, Ἐραστός, not -τός. Cf. *Winer*, § 6, p. 49.

The word ΧΡΙΣΤΟΣ forms a signal and almost unique exception to this rule; as if it was the desire of those who used it, to remind themselves and others of its etymology.

— Τρόφιμος] *Trophimus*, oi Ephesus,—with St. Paul at Jerusalem. VOL. I.—PART II.

salem, xxi. 20; and left by him at Miletus on his last visit to Rome. 2 Tim. iv. 20.

5. οὗτοι] Therefore none of *these* persons, here specified, can have been the author of the Acts.

— ἡμᾶς] *us.* St. Luke *alone* therefore, it seems, was in the company of St. Paul, between *Corinth* and *Troas*.

For an important deduction from this circumstance see 2 Cor. viii. 18.

Almost imperceptibly does the blessed Evangelist glide into St. Paul's company, and how unobtrusively does he intimate his own fellowship in labour and suffering with him! See above, xvi. 10.

Contrast with this modest silence the eulogistic declaration of St. Paul concerning his faithful companion St. Luke, *Λουκᾶς ὁ ἱατρὸς, ὁ ἀγαπητός* (Col. iv. 14); and *Λουκᾶς ἐστι μόνος μετ' ἐμοῦ* (2 Tim. iv. 11), “Let another praise thee, and not thine own lips” (Prov. xxvii. 2).

If there be a code of gentle demeanour, good breeding, courteous manners, and refined delicacy in the world, surely it is the New Testament.

— ἐν Τρωάδι] *at Troas.* It is observable, that they waited for St. Paul and St. Luke *at Troas*, the place where he seems to have joined St. Paul in the first instance. See xvi. 8. 11.

Henceforth St. Luke seems to have *remained* with St. Paul till the end of the time comprehended in the Acts of the Apostles.

St. Luke appears to have been left by St. Paul at Philippi (see xvi. 16. 40; xvii. 1), and to have rejoined the Apostle in that neighbourhood.

It was St. Paul's practice, after he had *planted* the Gospel, to leave some persons behind him to *water* it. Thus he left Silas and Timotheus at Berea, xvii. 14, and Aquila and Priscilla at Ephesus, xviii. 19, and Titus in Crete, Titus i. 5; cp. 1 Tim. i. 3. And perhaps this is what is implied of Erastus, 2 Tim. iv. 20, Ἐραστός ἐμεινεν ἐν Κορίνθῳ, he abode there to watch over the Church, and to endure patiently what he might be required to suffer for it.

Probably St. Luke was entrusted with similar duties at Philippi, and in its neighbourhood. From Macedonia, it seems, St. Luke was sent together with Titus by St. Paul, with the Second Epistle to the Corinthians; and he waited at Corinth for St. Paul; and thence accompanied him with the collection of alms for the poor Christians at Jerusalem, and from Jerusalem went with him to Caesarea, and thence eventually to Rome. See note on 2 Cor. viii. 18.

6. μετὰ τὰς ἡμέρας τῶν ἀζύμων] *after the days of unleavened bread.* Observe the minute specification of days in this journey from Philippi to Jerusalem. There are two limits marked,—the days of Unleavened Bread at Philippi (xx. 6), and the Feast of Pentecost at Jerusalem (xx. 16; xxi. 15), with an interval of about seven weeks between them. It seems that it is intended to be inferred from the mention of his stay at Philippi at the Passover, that St. Paul did not feel himself *obliged* to attend the great festivals of the Levitical Ritual at *Jerusalem*. And yet he was desirous of doing so on certain occasions, to show that he did not, under existing circumstances, disparage the observance of the Ceremonial Law. Cp. xviii. 21.

The days of Unleavened Bread had now been changed into the Christian Easter; and perhaps he stayed at Philippi in order

ἤλοθμεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτὰ.

g ch. 2. 42, 46.
1 Cor. 10. 16.
2 11. 20.

⁷ Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξέλαι τῇ ἐπαύριον παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου. ⁸ Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερφῶ οὗ ἦμεν συνηγμένοι. ⁹ Καθεζόμενος δέ τις νεανίας, ὀνόματι Εὐτυχος, ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγόμενου τοῦ Παύλου ἐπὶ πλείον κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη νεκρός. ¹⁰ Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἔστιν. ¹¹ Ἀναβὰς δὲ καὶ κλάσας τὸν ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. ¹² Ἦγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.

h 1 Kings 17. 21.
2 Kings 4. 34.

¹³ Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον οὕτω γὰρ ἦν διατεταγμένος, μέλλων

to celebrate there the annual Festival of Christ's Resurrection with the Philippian Church. We find also here a mention of the celebration of the weekly Festival of the Resurrection, at Troas (see v. 7).

There are also two notices of a stay of seven days in this journey (see xx. 6, and xxi. 4), which may perhaps have a reference to the observance of the Christian Sunday. Cp. note below, Rev. i. 10.

— ἄχρις ἡ. π.] at the end of five days.—Insolens forma loquendi pro Græcorum more πεμπτῆοι. (Valek.)

— ἡμέρας ἑπτὰ] seven days: a term thrice mentioned in the Acts as the period of St. Paul's stay (xxi. 4; xxviii. 14). See last note but one.

7. συνηγμένων ἡμῶν] when we had been gathered together. For ἡμῶν *Elz.* has τῶν μαθητῶν; but ἡμῶν is found in A, B, D, E, and many Cursives and Versions, and has been received by *Lachm.*, *Tisch.*, *Born.*, and *Alf.*—*Elz.* has also τοῦ before κλάσαι, but τοῦ is not in A, B, E, G, and numerous Cursives.

It may be added here, that in v. 8, for ἦμεν *Elz.* has ἦσαν, but ἦμεν is in A, B, D, E, G, H. This reading, and ἡμῶν in v. 7, are deserving of notice, as showing that St. Luke was present at what he describes; that he joined in the Holy Communion administered on that Lord's Day, and heard the Sermon of St. Paul, and saw Eutychus raised from the dead.

Observe the word συνηγμένων. They were not summoned, but came together, met for a stated religious purpose. Hence the word Συναγῆς. Cp. ἐπισυναγωγῇ, for Public Worship, Heb. x. 25, a word connected with the Συναγωγῇ of the Elder Church of the Jews—a word christianized by the Apostles. See note on James ii. 2.

Some learned writers have supposed (see *Augustine*, Epist. 36, p. 117, and *Howson*, ch. xx. vol. ii. p. 256) that the μία σαββάτων here mentioned is the evening which succeeded the Jewish Sabbath, and that St. Paul set forth on his journey early on the Sunday morning (pp. 256—259).

But it appears to be more probable, that this meeting for breaking of bread took place on the evening of Sunday: Κυριακῇ ἡν (says *Chrys.*), καὶ μέχρι μεσονυκτίου τὴν διδασκαλίαν ἐκτελεῖν, καὶ συνετάραξε τὴν ἐορτὴν ὁ διάβολος, by the death of Eutychus; but this was overruled for the glory of God and the diffusion of the Gospel, by his restoration to life by St. Paul. Cp. *Lewin's* remarks, pp. 589—592.

It appears, then, that this was a stated Day and Hour for Christian assemblies, not perhaps without some reference to the fact mentioned by St. John (xx. 19), concerning the first Lord's Day of the Christian Church; "The same day at evening, being the first day of the week, came Jesus and stood in the midst, and saith unto them, Peace be unto you!"

The Holy Supper was instituted on an evening; and it was "toward evening" when our Lord took bread and blessed it, and gave it to the two disciples at Emmaus (Luke xxiv. 29, 30).

It is not likely that St. Luke, writing for the use of Gentile Christians in all ages, should reckon his days from sunset, in the Jewish manner, especially when speaking of a Christian Festival. Even St. Matthew, writing more particularly for Jewish Christians, says (xxviii. 1), ὁπὲρ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων.

On the time of receiving the Holy Communion, which varied in different Churches in ancient times, see *Bingham*, xiii. 9, and xv. 7.

These things were done on the Lord's Day (*Chrys.*). Observe the intimation here given, that the primitive Christians

assembled specially on the Lord's Day for the reception of the Holy Eucharist (see ii. 46), and for hearing of the Word. Cp. *Routh*, R. S. i. 113. 120. 137. 180. 188. 224; ii. 4. 45. 240; iii. 100. 147. 157.

Justin Martyr, in the second century (Apol. i. 85, p. 143, ed. Ashton, = § 67, p. 269, ed. Otto) says, "On the day called Sunday, our common assembly of all who are in the cities and the country is held; and we read the Writings of the Apostles, and the Books of the Prophets." Then he describes the Sermon; and then the Administration of the Lord's Supper by the προστάς and οἱ δίδκονοι; and the collection of alms for the Poor. He adds, "We all assemble together in common on the day called Sunday, because it is the day on which God created the world out of darkness and εὐαγγέλιον, and on which Jesus Christ our Saviour arose from the dead; for on the day before Saturday they crucified Him, and on the day after Saturday He arose from the grave, and taught His Apostles and disciples those things which we have delivered to you, for your consideration."

In the two preceding Chapters, *Justin M.* speaks distinctly of the two Sacraments, Baptism and the Lord's Supper. And beginning with this description in the Acts of the Apostles, we may trace through his Apology, written less than fifty years after St. John's death, a clear stream of teaching concerning primitive Christian Worship and Ritual.

On the institution and obligation of the LORD'S DAY, see also above on Matt. xxviii. 1. Luke xxiii. 56; xxiv. 1. John xx. 26. Heb. iv. 9.

8. λαμπάδες] lamps. See Matt. xxv. 1. The miracle here related was wrought at night, but the mention of the lamps shows that those who were present could see it done. They could see Eutychus fall, and perhaps they took some of the lamps down with St. Paul, and saw the dead restored to life.

9. καθέζομενος] So A, B, D, E, and several Cursives. *Elz.* καθήμενος.

— τριστέγου] the third story: "tabulata tertia," *Juvenal* iii. 199.

10. ἐπέπεσεν] he fell upon him. "Hoc gestu non est usus Christus; est autem eo usus Elias, Eliasus, Paulus." (*Bengel.*)

11. τὸν ἄρτον] Observe the article—"the bread," or loaf, i. e. of the Holy Eucharist.

Elz. has not the article, but it is in A, B, C, D*, and has been received by *Lachm.*, *Tisch.*, *Bornemann*, *Alford*.

The disciples had met to break bread (v. 7). St. Paul preaches till midnight. Eutychus falls from the window of the third story. Paul descends from the ὑπερφῶν, and revives him, and returns to break the bread; and after the breaking of the bread he has a repast (γούεται, see x. 10), and converses till dawn, and departs on the morrow, i. e. on Monday morning. See on v. 7.

13. Ἀσσον] *Assos*, in Mysia, twenty-four Roman miles south of Troas. *Pausan.* Eliac. ii. 4.

It was a difficult place of access; in allusion to which circumstance *Nicostratus*, a κωμικὸς ποιητής, applied to it the line of Homer,—with a play upon the double meaning of the words ἄσσω and ἄσσαν.—Ἀσσω 18', ἔς κεν θάσσων ὀλέθρου πείραθ' ἴκηαι (*Iliad*, ζ. 143). By a singular error, the *Vulgate* has confounded the meaning of the word ἄσσω (nearer) in cap. xviii. 13 with the name of this place, *Assos*, rendering that verse, "cum sustulissent de *Asson*;" and so *Luther* and others.

— ἦν διατεταγμένος] he had arranged. "Significatio media. Sic enim disposuerat ipse." (*Bengel.*) See on xiii. 48. *Winer*, § 39, p. 234.

αὐτὸς πεζεύειν. ¹⁴ Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην ¹⁵ κακεῖθεν ἀποπλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου. τῇ δὲ ἐτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μέιναντες ἐν Τρω-γυλλίῳ τῇ ἐχομένῃ ἦλθομεν εἰς Μίλητον ¹⁶· κεκρίκει γὰρ ὁ Παῦλος παρα- ^{1 ch. 21. 12. & 24. 17.} πλεῦσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

¹⁷ Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετεκαλέσατο τοὺς πρεσβυ-τέρους τῆς ἐκκλησίας. ¹⁸ Ὡς δὲ παρεγένοντο πρὸς αὐτὸν εἶπεν αὐτοῖς, Ὑμεῖς ^{1 ch. 19. 10.} ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, ¹⁹ δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφρο-σύνης καὶ δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων, ²⁰ ὥς οὐδὲν ὑπεστείλαμην τῶν συμφερόντων, τοῦ μὴ ἀν- ^{1 ver. 27.} αγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, ²¹ διαμαρτυρόμενος ^{2 m Mark 1. 15 Luke 24. 47.} Ἰουδαίους τε καὶ Ἑλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. ²² Καὶ νῦν ἰδοῦ, δεδεμένος ἐγὼ τῷ πνεύματι ^{2 n ch. 19. 21.} πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς, ²³ πλὴν ^{2 o ch. 21. 4. 11. & 9. 16.} ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται μοι λέγον, ὅτι δεσμά με καὶ θλίψεις μένουσιν. ²⁴ Ἄλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχὴν ^{2 p ch. 21. 13. & 2 Tim. 4. 7. Gal. 1. 1. Tit. 1. 3.} μου τιμίαν ἐμαυτῷ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. ²⁵ Καὶ νῦν ἰδοῦ, ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου

16. κεκρίκει] So A, B, C, D, E.—*Elz.* ἐκρινε.

17—26.] This Book,—the Acts of the Apostles,—is like a Divine Pandect of sacred specimens of Ecclesiastical Offices.

We have had an Apostolic specimen of *Confirmation* (above, viii. 14—17; xix. 6), and of the Administration of the *Holy Communion*, and of *Preaching* on the *Lord's Day* in a stated place of religious assembly (xx. 7), and we have evidence of many *Presbyters* settled in a City to feed the Church of God, and we see in this Address of St. Paul at Miletus an Apostolic pattern of an *Episcopal Charge* to the Clergy, at *Visitations*, or *Diocesan Synods*.

17. τοὺς πρεσβυτέρους] the *Presbyters*, from Ephesus, which, as a large City, had many *Presbyters* (see xiv. 23); but they were subject, if not now, yet soon after, to one head, Timothy (1 Tim. i. 3), who had oversight of their doctrine (1. 3, 4. 1 Tim. v. 17—19), and performed the office of ordaining *Presbyters* and *Deacons* (1 Tim. iii. 1—10. 15; v. 22). Cp. Rev. ii. 1. *Ignat.* ad Ephes. § 1, where Ephesus has an ἐπίσκοπος, and also, § 5, a πρεσβυτέρων, ὃ συνήρμωσαι τῷ ἐπισκόπῳ, ὡς χορδαὶ κιθάρας, and διάκονοι, § 2.

18. ἐπίστασθε] ye know. A modest word—underrating the effect of his own labours. See on xix. 15.

19. δουλεύων τῷ Κυρίῳ] serving the Lord. Cp. Rom. xii. 11. —μετὰ πάσης ταπ.] He uses the same words in his Epistle to the Ephesians, iv. 2.

—δακρύων] *Elz.* has πολλῶν before δακρύων; but it is not in A, D, E, and many Cursive and Versions.

20. οὐδὲν ὑπεστείλαμην] The metaphor, reintroduced v. 27, is taken from Navigation; and was therefore appropriate at a sea-port, Miletus, and in the mouth of one now on a voyage, and addressing persons who had come from the great commercial city Ephesus. An internal evidence of truth. The Apostle St. Paul, by this metaphor, compares the Church to a Ship, and himself to a Mariner or Captain of it, and the doctrines of the Gospel to its sails; and he says that he οὐδὲν ὑπεστείλατο, lowered or reefed none of its canvas, but spread it all out boldly to the sun and wind, so as to conceal nothing, but to display the whole, and to give his hearers a perfect πληροφορία of faith (see on Luke i. 1. Col. ii. 2; iv. 12), in their course over the sea of this world to the haven of life everlasting.

For this nautical use of ὑποστέλλομαι,—ὑποστέλλεσθαι τὰ ιστία, see Pindar, in *Pascoe*, Lexic.; and compare the Apostle's use of the nautical word στελλόμενοι in his Epistle to the maritime cities *Thessalonica* (2 Thess. iii. 6) and *Corinth* (2 Cor. viii. 20). See also 2 Thess. ii. 2.

22. δεδεμένος τῷ πνεύματι] Some (e.g. Meyer) interpret this 'constrained by my own spirit.' Others (*Howson*, ii. 269),

'a prisoner in spirit, not in body.' The more ancient interpreters (see *Chrys.*, *Theophyl.*, *Clem.*) explain it, bound by the Holy Spirit. As *Didymus* says (in *Caten.* p. 333), "He that is united to the Holy Ghost is bound in Him; he is the prisoner of Christ; in these chains he rejoices, he wears them as ornaments" (πνευματικός μαργαρίτας. *Ignatius*, Eph. § 11). They are bands of love. He bears in his body the marks of the Lord Jesus (Gal. vi. 17), and dies daily (1 Cor. xv. 31). Paul was now going up to Jerusalem to the Anniversary of the Descent of the Holy Ghost (v. 16). And as if his mind was dwelling on that event, he refers to the operations of the Holy Spirit in his speech, vv. 23, 28.

The Vulgate well renders it, *alligatus Spiritu*, constrained and carried by the Holy Ghost. Perhaps it is a metaphor derived from the practice of chaining prisoners to their keepers (see xii. 6; xxi. 33), who carried them to a particular place. Thus *Ignat.* ad Rom. 5, ἀπὸ Κυρίας μέχρι Ῥώμης θηριαμαχῶ δεδεμένος δέκα λεοπαρδαῖς. So St. Paul was now carried as a prisoner to Jerusalem,—but it was by the Holy Ghost. This explains his conduct in reference to the revelations described in xxi. 4.

It also shows that St. Paul did not run into hazards without Divine guidance. As *Chrys.* says, οὐκ ἐπὶ τοῖς κινδύνοις βίπτων ἑαυτὸν, ἀλλ' ἡγουμένος τοῦ πνεύματος εἶναι τὸ πρόσταγμα. See further on this verse, the note on xxi. 4.

23. μοι] to me. So A, B, C, D, E, and many Cursive and Versions. *Elz.* omits μοι. The pronoun is important, as showing that this prophecy met St. Paul on his arrival at different Cities in succession.

—λέγων] D, E, G, and many Cursive, have λέγων, *massculine*,—a reading which deserves consideration.

—δεσμά με—μένουσιν] bonds await me. It has been said by some, that this is a mere figure of speech, expressing what might have been expected by the Apostle on probable grounds; and that it is not an utterance of a divinely-inspired prophecy. But, on the contrary, it was not likely that St. Paul, being a Roman Citizen, should have been bound. See Acts xxiii. 29.

—θλίψεις] afflictions. Compare the Epistle to the Romans, xv. 30, where he asks their prayers that he may be delivered from them that do not believe in *Judaea*, and that he may come to Rome. See *Paley*, *Hor. Paul.* pp. 22—24.

24. μετὰ χαρᾶς] with joy. Omitted by A, B, D, and some Cursive and Versions; perhaps rightly.

25. ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε κ.τ.λ.] I know that ye all will see my face no more. See v. 38. It has been argued from 2 Tim. iv. 13—20, where St. Paul speaks of being at Miletus after this, that he was not here divinely inspired, but was mistaken in this anticipation; and this, it is said, is accounted for from vv. 22, 23,

q ch. 18. 6.
r Luke 7. 30.
Eph. 1. 11.
s 1 Pet. 5. 2.
1 Tim. 3. 1, 2.
2 4. 16.
Phil. 1. 1.
Eph. 1. 7.
Col. 1. 14.
1 Pet. 1. 19.
Rev. 5. 9.

ὁμοῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν. ²⁶ Διὸ μαρτύρομαι ὑμῶν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων ²⁷ οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῶν πᾶσαν τὴν βουλήν τοῦ Θεοῦ. ²⁸ Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποιήσατο

where he confesses that *he did not know what* would happen to him at Jerusalem;

But it was one thing to say that *he did not know what* would happen to him at a particular place, and it would have been another thing to say that something would *not* happen which *did* happen;

His words are, οὐκέτι ὤφασθε τὸ πρόσωπόν μου ὁμοῖς πάντες,—and he might easily have touched again at *Miletus* without ever seeing all or any of the *Presbyters of Ephesus*. Besides, as *Bengel* observes, “Rediit Romā in Asiam compluribus post annis Apostolus, sed interea defuncti aliove delati sunt ferē omnes isti.” It may indeed be inferred, that he never revisited *Ephesus* after this time, or only after a long interval. Cp. on 1 Tim. iii. 14.

—τὴν βασιλείαν] *the kingdom*. So A, B, C. *Elz.* adds τοῦ Θεοῦ, D τοῦ Ἰησοῦ: ἡ βασιλεία, *the Kingdom*, is emphatic, as in Matt. viii. 12; xxiv. 14; and τὸ ὄνομα, *the name*, Acts v. 41. So ἡ δόξα, xix. 23, *the way*. All these are significant of the truth,—that there is no other Kingdom which will remain, but that of God; no other Name, by which men are to be saved, than that of Christ; no other Way which can lead us to heaven, but that of the Gospel. Cp. note below, 1 John ii. 6.

26. καθαρὸς ἐγὼ] *pure am I*. So A, G, H, and most Cursive, and *Tisch.*, reading ἐγὼ, and not εἰμι, which is in B, C, D, E.

27. ὑπεστειλάμην] On the nautical metaphor here, see v. 20.

—πᾶσαν τὴν βουλήν τοῦ Θεοῦ] *all the counsel of God*: re-asserted from v. 20. A strong passage against the “Doctrine of Development.” St. Paul says that he would not have been pure from their blood, i. e. he would have been guilty of destroying their souls, if in the time he had been at *Ephesus*, less than *three years* (v. 31), he had not declared to them “the whole counsel of God.” Cp. Eph. i. 11.

What would he say, if he heard, that now, after the Church has been in the world 1800 years, a new article of faith has been declared, and an addition been made by men to the “whole counsel of God?” Cp. Gal. i. 8.

28. προσέχετε οὖν—αἵματος] An exposition of this text, and an interesting application of it to the circumstances of the Church of England, may be seen in the Latin Concio of *Bp. Andrewes*, then a *Presbyter*, to the Convocation of the Province of Canterbury, in 1593. Latin Works, p. 29.

—τὸ Πνεῦμα τὸ ἅγιον ἔθετο] *the Holy Ghost made you overseers*. Another assertion of the Divinity and Personality of the Holy Ghost (see v. 3; viii. 29; xiii. 2, 4), and of His Divine office in *Ordinations*. See above on xiii. 2—4.

—ἐπισκόπους] *overseers*. Every *πρεσβύτερος* is an *ἐπίσκοπος* τοῦ ποιμνίου, an overseer of the flock committed to his charge; but the *ἐπίσκοπος* is also an overseer of other *Pastors*; which a *Presbyter* is not. See below, the note before 1 Tim. iii.

S. Irenæus (iii. 14), indeed, supposes that some *Bishops* as well as *Presbyters* were present, and that St. Paul addresses them; “Paulus in Mileto convocatis *Episcopis et Presbyteris* qui erant ab Epheso et a reliquis proximis civitatibus,” &c. So *Ammonius* here, who gives also the other exposition; and cp. *Professor Blunt*, who says, p. 51, “Paul sent for the Elders of the Church of *Ephesus*, or its *Bishops*, or rather *both*, to attend him at *Miletus*,” and who observes that the authority of *Irenæus* is of more value here, from his connexion with *Polycarp* and the neighbourhood.

However, it is certain, that some of these *ἐπίσκοποι*, if not all, were *presbyters*.

On the subsequent restriction of the word *ἐπίσκοπος* to the highest of the Three Orders of the Christian Ministry, see *Dr. Bentley* (upon *Freethinking*, Camb. 1743, pp. 136, 137), “They (the *Bishops*), with all Christian antiquity, never thought themselves and their order to succeed the Scripture *ἐπίσκοποι*, but the Scripture *ἀπόστολοι*: they were *διδόχοι τῶν ἀποστόλων*, the successors of the Apostles.”

“The sum of the matter is this:—Though new institutions are formed, new words are not coined for them, but old ones borrowed and applied. *ἐπίσκοπος*, whose general idea is *overseer*, was a word in use long before Christianity; a word of universal relation to economical, civil, military, naval, judicial, and religious matters.

“This word was assumed to denote the governing and presiding persons of the Church, as *διδάκονος* (another word of vulgar and diffused use) to denote the ministerial.

“The *Presbyters*, therefore, while the *Apostles* lived, were *ἐπίσκοποι*, *overseers*. But the *Apostles*, in foresight of their approaching martyrdom, having selected and appointed their successors in the several cities and communities (as St. Paul did *Timothy* at *Ephesus*, and *Titus* at *Crete*, A.D. 64, four years before his death), what name were these successors to be called by? not *ἀπόστολοι*, *Apostles*; their modesty, as it seems, made them refuse it: they would keep that name proper and sacred to the first extraordinary messengers of Christ, though they really succeeded them in their office, in due part and measure, as the ordinary governors of the Churches.

“It was agreed, therefore, over all Christendom at once, in the very next generation after the *Apostles*, to assign and appropriate to them the word *ἐπίσκοπος*, or *Bishop*. From that time to this, that appellation, which before included a *Presbyter*, has been restrained to a superior order. And here’s nothing in all this but what has happened in all languages and communities in the world. See the *Notitia* of the *Roman* and *Greek* Empires, and you’ll scarce find one name of any state employment that in course of time did not vary from its primitive signification.”

—τὴν ἐκκλησίαν τοῦ Θεοῦ] *the Church of God, which He purchased with His own blood*. On the purchase of the Church by the price of Christ’s blood, see 1 Cor. vi. 20. 1 Pet. i. 18, 19. Rev. v. 9.

As to the reading of this passage, it is to be observed, that B and many Cursive, and *Vulg.*, and the *Syriac*, and *Chrys.*, and *Basil*, and *Epiphanius*, and *Ambrose* have Θεοῦ; and this reading is received by *Elz.*, *Mill*, *Whitby*, *Bengel*, *Knapp*, *Rinck*, *Scholz*, *Alford*, *Bloomf.* And so *Bp. Pearson*, Art. ii. p. 241.

Other MSS. have Κυρίου (not Θεοῦ), particularly A, C*, D, E, and the *Coptic*, *Sahidic*, *Armenian* Versions, and *Irenæus* (iii. 14), *Didymus* (de Spir. § 2), *Euseb.* (in *Esa.* xxxv. 9), *Cyril Alex.* (*Mai* viii. pt. 2, pp. 125, 6), *Jerome* and *Augustine*: and this reading is preferred by *Lachm.*, *Tisch.*, *Bornemann*, *Olehausen*, *Davidson*, *Meyer*, *Hackett*, and *Tregelles*, p. 233.

Others, C***, G, H, and more than 100 Cursive MSS. have Κυρίου καὶ Θεοῦ, and this reading is preferred by *Venema* and *Valckenaer*.

The choice seems to be between Κυρίου and Θεοῦ. The evidence for each is strong.

It may be remarked that St. Luke uses the word Κύριος in application to Christ, as appointing and ordaining the Ministers of His Church, as here. See on Luke x. 1.

And in support of Κυρίου, it may also be urged that the word Κύριος would mark His Lordship and Dominion over her, as His Household and Kingdom; and would be a happy preparation for the term by which the ἐκκλησία was to be described, i. e. *Kuriakh*, *Church*, the spouse and body of the Κύριος, and purchased and purified by His blood. See above, ii. 25, 36.

There would also be a memento here to *Bishops* and *Pastors*—that they are not to consider the ἐκκλησία as their own, but as *Christ’s*, and that they are not κατακυριεύειν, *dominari*, over what is τοῦ Κυρίου, *Domini*. 1 Pet. v. 3.

On the other hand—in behalf of the other reading, τοῦ Θεοῦ,—it appears (as *Whitby* observes, p. 489), that St. Paul never uses the phrase ἡ ἐκκλησία τοῦ Κυρίου, whereas he often employs the words ἡ ἐκκλησία τοῦ Θεοῦ. See 1 Cor. i. 2; x. 32; xi. 16, 22; xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. 1 Tim. iii. 5, 15.

The matter reduces itself to this question,

Is it more likely that Θεοῦ should have been altered by Copyists into Κυρίου, or Κυρίου be altered into Θεοῦ?

Perhaps the former may seem the more probable alternative.

(1) No one would have been staggered by Κυρίου, or have been inclined to change that reading.

(2) But many might have been perplexed by Θεοῦ, with αἵματος following it.

(3) Some orthodox persons might think that it seemed to give some countenance to the Noetian or Sabellian heresy, which confounded the two Persons of the Father and the Son; or to the Eutychian Heresy, which confounded the two Natures of Christ in One; or to the Apollinarian, Theopaschite, and Patripassian, which imputed suffering to God,—and to God the Father.

(4) It cannot, therefore, be concluded with some, that a change was made here from a theological bias.

(5) It is also observable that the word Κυρίως has been inter-

διὰ τοῦ αἵματος τοῦ ἰδίου. ²⁹ Ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἀφίξιν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου ³⁰ καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπῆν τοὺς μαθητὰς ὀπίσω αὐτῶν. ³¹ Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἓνα ἕκαστον. ³² Καὶ τανῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ Θεῷ, καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ οἰκοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πάσιν. ³³ Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. ³⁴ αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις μου, καὶ τοῖς οὐσι μετ' ἐμοῦ, ὑπηρέτησαν αἱ χεῖρες αὐταί. ³⁵ Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, Μακάριόν ἐστι μᾶλλον δίδοναι ἢ λαμβάνειν.

polated, in connexion with Ἐκκλησία, in Eph. v. 29, where A, B, D*, F, G have Χριστός.

(6) It has been said that the testimony of *Athanasius* is opposed to the reading of Θεοῦ. But this allegation is groundless. His words are (contr. Apollinarium, ii. § 14, vol. i. p. 758), οὐδαμῷ αἷμα Θεοῦ δίχα σαρκὸς παραδόκασι αἱ γραφαί, ἢ Θεὸν διὰ σαρκὸς παθόντα καὶ ἀναστάντα. Ἀρειανῶν τὰ τοιαῦτα τολμήματα, ἐπειδὴ μήτε Θεὸν ἀληθινὸν τὸν υἱὸν τοῦ Θεοῦ ὁμολογούσιν, αἱ δὲ θῆναι γραφαὶ ἐν σαρκὶ Θεοῦ καὶ σαρκὸς Θεοῦ ἀνθρώπου γενομένου αἷμα καὶ πάθος καὶ ἀνάστασιν κηρύττουσι.

Athanasius is controverting the Apollinarian error that the Godhead itself suffered, and he asserts that the Scriptures have no where predicated to us the blood of God without the flesh; or that God suffered in the flesh (some read δίχα σαρκὸς here, and it may be the true reading): the older editions have διὰ σαρκὸς for δίχα σαρκὸς in the preceding clause.

Athanasius might have written these words, and yet have read here ἐκκλησίαν τοῦ Θεοῦ; for there is no representation, in the passage so read, of the αἷμα Θεοῦ δίχα σαρκὸς. St. Paul would thus say, "the Church of God, which He (Who is Man as well as God) purchased with His own Blood."

(7) The argument from St. Paul's use of Ἐκκλησία Θεοῦ, and his non-use of Ἐκκλησία Κυρίου, confirms the same conclusion.

(8) It is probable that this passage gave occasion to the subsequent use of the still bolder expression αἷμα Θεοῦ in other writers, particularly *Ignatius*, writing to the same Church,—the *Ephesian*,—as that whose presbyters were now addressed by St. Paul, Eph. i. So *Tertullian*, ad Uxor. ii. 3, "Sanguine Dei." *Clem. Alex.* "Quis dives," &c., c. 34, αἵματι Θεοῦ παιδός. Cp. *Ignat.* ad Rom. 6, ἔπειτα με μνηστὴρ εἶναι τοῦ πάθους τοῦ Θεοῦ μου, where some copyists have inserted Χριστοῦ, to give ease to the phrase, as here. And cp. *Jacobson* in *Clem. Rom.* 2, p. 13. See also *Weistein* here, p. 596, and the note in *Catenâ*, p. 338, where it is said, "Many of weak minds, or of perverse opinions, speak evil of those who use the terms αἷμα καὶ αἷμα Θεοῦ τὸ σωτήριον, but they may hear what our Lord says; and then reference is made to John vi. 36. 48. 53, and the conclusion is, Do not scruple at the words αἷμα καὶ αἷμα Θεοῦ τὸ σωτήριον, as the Jews do; for by it thou hast been redeemed and art become a son of God, and an heir of life everlasting." And as to the doctrine thus taught *Bede* says, "Non dubitat sanguinem Dei dicere propter unionem personæ in duobus naturis Ejusdem Jesu Christi, propter quam etiam dictum, Filius Hominis Qui est in celo." (*John* iii. 13.) "Christ our Saviour is 'Agnus Dei,'" says *Bp. Sanderson*, i. 196. "He is also 'Agnus Deus;' He is God, the Son of God, Very God of Very God; and it is this dignity of His Nature especially, and not His Innocency only, that setteth such a value upon His Blood that it is of an infinite price, of infinite merit, able to satisfy an infinite justice, and to appease an infinite wrath." See also *Waterland* on the Trinity, c. 2, p. 39, who approves Θεοῦ; and likewise *Blunt* on the Early Fathers, p. 466. Cp. *Titus* ii. 13, 14.

On the word περιποιήσατο, purchased for Himself, see Eph. i. 14.

—τοῦ αἵματος τοῦ ἰδίου] So A, B, C, D, E, and many Cursive. *Elz.* has διὰ τοῦ ἰδίου αἵματος.

²⁹ ἐγὼ] *Elz.* adds γάρ; and inserts τοῦτο after οἶδα, which are not in A, B, C, D.

—ἀφίξιν] sometimes 'arrival,' sometimes 'departure,' as here. See examples in *Kuin*. ἀποδημίαν, *Chrys.*

—λύκοι βαρεῖς] See on 1 Tim. v. 20.

³⁰ ἐξ ὑμῶν] of yourselves. Hymenæus, Alexander, and the Nicolaitans, 1 Tim. i. 20. Rev. ii. 6. Phygellus and Hermogenes,

2 Tim. i. 15. See especially St. John's Epistle, written probably at *Ephesus*, 1 John ii. 19, "they went out from us" (ἐξ ἡμῶν), &c., which announces the fulfilment of St. Paul's prophecy. See the note there; and the *Introduction* to that Epistle, p. 99, and the note before the second chapter of St. Peter's Second Epistle addressed to Christians of Asia.

—τοὺς μαθητὰς] the disciples—mine and yours, and Christ's.

³¹ τριετίαν] three years. Three months in the Synagogue, xix. 8; two years in the School of Tyrannus, xix. 10; and he passed through Macedonia and Achaia, where he remained three months, xx. 3.

³² τῷ λόγῳ τῆς χάριτος] To His Word, of which the essential quality and characteristic is Grace. On this use of the Genitive, see note on Matt. xxii. 11 and James i. 25.

It is to be remarked, that "the Word" here is understood by some ancient Expositors to be Christ, who is "full of Grace," and from Whom all Grace has come to man. *John* i. 14. 16. Cp. 1 *John* i. 1, τοῦ Λόγου τῆς ζωῆς.

And there is much that is personal here ascribed to the Λόγος. How can what is not personal be said to give an inheritance? So *Ammonius*, who, from the addition of the participle δυναμένῳ in the singular, deduces an argument for the Unity of the Two Persons in one Godhead, as follows;

Δείκνυσιν, ὅτι ὁ Πατὴρ καὶ Θεὸς καὶ ὁ τοῦτου υἱὸς Ἰησοῦς, ὁ Θεοῦ Λόγος ἐνείσι (read ἐν εἰσιν, unum sunt) οὐ γὰρ εἶπε, τοῖς δυναμένοις πληθυντικῶς, ἀλλ' ἐνικῶς ὀνόματι τὴν μοναδικὴν οὐσίαν ἐσήμανεν, εἰπὼν 'τῷ δυναμένῳ.'

It is indeed taken for granted by many modern writers, that the title ὁ Λόγος is only applied by St. John to Christ. But this assertion may be questioned. See on Luke i. 2. Heb. iv. 12. *James* i. 18. 1 *Pet.* i. 23.

If St. John had been already at *Ephesus*, this mode of speech would have been very appropriate there, as a testimony to the unity of the doctrine of the two Apostles St. Paul and St. John. And even if St. John had not been there, yet, as St. Paul spoke under the guidance of the same Spirit as inspired St. John, he might and would very fitly bequeath this parting benediction to the *Ephesian* Presbyters, testifying his own adhesion to the great doctrines concerning the Logos, which were afterwards to be preached more fully at *Ephesus* by St. John.

—οἰκοδομῆσαι] to build. So A, B, C, D, E,—a better reading than that of *Elz.*, ἐποικοδομῆσαι.

³³ ἄργυριον] silver. How natural was this disclaimer, now that St. Paul was carrying pecuniary funds to Jerusalem, collected at his instance in Galatia, Greece, and Italy for distribution to the poor Christians at Jerusalem! See 1 *Cor.* xvi. 1—3. 2 *Cor.* viii. 1—21; below, xxiv. 17, and on 2 *Cor.* viii. 18.

—ἱματισμοῦ] raiment. Oriental wealth consisted partly in "changes of raiment," Gen. xiv. 22. 2 *Kings* v. 5. 22. Hence the reference to the moth in warnings to the rich and worldly, Matt. vi. 19. *James* v. 2. Cp. *Hackett*.

³⁴ ὑπηρέτησαν αἱ χεῖρες αὐταί] these hands ministered.—Compare his declaration, made at *Ephesus*, in 1 *Cor.* iv. 12, κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσὶ; and see *Paley*, H. P. p. 37.

³⁵ ἐνὶ αὐτῷ εἶπε] that He Himself said. A saying alluded to by *S. Clemens Rom.* i. 2, and in *Const. Apostol.* iv. 3; and one of the few sayings of our Lord preserved elsewhere than in the Gospels. Cp. *Grabe*, Spicileg. i. pp. 14. 327. *Fabrizii* Cod. Apocryph. N. T. i. pp. 321—334, "De dictis Christi quæ in Evangelis non extant." *Körner*, de Sermonibus Christi ἀγράφοις, Lips. 1776; and *Routh*, R. S. i. 9, 10. 12. 29. 31. 471. 484.

—μακάριόν ἐστι μᾶλλον] it is blessed rather to give than to receive. So A, B, C, D, E, G.—*Elz.* places δίδοναι before μᾶλλον. Another natural allusion to what was now uppermost in

xx ch. 21. 5.

³⁶ ²² Καὶ ταῦτα εἰπὼν, θείς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. ³⁷ Ἰκανὸς δὲ κλαυθμὸς ἐγένετο πάντων καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν· ³⁸ ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἶρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. Προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. ¹ Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κακεῖθεν εἰς Πάταρα. ² Καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φωινίκην, ἐπιβάντες ἀνήχθημεν. ³ Ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον.

a ch. 20. 23.
& ver. 12.
b ch. 20. 36.

⁴ ^a Ἀνευρόντες δὲ τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οἷτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἱεροσόλυμα. ^b ^b Ὅτε δὲ ἐγένετο ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων, σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι ^c ἀπησπασάμεθα ἀλλήλους, καὶ ἀνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. ⁷ Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.

c ch. 6. 5.
& 8. 26, 40.
Eph. 4. 11.
2 Tim. 4. 5.
d Joel 2. 28.
ch. 2. 17.
e ch. 11. 28.

⁸ ^c Τῇ δὲ ἐπαύριον ἐξελθόντες ἤλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ·

f ch. 20. 23.
& ver. 33.
& 24. 27.

⁹ ^d τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι. ¹⁰ ^e Ἐπιμενόντων δὲ ἡμέρας πλείους κατήλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβός· ¹¹ ^f καὶ ἔλθων πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπε, Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον, Τὸν

St. Paul's mind,—the purpose of his present journey to Jerusalem, viz. to succour the poor Christians there, with the bounty which he had collected, and was carrying with him. See v. 33.

³⁶ *θεῖς τὰ γόνατα*] *having kneeled down*. See Dan. vi. 10. Luke xxii. 41. Acts ix. 40; xxi. 5. Cp. Eph. iii. 14.

³⁷ *κατεφίλουν*] *they were earnestly kissing him*. *κατεφίλου* is a stronger expression than *ἐφίλου*, and marks also continuance by the imperfect tense, "*deosculabantur eum*."

The outward act was similar to that described by the same word Matt. xxvi. 49; but how different was the inward affection!

A transposition has been adopted here, *ικανὸς δὲ κλαυθμὸς*, from A, B, D, E, for the reading of *Els.*, *ικανὸς δὲ ἐγένετο κλ.*

³⁸ *θεωρεῖν*] St. Paul himself uses *θεωρομαι*, v. 25, a more modest word. He would not say that his own *πρόσωπον* was *ἑστὶον θεωρίας*. Cp. on John xvi. 16, and the nice shade of distinction between *βλέπω* and *θεωρῶ* in John xx. 5, 6.

CH. XXI. 3. *ἀναφανέντες τὴν Κύπρον*] *having discovered Cyprus*. A nautical expression, *ἀναφανίσαν ἔχοντες*; as sailors say, *having raised the land*. The opposite is *ἀποκρύπτειν γῆν*. See note on xxvii. 27. Cp. Gal. ii. 7, *πεπύστευμαι τὸ εὐαγγέλιον*, and Rom. iii. 2. 1 Cor. ix. 17. *Winer*, § 39, p. 233.

—*Τύρον*] The mention of a Christian Church at Tyre, and of St. Paul's visit to it, suggests a reference to the prophecy, "Behold ye the Philistines also, and they of Tyre, with the Morians, lo, there was He born." (Ps. lxxvii. 4.) Cp. Ps. xlv. 12, and see above on viii. 26.

Perhaps the seeds scattered by the Divine Sower Himself on the border-land of Tyre and Sidon (Matt. xv. 21. Mark vii. 24), were now bearing fruit.

—*ἀποφορτιζόμενον*] Thither the ship was on its course, to *unload its freight*. Cp. *Winer*, § 45, p. 312.

⁴ *ἀνευρόντες τοὺς μαθητὰς*] *having found out the disciples*,—an intimation that they were either not very numerous, or were not publicly known.

—*διὰ τοῦ Πνεύματος*] *through the Spirit*. Cp. *δεδεμένος τῷ Πνεύματι* (xx. 22). This is explained by v. 11. The Holy Spirit revealed to *them* that he would be bound there (see xx. 23); and they, acting on this intimation, dissuaded him from going to Jerusalem. But the Spirit had done *more* than this for St. Paul. The Holy Spirit had not only foreshown to him the future, but had also revealed to him *how* to act under the circumstances *foreshown*. The Holy Spirit had *bound* him to go to Jerusalem

(xx. 22, where see note), even though he was to be bound there; and therefore he went (see xx. 24, and below, xxi. 11—13). And at length those persons who had foretold his bonds, acquiesced in his resolution to go, as divinely inspired, and said, "the Lord's will (not ours) be done!" (v. 14.) The prophecy concerning his bonds was fulfilled. And the Lord assured St. Paul, in a vision at Jerusalem, that he had rightly understood and obeyed His will in going up to Jerusalem, xxiii. 11.

⁶ *αἰγιαλόν*] *the sandy shore*. Acts xxvii. 39. Cp. xx. 36. The place of this holy and affecting farewell was shown many centuries afterwards; "Hodie monstratur in arenis locus, ubi pariter orabant." (*Bede*).

⁸ *ἀπησπασάμεθα*] *we gave a parting embrace to*. Cp. the use of the preposition *ἀπο* in *ἀποταξάμενος*, Acts xviii. 18. 21. *Els.* has *προσηνέξαμεθα καὶ ἀσπασάμενοι*. But the reading in the text is authorised by some of the best MSS.

⁷ *Πτολεμαῖδα*] *Ptolemais*. *Accho* (Judges i. 31); still so called by Arabs, and *Acra*, or St. Jean d'Acra, by Europeans.

⁸ *ἐξελθόντες*] *Els.* adds *οἱ περὶ τὸν Παῦλον*, which is not in A, B, C, E, and is probably a gloss.

—*Φιλίππου τοῦ εὐαγγελιστοῦ*] *Philip the Evangelist*, called here "one of the seven;" i. e. Philip the Deacon; see on Acts viii. 5, and the statements of *Isidorus* and *S. Jerome*, quoted by *Tillemont*, *Mém.* ii. 30. Hence *Ammonius* says here, "it was lawful for a Deacon to live as a married man." On Philip's connexion with *Cæsarea*, see viii. 40.

This was the third time Paul was at *Cæsarea*. See ix. 30; xviii. 22.

It is now prophesied at *Cæsarea*, that St. Paul would be bound; and with a special providence, for he was to be brought to *Cæsarea* a prisoner, and to remain there in custody for two years, xxiii. 33; xxiv. 27.

—*ἐντος*] *Els.* prefixes *τοῦ*, which is not in A, B, C, E, H, and numerous Cursives. Cp. *Winer*, p. 132.

¹⁰ *ἡμέρας πλείους*] *several days*; but he was *hastening* to Jerusalem (see xx. 18), not, therefore, "many days."

—*Ἀγαβός*] *Agabus*. See xi. 28.

¹¹ *δήσας ἑαυτοῦ*] *Els.* has *δήσας τε αὐτοῦ*. But *δήσας ἑαυτοῦ* is the reading of A, B, C, D, E, and many Cursives and Versions. *Agabus* bound *his own hands* (not St. Paul's) with St. Paul's girdle.

—*τοὺς πόδας καὶ τὰς χεῖρας*] *his feet and hands*. So B, C, D, E, and many Cursives and Versions. *Els.* has *τὰς χεῖρας καὶ*

ἄνδρα, οὗ ἐστὶν ἡ ζώνη αὐτῇ, οὕτω δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. ¹² Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκα- ^g Matt. 16. 22. λούμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. ¹³ ^h Τότε ἀπεκρίθη ὁ Παῦλος, Τί ποιεῖτε κλαίοντες καὶ συνθρύπτουτες μοῦ τὴν ^h ch. 20. 24. καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. ¹⁴ ⁱ Μὴ πειθομένου δὲ ⁱ Matt. 6. 10. Luke 11. 2. & 22. 42. αὐτοῦ, ἡσυχάσαμεν εἰπόντες, Τοῦ Κυρίου τὸ θέλημα γενέσθω. ¹⁵ Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἱεροσόλυμα. ¹⁶ Συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. ¹⁷ Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί. ¹⁸ ^k Τῇ δὲ ἐπιούσῃ εἰσῆι οὗ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον πάντες τε παρ- ^k ch. 15. 13. Gal. 1. 19. εγένοντο οἱ πρεσβύτεροι. ¹⁹ Καὶ ἀσπασάμενος αὐτοὺς ἐξηγείτο καθ' ἐν ἑκα- ^l Rom. 10. 2. Gal. 1. 14. στον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. ²⁰ ⁱ Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Θεόν, εἰπόν τε αὐτῷ, Θεωρεῖς, ἀδελφε, πόσαι μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. ²¹ Κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς

τοὺς πῶδας: but it is hardly probable that this would have been altered into the other reading. Such symbolical actions had been connected with the delivery of prophecies in the Old Testament. Isa. xx. 2. Jer. xiii. 1. 11. Ezek. iv. 1. (Grotius.) Cp. Jerem. xxvii. 2; xxviii. 10. 12. Ezek. xii. 3; xxiv. 3.

¹² ἡμεῖς] we: even St. Luke himself. A modest confession, and a proof of truth. We would have dissuaded Paul from going, but he would not yield to us, and went; and we acknowledged that what he did was the Lord's will, v. 14.

— τοῦ μὴ ἀναβαίνειν] As to the construction compare xv. 20.

¹³, ¹⁴. τότε—γενέσθω] See on v. 14.

¹³. μοῦ] of me, emphatic.

¹⁴. τὸ θέλημα γενέσθω] the Will of the Lord be done! From the Lord's Prayer; perhaps an intimation of its general use. Cp. 2 Tim. iv. 16, and see *Blunt*, Lectures, p. 38, and above on Matt. vi. 9, and below on 1 Pet. i. 17, and *Mr. Humphrey* here.

Also comp. our Lord's words in His Agony, as recorded by St. Luke himself, Luke xxii. 42.

¹⁵. ἐπισκευασάμενοι] So A, B, E, G, and numerous Cursives. —*Elz.* ἀποσκευασάμενοι. D has ἀποταξάμενοι. The sense is, 'having packed up,' 'having taken what was necessary for the journey.' (*Chrys.*, *Beza*men.) Vulg. renders it 'preparati,' and other Versions give a like meaning, and *Heysch.* interprets it by *εὐεργισθέντες*.

The word seems to be introduced, in order to show that, though St. Paul had full intimation of sufferings and imprisonment at Jerusalem, yet he proceeded thither with calmness, and in a sober and orderly manner, without neglecting any common duties, such as prudence might suggest. Compare his request for his "cloak and parchments" just before his martyrdom (2 Tim. iv. 13). There are no symptoms of a heated imagination, or of a fanatical enthusiasm, or a reckless excitement, in his character and demeanour, in the most trying circumstances.

¹⁶. ἄγοντες παρ' ᾧ ξενισθῶμεν] bringing with them a certain Mnason a Cyprian—with whom we should lodge, i. e. at Jerusalem. Objections have been made by several recent Expositors to this translation of the *Vulgate*, "adducentes [secum] apud quem hospitaremur Mnasonem," which is the sense adopted by the English Authorized Version;

It has been said, that the true meaning is,—“conducting us to the house of Mnason (at Jerusalem), with whom we should lodge.” In this case the construction would either be ἄγοντες (ἡμᾶς) Μνάσωνι, which is *Winer's* opinion, § 31, p. 192, or by attraction, ἄγοντες ἡμᾶς παρὰ Μνάσωνα παρ' ᾧ ξενισθῶμεν. See *Meyer* here, and *Winer*, § 24, p. 149, and others;

But perhaps in this case, as in many others, the older interpretation (which, as *Winer* allows, p. 192, is unexceptionable, grammatically) is the true one. St. Luke's design in mentioning this incident seems to be this. At first the Christians of *Cæsarea* attempted to dissuade St. Paul from going to Jerusalem (v. 12); but on his earnest expostulation with them, they desisted from their entreaties, and said, "the Lord's will be done" (v. 14). And not only so, but some of these disciples of *Cæsarea* sped him

on his journey to Jerusalem, and accompanied him, bringing with them a person with whom he and his companions would lodge at Jerusalem, Mnason of Cyprus. Thus they, who at first would have deterred him from going to Jerusalem, were prevailed upon by St. Paul (such was his courage and constancy, and such his influence over them) to provide facilities for his journey thither, and for his reception there;

It was also an honourable circumstance to Mnason of Cyprus, that though he had heard, no doubt, from the men of *Cæsarea* that the Spirit had revealed that St. Paul would be made a prisoner in Jerusalem, yet he was willing to accompany him thither (a distance of about eighty miles), and to afford him and his companions a lodging there.

These considerations seem to be lost sight of in the modern interpretation, which is also liable to the objection, that, according to it, St. Paul is said to be brought to Mnason to lodge, before his arrival at Jerusalem, which is not related till the following verse.

— ἀρχαίῳ μαθητῇ] an original disciple, i. e. from the first preaching of the Gospel. See on xv. 7, and xi. 16. Such a person was likely to have a house at Jerusalem.

¹⁸. πρὸς Ἰάκωβον] to James. For the use of πρὸς see on xvi. 40. On the position held by St. James the Lord's brother at Jerusalem, see xii. 17. A distinction here is made between James, the Bishop of Jerusalem, and "all the Elders, or Presbyters." (*Chrys.*) "Videtur Jacobus convocasse collegium Presbyterorum." (*Rosenmüller.*)

The Bishop of Jerusalem is here presented to the view, surrounded by all his Presbyters, who are the "Concilium Episcopi," (see *Hieron.* in *Esa.* iii. *Bingham*, ii. 19. 7.) for the reception of St. Paul and his friends, and for joint counsel and advice. An Apostolic precedent for the practice of the Church in all ages. See above, xv. 2. 4. 6. 22, and particularly xv. 23.

¹⁹. ὁ Θεός] God. He does not say what he had done, but what God had done by his ministry; and (v. 20) they glorified not him, but God. (*Ammon.*)

²⁰. ἐν τοῖς Ἰουδαίοις] So A, B, C, E.—*Elz.* Ἰουδαίων. This variation is noticeable. It is not said that many myriads of the Jews believe, &c.; but that there are many myriads of believers among the Jews, and they are all zealous for the Law.

— πεπιστευκότων] of those who have made public profession of faith in the Gospel, and hold that faith. See viii. 13.

²¹. κατηχήθησαν] They have been studiously indoctrinated to believe, ἐδιδάχθησαν καὶ ἐπιστεύσαν (*Chrys.*), cp. v. 24; such a misrepresentation was not unlikely to be made by Jews, concerning what St. Paul had taught not long since in his Epistles to the Galatians and Romans. Cp. *Paley*, H. P. pp. 24—26.

— διδάσκεῖς—Ἰουδαίους] thou teachest Jews. It was not true that St. Paul taught Jews not to circumcise their children (see vii. 8); but it was true that he taught that circumcision was not to be enforced by Jews on Gentiles.

What he did now, at the suggestion of the Bishop and Presbyters of Jerusalem, was to refute the former assertion, not to disavow the latter. See vv. 24. 26.

m ch. 18. 18.
Num. 6. 2, 13, 18.

τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. ²² Τί οὖν ἐστί; πάντως δεῖ πλήθος
συνελθεῖν ἀκούσονται γὰρ ὅτι ἐλήλυθας. ²³ Τοῦτο οὖν ποιήσον, ὃ σοὶ
λέγομεν. Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν ²⁴ τούτους
παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται

22. πλῆθος] *a multitude must needs come together.*

23. εἰσὶν ἡμῖν] This was often the case on the approach of great Festivals, e. g. that of Pentecost, which was now at hand. Nazarite Vows were made terminable then, in order that they who had taken them might join with others in the joyful celebration of that Festival. Cp. *Lightfoot* on Acts ii. 13, and on 1 Cor. xi. 14, where he observes, that even Jews who were not Nazarites were accustomed to cut their hair in honour of the feasts.

— εὐχὴν ἔχοντες ἐφ' ἑαυτῶν] *having upon them a vow of Nazariteship*, that is, of separation from the world to God. See above, on xviii. 18.

24. ἀγνίσθητι σὺν αὐτοῖς] *be thou a Nazarite with them; join thyself to them in their vow of abstinence or separation, and of dedication to God.*

It has, indeed, been said by some, that St. Paul only paid the charges of the four Nazarites (v. 23), but was *not* himself under the Vow of a Nazarite:

But the word ἀγνίσθητι here, and the other kindred words used in this narrative, prove that he associated himself with them in the vow itself.

The word ἀγνίζω is the word used by the LXX for נָזַר (*Nazar*), in Numb. vi. 3, and ἀγνισμός for נֶזֶר (*Nezer*), *Nazireatus*. The best explanation, therefore, of the word ἀγνίσθητι and ἀγνίσθεις (v. 26), and ἀγνισμός (v. 26), is to be derived from the use of those words by the LXX in the chapter concerning the Nazaritic Vow, Numb. vi. 3, 4, ἀπὸ οἴνου ἀγνισθήσεται, he shall keep himself separate as a Nazarite from wine πᾶσας τῆς ἡμέρας τῆς εὐχῆς αὐτοῦ, which is expressed in v. 5 by πᾶσας τὰς ἡμέρας τοῦ ἀγνισμοῦ, and v. 8, πᾶσας τὰς ἡμέρας τῆς εὐχῆς ἅγιος ἔσται Κυρίῳ.

It is probable that St. Paul was already under a vow of Nazariteship; and was advised to join himself as such with these four Nazarites. See xviii. 18, and below, v. 27.

The knowledge that he had not long since voluntarily taken on himself a Nazarite's vow (xviii. 18), was enough to suggest the recommendation here made to him by St. James, and the Presbyters of the Church of Jerusalem.

Origen (in Ep. ad Rom. lib. ii. 13) speaks of St. Paul as having offered 'sacrificia purificationis,' and *S. Jerome* (Epist. ad Augustin. Ep. 74) supposes St. Paul to have assumed the condition of a Nazarite, 'obtulisse sacrificia, et exercuisse nudipedalia;' and so *Augustine*, Ep. 82.

The reason of St. Paul's compliance is well stated by *Augustine* (Epist. ad Hieron. 82), who observes, that by his practice with regard to the ceremonies of the Levitical Law, St. Paul taught 'nec Judæos tunc ab eis tanquam à nefariis prohibendos, nec Gentiles ad ea tanquam necessaria compellendos.'

'Paul became (says *Isidore* in *Caten.* p. 352) a Jew to the Jews, when he made himself a Nazarite in the Temple, and offered oblations; and, on the same principle, he circumcised Timothy, and sent him to preach to the Jews, thus cancelling circumcision by means of circumcision itself.' So also *Æcumenius*, who says that 'Paul underwent the tonsure, and complied with the Law.' See also below, note on v. 26.

That he engaged in the vow of a Nazarite, has therefore, it seems, been rightly concluded by most later Expositors, e. g. *Grotius*, *Rosenmüller*, *Olshausen*, *Meyer*, *Baumgarten*, *Hackell*, *Alford*, and others.

There was a special reason, why St. Paul, a Christian Apostle, should engage in a vow of a Nazarite. That Vow pledged the person who took it to abstain from all strong drink. And he who was known to be under the vow of a Nazarite, was known to be living a life of abstinence. The sight of the Nazarite's locks would proclaim this.

St. Paul had been converted by a heavenly Vision. He had Revelations in Arabia, and a Trance in the temple at Jerusalem (Acts ix. 4; xxii. 6. 17; xxvi. 12. 1 Cor. xv. 8. 2 Cor. xii. 2):

He relied much on the arguments thence drawn, in his public addresses to the People of Jerusalem (xxii. 6. 17), and to Agrippa (xxvi. 12);

Let it be recollected, that the Jews attempted to refute the evidence of the miracle of Pentecost, by a scornful insinuation, 'These men are full of new wine' (Acts ii. 13). It was very expedient that St. Paul, whose conversion was miraculous, and

who was favoured with an 'abundance of Revelations' (2 Cor. xii. 7), should be able to meet the objection, which would in all probability be raised against him, that he was under a strong mental excitement, and that he was inflamed by enthusiasm and deluded by fanaticism.

One of the best refutations of such an insinuation, and one which would have most weight with the Jews, would be found in the voluntary assumption of the Vow of a Nazarite. This would show, that like the Baptist, whom the Jews contrasted with Christ, whom they dared to call a wine-bibber (Matt. xi. 18, 19), he was living an abstemious and austere life, that his judgment was cool, his mind calm, and, as he himself says, that the words which he spake when describing his own Conversion, were words of truth and soberness (xxvi. 25).

Consequently, though we hear it alleged by Festus against him, that 'much learning made him mad' (xxvi. 24), we never hear it surmised, that he was labouring under physical or intellectual excitement.

Thus, in his Christian prudence, St. Paul made the ceremonial Vows of the Levitical Law subsidiary to the diffusion of the saving Doctrines of Evangelical Truth.

Such advice as that which is here proffered by St. James, came very appropriately from him, who is described by *Hegesippus* (cp. *Euseb.* ii. 23) as conforming in his own person to the usages of a Nazarite: οὗτος ἐκ κοιλίας μητρὸς αὐτοῦ ἅγιος ἦν ὁλον καὶ σίκερα οὐκ ἔπιεν, ξυρὼν ἐπὶ τὴν κεφαλὴν αὐτοῦ οὐκ ἀνέβη, — a passage which affords an interesting illustration and confirmation of the narrative of St. Luke.

Perhaps, also, these characteristics of St. James may have pointed him out as specially fit to occupy the Episcopal seat at Jerusalem, as a person most conciliatory to the Jews.

The following particulars concerning a Nazarite's Vow, are from *Lightfoot* (i. p. 1092. On the Temple, chap. xviii.). Referring to the Talmud (tract. *Nazir*, per. 1). he says, 'Nazirism was most ordinarily for thirty days, though sometimes it was for years, and sometimes for term of life. He whose vow was expired was to bring three beasts, one for a burnt-offering, another for a sin-offering, and a third for a peace-offering (*Nazir* 6). If he polled his head in the country, as Paul did at Cenchreae, he was to bring his hair and burn it under the caldron, where his peace-offering was boiling, which was in this place of the Temple that we are speaking of (i. e. at the s.e. angle of the Temple).

'The Jews in the Treatise (of the Talmud) alleged in the Margin (i. e. the Treatise *Nazir*), speak of 'a Samson Nazarite' and 'an everlasting Nazarite,' not but that Samson was a Nazarite always, but they use this distinction in reference to the manner of the Vow-making. He that took on him to be a Nazarite like Samson was, saying, 'Behold, I will be a Nazarite like Samson,' or 'like the son of Manoah,' or 'like the husband of Delilah,' or 'like him that carried away the gates of Asah,' or 'like him whose eyes the Philistines put out,' such an one might never cut his hair, but it must ever grow upon him; and such a Nazarite did Absalom take upon him to be, but he was forced to cut his hair once every year, it was so heavy. But he that was a Nazarite everlasting (that is, that took upon him Nazirism upon other terms, as he that said, 'I will be a Nazarite according to the number of the hairs of my head,' or 'the dust of the Earth,' or 'sand of the sea-shore'), he might poll his head once in thirty days.

'But he whose vow was expired, wheresoever he polled his hair, was to come to this place, and here to boil his Peace-offering, and to burn his hair; and the Priest took the shoulder as it boiled, and a cake, and a wafer of unleavened bread, and put all upon the hands of the Nazarite and waved them; and then was the Nazarite at liberty to drink wine, and to be defiled by the deed.'

— δαπάνησον ἐπ' αὐτοῖς] *expend money upon them*,—do an act of charity in helping them to perform their vow, and to shave their heads, by contributing to the necessary expenses of the sacrifices to be offered; on which see Numb. vi. 13.

Thus refute the calumnies against thee, not by word, but by deed; and do this *here*, not in a Gentile city, but at Jerusalem, where no scandal will be given to thy Gentile converts by this compliance with the Law. (*Chrys.*, *Theophyl.*)

It was usual for wealthier Jews to assist their poorer brethren in this way. Thus Agrippa showed his liberality at Jerusalem, in his regard for the Levitical Law. *Joseph.* xix. 6. 1, *els*

τὴν κεφαλὴν καὶ γινώσκονται πάντες, ὅτι ὢν κατήχηται περὶ σοῦ οὐδὲν ἔστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς φυλάσσω τὸν νόμον. ²⁵ Περὶ δὲ τῶν πεπιστευ- n ch. 15. 20, 29.
κότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιούτου τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ αἷμα, καὶ πνικτὸν καὶ πορνείαν.

²⁶ Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς o Num. 6. 13.
ch. 24. 18.
ἀγνισθεῖς εἰσῆει εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμού, ἕως οὗ προσηνέχθῃ ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά.

²⁷ Ὡς δὲ ἐμέλλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι
θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας ²⁸ κράζοντες, Ὁ ἄνδρες Ἰσραηλῖται, βοηθεῖτε οὗτός ἐστιν p ch. 8.
ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας

Ἱεροσόλυμα ἔλθων χαριστηρίους ἐξεπλήρωσε θυσίας, οὐδὲν τῶν κατὰ νόμον ἀπολιπὼν διὸ καὶ Ναζιραίων ξυρᾶσθαι διάταξε μάλᾳ συγχύς. Cp. B. J. ii. 15. 1.

The reason of this may appear from the specification of the sacrificial offerings required of a Nazarite, which were numerous and expensive. (See Numb. vi.)

— φυλάσσω] *keeping*. The accuracy of St. Luke's style is seen in the distinction he makes between φυλάσσω here and φυλάσσομαι in the following verse.

²⁶. σὺν αὐτοῖς ἀγνισθεῖς] *having been separated and sanctified as a Nazarite with them*. See above on v. 24; and cp. xxiv. 18, εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ.—Ἐξυρᾶτο ὁ Παῦλος, οὐ τῆς γνώμης καταβαλλομένης, ἀλλὰ τῆς ἀγάπης συγκαταβαίνουσας. 1 Cor. ix. 20. (Chrys., Theophyl.)

— διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμού, ἕως οὗ προσηνέχθῃ ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά] *announcing the fulfilment of the days of their Nazarite vow, until the (legal) offering was offered for each one of them*.

That the ἐκπλήρωσις τῶν ἡμερῶν means the fulfilment of the days of the Nazarite vow, is evident from the passages in the Book of Numbers, according to the LXX, which describe the vow. See Numb. vi. 5, concerning the Nazarite's vow, ξυρὸν οὐκ ἐπελεύσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ, ἕως ἂν πληρωθῶσιν αἱ ἡμέραι, ὅσας ἠέξατο τῷ Κυρίῳ: and vi. 13, ἥ ἂν ἡμέρα πληρώσῃ ἡμέρας εὐχῆς αὐτοῦ, προσοίσει αὐτός. . . then the προσφοράι are specified; and then, v. 18, ξυρήσεται ὁ ὑγνόμενος παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου τὴν κεφαλὴν τῆς εὐχῆς αὐτοῦ. And then he shall burn his hair in the fire; and after he has shaven his head, the Priest shall take a part of the offering and place it in his hands, and offer it before the Lord. And so the ceremony was ended, and the vow was paid.

ἕως οὗ προσηνέχθῃ is rendered by *Vulg.* 'donec offerretur,' and by *Engl. Vers.* 'until an offering should be offered;' and this seems to be the correct rendering. See the examples of this structure in *De Wette, Alford, and Kühner*, § 846.

The sense appears to be this: St. Paul undertook to be the spokesman and paymaster of the four Nazarites. As such he took them with him to the Temple, and presented them to the Priests, and gave to the Priests the official notification that the term of their vow was expired; and made himself responsible for the payment of the fees for sacrifices to be offered, and services to be performed in the behalf of his presentees, before their heads could be shaved and they be released from their vow.

It is probable that this release could not be consummated immediately, nor indeed till a term of seven days (see v. 27) had expired after this announcement and presentation were made. This was reasonable. It was necessary, that inquiries should be made by the Priests as to the identity of the persons presented for release, and as to the fact of their having complied with the terms of their vow (by abstinence from wine, by non-pollution, and the other conditions) before the sacrifice could be rightly offered for them, and they be emancipated from their vow.

Hence the phrase ἕως οὗ. St. Paul was their representative, and solicitor of their cause; and he must continue to act in this capacity till the seven days were completed, and the Priests were satisfied that all the requisites of the vow had been duly fulfilled.

This is confirmed by what he himself states (xxiv. 18), that they who arrested him, nearly seven days after (xxi. 27), "found him purified (as a Nazarite) in the Temple." i. e. he was in attendance there, promoting the cause of the four poor Nazarites, as well as his own, with a view to their release from the vow.

²⁷. αἱ ἑπτὰ ἡμέραι] *the seven days*. Some Expositors interpret these seven days as "the feast week of Pentecost" (*Wieseler*, 109. *Baumgarten*, ii. 448).

VOL. I.—PART II.

But the Feast of Pentecost lasted only one day (Acts ii. 1), though later Jews extended it to two (*Jahn*, § 352. *Winer*, ii. 243).

The true interpretation seems to be, "the seven days," which were required to intervene between the notice given to the Priests of the expiration of the Vow, and the consummation of the Release from it.

This opinion is confirmed by *Ammonius* in *Catenâ*, p. 351, and *Theophylact*, p. 156, who says, ἔθος ἦν τοῖς ἔχοντας εὐχὴν κείρεσθαι τὴν κεφαλὴν μετὰ τὸ ἀγνισθῆναι, καὶ οὕτως ἐπὶ ἑπτὰ ἡμέρας ποιεῖν προσφορὰν ὑπὲρ ἑαυτῶν.

Some reasons for this interval have been suggested in the preceding note.

Why was it for seven days? Probably, because this was a stated period for purifications (Exod. xxix. 37. Levit. xii. 2; xiii. 5; xiv. 8; xv. 19. Numb. xii. 14; xix. 14. Ezek. xliii. 26).

And in the Law concerning Nazarites (Numb. vi. 9), if a person under a Nazarite Vow had incurred a ceremonial pollution, he could not shave his head immediately, and begin his term afresh, but he must wait seven days, till the offerings could be offered for him, and his head be shaved, and then he was restored to the Nazaritic state, and he began his vow anew. So at the close of the Vow, it appears to have been required by the Priests that he should wait seven days, till he could be released from this Nazaritic state, and be declared by them to have kept himself pure, ἀγνός, in it, and be allowed to have the requisite offerings made in his behalf.

St. Paul himself, as already observed, seems to have been under a Nazarite's vow when he came to Jerusalem.

"The seven days" here mentioned could not have been the term of his vow, as some have supposed. This was too short a time for such a Vow. In the whole Treatise in the Mishna, concerning Nazarites (tom. iii. 146—178, ed. *Surenhusii*), there is no mention of so short a term, nor of any period less than thirty days.

"Potuit videri Paulus antè dudum votum Nazareæ nunc-passe," says *Lorinus*, p. 782. Cp. *Lewin*, 661—666.

On a former occasion, when he was under a Nazarite vow, he had said that "he must by all means keep the next feast (which was Pentecost) at Jerusalem" (xviii. 21).

The reason probably then was, because he was under that Vow. And now it is said, in like manner, that he hastened to be at Jerusalem, if possible, on the day of Pentecost (xx. 16). Perhaps the reason in both cases was the same.

It was usual for persons ἀγνίσειν ἑαυτοὺς, to purify themselves, before the great Festivals. See John xi. 55.

St. Paul was still under a Nazarite vow when he was arrested in the Temple, as he himself asserts, xxiv. 18, εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ. This is also confirmed by what he states, xxiv. 17, that he had come to Jerusalem, bringing not only alms but offerings, προσφορὰς, the same word as used above concerning the Nazarites, v. 26.

The "seven days" between the διαγγελία, or announcement to the Priests, and the προσφορά, were nearly completed, when he was arrested in the Temple; and they who charged him with breaking the Law, and dishonouring the Temple, were in fact guilty of preventing him from keeping the Law, and enabling others to do so; and thus they themselves did what they charged him with doing,—they violated the Temple and the Law.

— οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι] *the Jews from Asia*. St. Paul's compliance with the Law appears to have satisfied the Jews of Jerusalem, but not those of Asia, who had come up for the Feast, and who had been disappointed by his escape from their hands at Ephesus. They assailed him while showing his charity and his respect for the Law, which they charged him with violating.

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πανταχῇ διδάσκων ἔτι τε καὶ Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον. ²⁹ Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος. ³⁰ Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου εἴλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.

³¹ Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγχύνεται Ἱερουσαλήμ· ³² ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς. Οἱ δὲ ἰδόντες χιλιάρχον καὶ τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν Παῦλον. ³³ Τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσεισι δυσί· καὶ ἐπυνθάνετο τίς εἶη, καὶ τί ἐστὶ πεποιηκώς. ³⁴ Ἄλλοι δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ γινῶναι τὸ ἀσφαλές διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. ³⁵ Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου· ³⁶ ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζοντες, Αἶρε αὐτόν.

³⁷ Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολήν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σε; Ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις; ³⁸ οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἔξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; ³⁹ Εἶπε δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν.

⁴⁰ Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ συγῆς γενομένης, προσεφώνησε τῇ Ἑβραϊδί

31. τῷ χιλιάρχῳ τῆς σπείρης] *to the captain of the Roman Garrison*,—Claudius Lysias,—in the castle or fortress of *Antonia*, built by Herod the Great, and called *Antonia* in honour of Mark Antony (*Joseph. Ant. xv. 11. 4*).

See below, on v. 34.

The *σπεῖρα, cohors*, was properly 1000 men, or one-sixth of the *Legio*.

—*συγχύνεται*] *is in confusion*. So A, B, D.—*Elz. συγκέχυται*.

33. δεθῆναι] *to be bound*. See xii. 6. A fulfilment of the prophecy (xx. 23), and therefore an *assurance* to St. Paul that the Spirit which had spoken to him was *true*.

34. ἐπεφώνουν] *were shouting out different answers*. So A, B, D, E. See xii. 22.—*Elz. ἐβόων*.

—*παρεμβολήν*] the military *garrison*, or barracks, in the Castle of *Antonia*. See xlii. 24; xliii. 16. 32. 35.

For a full history and description of the fortress of *Antonia*, see *Robinson*, i. pp. 431—435. *Williams*, *Holy City*, i. 99; ii. 403—411. *Hosson*, ii. 311. It was on the North-West side of the Temple-Area (*Joseph. Ant. xv. 11. 4*. B. J. i. 5. 4; v. 5. 8; vi. 2. 9), on a rocky hill; at each of its four corners was a lofty tower; it communicated by two flights of stairs with the northern and western arcades of the Temple-Area.

On one of these two flights St. Paul stood, when he addressed the people, who were in the Temple-Area below him.

36. αἶρε αὐτόν] *Away with him!* So they had cried against Christ, ἄρον, ἄρον, αὐτόν, σταύρωσον (*John xix. 15*), where St. Luke uses, as here, the present tense αἶρε (xxiii. 18). So the populace cried at Smyrna against Polycarp and the Christians (*Mart. Polyc. 3. 9*), αἶρε τοὺς ἀθέτους.

37. Ἑλληνιστὶ γινώσκεις;] *dost thou know Greek?* A question of surprise, suggested by hearing St. Paul address him in *Greek*, εἰ ἔξεστί μοι εἰπεῖν; Probably the Chief Captain could not speak Hebrew, and St. Paul had spoken to him, a Gentile, in Greek; but he spoke in Hebrew to the Jews, which they did not expect, any more than the chiliarch expected him to speak Greek (v. 40).

38. οὐκ ἄρα σὺ εἶ;] Rendered by some learned Expositors, 'Thou art not therefore, as I imagined, art thou?' (*Winer*, § 57, p. 453.) But *Chrys.*, and other ancient Greek interpreters, render it, 'Art not thou then that Egyptian?' Hence *Vulg.*, 'Nonne tu es?' and *Engl. Vers.*, 'Art not thou?' Their authority is of great weight; and though the meaning they assign to the words would be rightly represented by ἄρ' οὐ in classical Greek, yet the

Hellenistic usage may well have admitted such a natural combination as οὐκ ἄρα σὺ εἶ; 'Art not thou, therefore?' Cp. *Hackett*, p. 305.

—ὁ Αἰγύπτιος] *the Egyptian*. The false prophet who had led a vast multitude (*Josephus* says 30,000) to the Mount of Olives to see Jerusalem fall, and who was routed by Felix. See *Joseph. B. J. ii. 13. 5*. *Ant. xx. 8. 6*.

The Egyptian had escaped; hence the supposition of the chief captain, which seems to have been confirmed by hearing the Apostle speak Greek. The Greek language had become common in Egypt, in consequence of the conquests of Alexander and the Ptolemies, as the LXX Version, there made, shows.

The chief captain had perhaps heard the charges of some of the Jews against St. Paul, that he had spoken against their Holy Place and the Law; and this reminded him of the language of the Egyptian, who had prophesied that the City would fall; and who had been opposed by the citizens of Jerusalem, as St. Paul now was; and he had at first imagined that the Egyptian was now captured by them.

Perhaps also the Jews themselves, in order to exasperate the Romans, had identified him with the Egyptian. (*Burton*.)

—πρὸ τούτων τῶν ἡμερῶν] *before these days*. On this use of τούτων with ἡμερῶν see i. 5.

It appears from *Josephus*, that this Egyptian was routed in the reign of Nero, probably in the first year of his reign, A.D. 55. (*Wieseler*, p. 76.) The word τούτων indicates that this event was still recent in the memory of the chief captain, and therefore St. Paul's imprisonment was not long after that year.

—τῶν σικαρίων] *the bandits, or assassins, from sica, seco* (cut-throats). See *Chrys.*, and *Joseph. B. J. ii. 13. 3*, ἔτερον εἶδος ληστῶν, οἱ καλούμενοι σικάριοι, and *Ant. xx. 6*. The fanaticism and ferocity of these zealots came to a height, and vented itself in the most barbarous outrages afterwards, in the siege of Jerusalem. See on *Matt. xxiv. 15*.

39. οὐκ ἀσήμου πόλεως] *no mean city*. Many of the coins of Tarsus bear the epigraphs ΜΗΤΡΟΠΟΛΙΣ and ΑΥΤΟΝΟΜΟΣ. See *Akermann*, p. 56.

40. τῶν ἀναβαθμῶν] *the steps* which led down from the barracks and fortress of *Antonia* (v. 31. 35),—where he would have found refuge,—to the Temple-Area.

What spectacle could be more striking than this! Paul standing on the stairs of the Temple, bound with two chains, and speaking to the people of Jerusalem at the Feast of Pentecost. *Chrys.*

—κατέσεισε τῇ χειρὶ] *made a motion of the hand, to keep*

διαλέκτῳ λέγων, XXII. ¹ Ἄνδρες ἀδελφοί, καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας.

² Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοὺς, μᾶλλον παρέσχον ἡσυχίαν.

Καὶ φησιν, ³ Ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῷου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον. ⁴ ὅς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἀνδρας τε καὶ γυναῖκας. ⁵ ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον, παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφούς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκείσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν. ⁶ Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν, ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ. ⁷ Ἐπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαοὺλ, Σαοὺλ, τί με διώκεις; ⁸ Ἐγὼ δὲ ἀπεκρίθην, Τίς εἰ, κύριε; εἶπέ τε πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις. ⁹ Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθέασαντο, καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. ¹⁰ Εἶπον δέ, Τί ποιήσω, Κύριε; ὁ δὲ Κύριος εἶπε πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκὸν· κακεῖ σοὶ λαληθήσεται περὶ πάντων ὧν τέτακται σοὶ ποιῆσαι. ¹¹ Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενοι ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν. ¹² Ἀναΐας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ¹³ ἔλθων πρὸς με καὶ ἐπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφε, ἀνάβλεψον· καὶ γὰρ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. ¹⁴ Ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν Δίκαιον, καὶ ἀκοῦσαι φωνῆν ἐκ τοῦ στόματος αὐτοῦ· ¹⁵ ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἐώρακας καὶ ἤκουσας. ¹⁶ καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλυσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.

a ch. 9. 11.
& 21. 39.
2 Cor. 11. 22.
ch. 5. 34.
Gal. 1. 14.

b ch. 8. 3. & 9. 1.
& 26. 9.
1 Cor. 15. 9.
Gal. 1. 13.
1 Tim. 1. 13.
c ch. 9. 2.
& 26. 12.

d ch. 9. 3.
& 26. 12.
1 Cor. 15. 8.
2 Cor. 12. 2.
e ch. 26. 14, 15.

f ch. 9. 7.
Dan. 10. 7.

g ch. 9. 17.

h ch. 8. 14.
& 7. 52.
ch. 26. 16.
1 John 2. 1.

i Matt. 8. 11.
Mark 1. 4.
Luke 3. 3.

down (κατὰ) the noise and passion of the crowd, and to produce silence;

“——— calidæ fecisse silentia turbæ
Majestate manûs.” (Pers. iv. 5.)

See above, xii. 17; xiii. 16; xix. 33. A very different movement from *ἀκούσας τὴν χεῖρα*, xxv. 1.

— Ἑβραϊδὶ διαλέκτῳ] See xxii. 2. Not γλώσσῃ, but διαλέκτῳ. See ii. 6. 8. The *Syro-Chaldaic*, in which St. Paul addressed the people, was a *dialect* rather than a language. He conciliates his audience by the dialect which he uses, τῇ συγγενεῖ τῆς φωνῆς αὐτοῖς ἐπισπάται. (Chrys.)

CH. XXII. 1. Ἄνδρες ἀδελφοί, καὶ πατέρες, ἀκούσατε] *Men, brethren, and fathers hearken.* A proœmium designed, it would seem, to show his hearers that he had *St. Stephen* in his thoughts, and to remind them of him who had begun his speech in their presence with the same words, vii. 2. Cp. below, vv. 20. 23.

2. ὅτι τ. Ἑ. 3. προσεφώνει αὐτοῖς] *that he was speaking to them in the Hebrew tongue*—which they did not expect him to do: he had been speaking to the chief Captain in Greek; see xxi. 37.

3. παρὰ τοὺς πόδας Γαμαλιήλ] *at the feet of Gamaliel.* The Hebrew Rabbis sat on an elevated seat, and their scholars at their feet. See above, iv. 35. Schoettgen, Hor. Hebr. p. 477. On Gamaliel see v. 34.

4. ταύτην τὴν ὁδόν] *this way* (see ix. 2), on which I myself am now going, and to which I would bring you,—a courageous profession of his Christianity. At the same time he addresses them as *brethren*, in order that they may not suppose that the Gospel is at variance with the Law. On this use of the word *ὁδός* see ix. 2.

— ἐδίωξα] *I persecuted.* St. Paul was then eager to bring them of “that way” bound to Jerusalem, to be put to death; he himself is now bound at Jerusalem for “that way.” So God adapts sufferings to sins, and yet he greatly blesses the Apostle in suffering those evils as a Confessor and Martyr, which he had before inflicted on others as a Persecutor.

5. ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι] *as also the High Priest*

beareth me witness. Ananias (see xxiii. 2), probably then one of the Sanhedrim, which had sent Saul. If St. Paul was converted in or before A.D. 35, it was *Caiaphas* who gave him the commission, and who was removed by Vitellius A.D. 36.

He was succeeded by Jonathan son of Annas; and after one year he was removed to make way for his brother Theophilus. (Joseph. Ant. xviii. 4. 3; 5. 3.) In A.D. 42, Simon son of Boëthius was High Priest. (Joseph. xix. 6. 2.) In A.D. 43, Matthias son of Annas; and soon after him, Elionæus son of Cantheras. (Joseph. xix. 8. 1.) In A.D. 45, Joseph son of Kami (Joseph. xx. 1. 3); and soon after him, Ananias son of Nebedæus. (Joseph. xx. 5. 2.) See *Chronological Table* prefixed to this Volume, and below, xxiii. 2.

— πρὸς τοὺς ἀδελφούς] *to the brethren, the Jewish authorities.* The words are equivalent to *πρὸς τὰς συναγωγὰς, to the synagogues*, in ix. 2. See also xxviii. 21, which shows that *οἱ ἀδελφοί* was used by the Jews when speaking of their own people. St. Paul reminds the *Jews* that he, the Christian Apostle, regards them as his *brethren*; and therefore he had begun his address with the words *ἄνδρες ἀδελφοί* (xxii. 1; cp. xxviii. 17).

No evil treatment from them could ever provoke the Apostle to lay aside the feelings and language of affection to his *brethren*, his kinsmen according to the flesh. (Rom. ix. 3.) He would also thus teach them that *all men are brethren* in Christ.

8. Ἰησοῦς ὁ Ναζωραῖος] *Jesus the Nazarene.* See on ix. 5; xxiv. 5; xxvi. 9.

9. καὶ ἔμφοβοι ἐγένοντο] Not found in A, B, H. Cp. ix. 7.

— φωνὴν οὐκ ἤκουσαν] See on ix. 7; and cp. ἀκοῦσαι φωνῆν, v. 14. Ammon. p. 361, οἱ συνόντες τὸν ἄχον ἤκουον τῆς φωνῆς οὐ μὴν συνήκαν τὰ λαλούμενα. Cp. Birks, Hor. Apost. p. 326, where are some excellent remarks on *this* speech to the Jews at Jerusalem as compared with St. Paul's address to *Festus* and *Agrippa at Cesarea*, xxvi. 4—14.

14. τὸν Δίκαιον] *the Just One.* The name applied to Christ by the First Martyr, vii. 52, and by St. James, see James v. 6; see also 1 John ii. 1.

16. αὐτοῦ] So A, B, E, and many Versions.—*Elz. τοῦ Κυρίου.*
U 2

k ch. 9. 26.

l ver. 4.

m ch. 7. 58.
& 8. 1.n ch. 9. 15.
& 13. 2.
Gal. 1. 16.
& 2. 8.
Eph. 3. 8.
1 Tim. 2. 7.
2 Tim. 1. 11.
o ch. 21. 26.

p ch. 16. 37.

17 ^k Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, ¹⁸ καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἐξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ· διότι οὐ παραδέξονται σοῦ τὴν μαρτυρίαν περὶ ἐμοῦ. ¹⁹ ἸΚάγῳ εἶπον, Κύριε, αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς σωμαγωγὰς τοὺς πιστεύοντας ἐπὶ σέ· ²⁰ καὶ ὅτε ἐξεχέιτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν, καὶ φυλάσσω τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. ²¹ Καὶ εἶπε πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

²² Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπήραν τὴν φωνὴν αὐτῶν, λέγοντες, Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθῆκεν αὐτὸν ζῆν.

²³ Κραυγαζόντων τε αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν αέρα, ²⁴ ἐκέλευσεν ὁ χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν, εἰπας μαστίξιν ἀνετάξεσθαι αὐτόν, ἵνα ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφάνουν αὐτῷ. ²⁵ Ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμάσι, εἶπε πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἕξεις ὑμῖν μαστίξιν; ²⁶ Ἀκούσας δὲ ὁ ἐκατόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ λέγων, Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. ²⁷ Προσελθὼν

17. ἐν τῷ ἱερῷ] in the Temple. Thus (in reply to the charges against him, xxi. 28) he shows that he does not despise the Temple, and is approved by the God of the Temple, and that he received his Apostolic mission to the Gentiles in the Temple, from Christ, Whom he here proclaims as Lord of the Temple.

How fitly and forcibly does the Vision here described display the God of both Covenants as One; and the Christian Church as the true substance and consummation of the Levitical Law.

The Jewish Temple is here seen to be the Vestibule, or πρόναος, of the Christian Church; and the Waters of Life, which are to irrigate, fertilize, and purify the world, flow from the fountain-head in Jerusalem. (Isa. ii. 3. Micah iv. 2.)

— ἐκστάσει] ecstasy. Perhaps on the occasion mentioned xi. 30; xii. 25, and to prepare him for his first mission to the Gentiles, whence the words, v. 21, πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

The Vision is supposed by some to have been on the occasion of the visit in ix. 26. But to this the words πορεύου κ.τ.λ. seem to present an objection. St. Paul came again to Jerusalem after that visit, before he went to the Gentiles. See xi. 30; xii. 25; xiii. 4.

19. κάγῳ εἶπον, Κύριε, κ.τ.λ.] and I said, Lord—. They ought to receive my testimony, for they cannot but know it to be true, as the result of conviction, from such evidence as has converted one, whom they saw once a most zealous Persecutor of the Church, into a witness of the truth of the Gospel. Nothing but such evidence could prevail on me to preach a religion, which shows me to myself and to others as having murdered the saints of God.

— δέρων κατὰ τ. σωμαγωγὰς] See below on xxvi. 11.

20. ὅτε ἐξεχέιτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου] when the blood of Thy martyr Stephen was being shed. A noble endeavour to make public reparation for a public sin, by public confession in the same public place where the sin was committed.

As St. Paul did not speak Greek on this occasion (v. 2), he did not use the word martyr. The LXX often employ the word μάρτυρ for the Hebrew עֵד (edh), or witness. The application of this word to the first person who shed his blood for Christ, was enough to designate it as the fittest to be assigned to those who followed St. Stephen in his testimony to the truth, even unto death.

The same word seems to have been used by St. Paul in relating the divine message to himself in v. 15. St. Stephen was Thy witness, and He whose witness Stephen was, has commanded me to be His witness, not to the Jews only, but to all men.

— συνευδοκῶν] Els. adds τῇ ἀναρίσει αὐτοῦ, which is not found in A, B, D, E, and appears to be a scholium. As to the fact, cp. xxvi. 10.

22. οὐ καθῆκεν] it was not fit: he ought to have been slain already, instead of being rescued as he was by the Chief Captain. So A, B, C, D, E, G.—Els. has καθῆκεν.

23. ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων] shaking their clothes, and casting dust, and crying, Away with him. Perhaps, a preparation for, or a menace of, throwing off their

clothes, in order to cast stones, and kill him for blasphemy (Grotius, Whitby, Meyer).—as they had done to Stephen, when Saul himself “held the clothes of them that stoned him” (vii. 58; xxii. 20). Or it may have been only an impetuous movement of rage and execration. See Harmer, Obs. iv. p. 203, on the similar movement of the populace of Persia, when in a state of excitement.

The speech and scene are full of points of resemblance to what was said and done at St. Stephen's martyrdom; and St. Paul must have had St. Stephen often before him at this time.

They probably would have stoned him, if he had not had a retreat by the stairs into the παρεμβολή.

24. εἰς τὴν παρεμβολήν] See xxi. 31. 34, to be brought up by the stairs into the barracks.

— ἵνα ἐπιγνῶ] that he might know clearly; for he had not understood the ‘Hebrew dialect’ of the Apostle's speech.

25. προέτειναν τοῖς ἱμάσι] The best MSS. are divided between προέτειναν A, E, προσέτειναν C, D, προέτειναν B, G. The last seems preferable. It appears that St. Paul was actually bound by the thongs. See v. 30, ὅτι αὐτὸν ἦν δεδεσμένος. St. Paul put the question in the text to the soldiers, ὡς προέτειναν, i. e. when they stretched him forward with the ἱμάτιες, or thongs, to the ‘palus’ or post, in order that when he had been so bound he might be scourged with μάστιγες.

The Authorized Version has, “as they bound him with thongs,” a rendering which has been censured by some modern expositors; but which seems more accurate than that which has been substituted for it, viz. when they stretched him out for the thongs, i. e. to receive the lashes. The word ἱμάς is used in three other places of New Test. (Mark i. 7. Luke iii. 16. John i. 27), and always as something used for binding or tying, as here.

The rendering is also confirmed by v. 29, where it is said that the Captain was afraid when he heard that Paul was a Roman citizen, and because he had bound him. This, as Böttger and Hackett observe, could not refer to the command in xxi. 33; for he kept Paul bound with two chains, after he had heard that he was a Roman citizen (see v. 30, ἔλυσεν), and Felix left him so bound (xxiv. 27). Such a detention of a Roman citizen in safe custody, was not against the Law. But the fear of the Captain appears to have been caused by some other action of binding, which seems to be no other than that mentioned in this verse, i. e. a binding with thongs, in order that the person so bound might be scourged.

— εἰ ἄνθρωπον Ῥωμαῖον] Is it lawful for you to scourge a man who is a Roman and uncondemned? Why did St. Paul now plead his Roman citizenship at Jerusalem, and so avoid scourging? and why should he not have pleaded it at Philippi, a Roman Colony, but have incurred beating with rods?

What he did in the one case, and did not do in the other, was for the glory of God. See note on Acts xvi. 22; and consider the providential results of this appeal to his Roman citizenship here, as detailed in the sequel of this History. See note, xxv. 23.

26. τί μέλλ. π.:] Els. prefixes ὅρα, which is not in A, B, C, E.—Ῥωμαῖός] a Roman. See on Acts xvi. 37.

δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε μοι, Σὺ Ῥωμαῖός εἰ; ὁ δὲ ἔφη· Ναί. ²⁸ Ἀπεκρίθη τε ὁ χιλιάρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην· ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. ²⁹ Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγινούς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι αὐτὸν ἦν δεδεκώς.

³⁰ Τῇ δὲ ἐπαύριον ¹ βουλόμενος γινῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται q ch. 23. 28. ὑπὸ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

XXIII. ¹ Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, Ἄνδρες ἀδελφοί, ἐγὼ ^{a ch. 24. 16.} ² Tim. 1. 3. πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας.

² ^b Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ ^b 1 Kings 22. 24. ^c Jer. 20. 2. ^d John 18. 22. ^e Lev. 19. 35. ^f Deut. 17. 4, 9. ^g 25. 12. στόμα. ³ Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σὲ μέλλει ὁ Θεὸς, τοῖχε κεκονιμένε· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; ⁴ Οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; ⁵ ^a Ἐφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γάρ, ^d Exod. 22. 28. Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

27. λέγε μοι] *Elz.* adds *εἰ*, which is not in A, B, C, D, E, and weakens the sense, "Art thou a Roman?"

28. κεφαλαίου] properly, a *capital* sum put out for usury, but used by LXX for any sum of money. *Levit.* vi. 5. *Numb.* v. 7. (*Grot.*)

— ἐγὼ δὲ καὶ γεγέννημαι] I have not only, like you, the 'jus civitatis,' but I was also born with it.

29. ἀνετάζειν] to examine by torture; "examinare, per questionem probare," i. e. "tormento flagrorum adhibito."

30. ἔλυσεν αὐτόν] *Elz.* adds ἀπὸ τῶν δεσμῶν, which is not in A, B, C, E, H, and seems to be a gloss.

— καταγαγὼν] having brought him down from the Castle of Antonia overhanging the Temple, to the Temple-Area below it; and to the place in which the Sanhedrim were assembled—perhaps the same place in which he himself had taken part in their proceedings against St. Stephen, pleading before them (*vi.* 12. 15). They usually met in the hall *Gazith*. Concerning the conclave *Gazith*, "the seat of the great Sanhedrim," see *Lightfoot* (i. p. 1106. Temple, chap. xxii.). It was on the south side of the Temple.

CH. XXIII. 1. *πάσῃ συνειδήσει ἀγαθῇ*] in all good conscience. The Apostle says that he had served God from his forefathers with a pure conscience (2 *Tim.* i. 3); that is, he had no private ends, but had been zealous towards God (*Acts* xxii. 3; *xvi.* 4), and exceedingly zealous for the traditions of his fathers (*Gal.* i. 14); and he thought it his duty to do many things contrary to the name of Jesus Christ (*xxvi.* 9).

But yet he calls himself a *blasphemer*, and a *persecutor*, and *injurious* (1 *Tim.* i. 13), and *chief of sinners* (1 *Tim.* i. 15).

Almighty God had given him a Conscience, and he was bound to obey its dictates. But first, it was his duty to take care that his Conscience was *rightly informed*. It was not enough that his Conscience was *pure* and *good*, i. e. without any admixture of sinister designs, of worldly aims and personal interests, and desirous only of God's glory; but it was also necessary, that his Conscience should be *conformed to God's Will*, and be *regulated by His Law*.

As *St. Augustine* says (*de Mendacio*, 7), "It is indeed of great importance, with *what intention*, and for *what end* a thing is done; but *that* which is *sinful*, is never to be done, with any intention, or for any end, however good." It is not enough to run toward the goal of God's glory; it is also necessary to run in the way of God's commandments. See below on *Rom.* iii. 8, and on 1 *Tim.* i. 13.

Cp. *Bp. Sanderson's Lectures*, "De Conscientiâ;" especially Lecture ii. "On good Intention," Works iv. p. 23, in which it is shown that there is "no sufficient security in the consciousness of good intention," and Lecture iv. § 13, p. 72, where he considers this example of St. Paul, and says, "Hæc verba ad anteriorem vitæ ejus partem, quum non dum factus esset Christianus, extendenda esse mihi quidem videtur valdè probabile."

— πεπολίτευμαι τῷ Θεῷ] a Hebraism; in God's sight I have lived in all good conscience, and not only in the eyes of men. The fuller expression is ἐνώπιον Θεοῦ, or ἐναντίον Θεοῦ, *Luke* i. 6. *Acts* iv. 19; viii. 21, and παρὰ Θεῷ, *Luke* ii. 52.

2. ὁ ἀρχιερεὺς Ἀνανίας] the high priest Ananias, the son of

Nebed zeus; he succeeded Joseph son of Cami in the high priesthood, in the procuratorship of Tiberius Alexander, A.D. 48 (*Joseph.* Ant. xx. 5. 2), and held it under Cumanus; his cruelty and avarice are recorded by *Josephus*, Ant. xx. 5. 3; xx. 8. He was sent to Rome for trial, before the Emperor Claudius, A.D. 52, on the accusation of Quadratus, and (it is most probable) was acquitted, and held the office of the high Priesthood at this time, and continued in it till he was superseded by Ismael, son of Phabi, a little before the departure of Felix from Judæa (*Joseph.* xx. 8. 2. Cp. *Bischof*, pp. 70—76. *Winer*, p. 57. *Meyer*, p. 397). He had himself been a prisoner, and yet he has no pity for St. Paul in his sufferings.

On the succession of High Priests at this period, see above on xxii. 5.

3. σέ] thee; emphatic, and to be accented as such.

— τοῖχε κεκονιμένε] O thou whitened wall; whitewashed outwardly, and of a fair aspect, but inwardly unsound. Cp. on τάφοι κεκονιμένοι, *Matt.* xxiii. 27.

St. Paul here spake "unadvisedly with his lips," yet this was a true prophecy; Ananias was guilty of many crimes, and his house was burnt in a sedition raised by his own son, and he himself was drawn out from a place of concealment by the *sicarii*, and slain. (*Joseph.* B. J. ii. 17. 2—9.) A remarkable retribution; he who connived at the conspiracy of assassins against St. Paul (*xxiii.* 14), died by the hands of an assassin.

— καὶ σὺ κάθη] 'And art thou sitting there, &c.?' The *kal* connects the question with the command of Ananias, and brings out the inconsistency of his personal conduct with his judicial office. On this sense of *kal*, expressive of indignation, see *James* i. 4.

5. οὐκ ᾔδειν] I wist not, brethren, that he is High Priest; for it is written, "Thou shalt not speak evil of the ruler of thy people" (*Exod.* xxii. 28). St. Paul's apology shows, that he retracted what he had said, as language unfit to be addressed to any superior in the discharge of his duty;

Some have supposed that the words οὐκ ᾔδειν, I wist not, merely intimated defect of eye-sight; but this notion is inconsistent with these words. If St. Paul could not discern that Ananias was High Priest, how could he see that he sat there as his judge?

Or, if it be supposed that he could not distinguish him as the High Priest, then his apology amounts to no more than that he would not, indeed, call the High Priest by an opprobrious name, but that he saw no harm in addressing such language to any one else sitting there, as his Judge. Indeed, what is an apology, would in that sense be only a repetition of the reproach.

The same objection seems to lie against the interpretation (suggested by *Lorinus*, *Witsius*, *Schoettgen*, *Baumg.*, and others), which supposes that St. Paul means by οὐκ ᾔδειν to say, that he did not own him to be a High Priest, for he had purchased the office by bribery, and had shown himself to be a Tyrant.

But St. Paul's self-correction is recorded here as a warning, not to "speak evil of dignities" (2 *Pet.* ii. 10. *Jude* 8), even though the office they hold is disgraced by them—even though a Tiberius or a Nero sits on the throne, still the throne on which he sits, and the officer sitting upon it, are not to be treated with disrespect. See *Matt.* xxiii. 2.

"Knowledge," says *Bp. Sanderson* (*Pælect.* i. § 11, on

e ch. 24. 15, 21.
& 26. 5, 6.
Phil. 3. 5.

f Matt. 22. 23.
Mark 12. 18.
Luke 20. 27.
g ch. 5. 39.
& 22. 7, 17, 19.
& 25. 25.
& 26. 31.

h ch. 18. 9.
& 27. 23, 24.

i ver. 20, 30.
Matt. 26. 74.

6 ° Γνωὺς δὲ ὁ Παῦλος, ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. 7 Τοῦτο δὲ αὐτοῦ εἰπόντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. 8 Ὁ Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μήτε ἄγγελον, μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφοτέρω. 9 Ἐγένετο δὲ κραυγὴ μεγάλη καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες, Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος,—10 Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

11 Ἡ Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε, Θάρσει, ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

12 Ἡ Γενομένης δὲ ἡμέρας, ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν, ἕως οὗ ἀποκτείνωσι τὸν Παῦλον.

Conscience), "may be taken for the *actual consideration* of a thing that was known before; in which sense alone the words of St. Paul (in this passage of his speech, Acts xxiii. 5), that have so racked the Commentators, are to be understood; *I wist not, Brethren* (says he), *that he was the High Priest*; that is, *I thought not, or I did not sufficiently consider it*. As if he had said, 'Pardon, I pray, my Brethren, this just Resentment of mine; if my Heat and Passion have carried me into Expressions too free, I did not remember the Person I was speaking to, and forgot my own Duty. I confess my mistake; I ought not to revile the High Priest, though he has forfeited the Dignity of his Character, but my Passion blinded me so, that I did not sufficiently consider it.' A sense perfectly easy and agreeable." See also *Bp. Sanderson's* Sermon. xiii. ad Aulam, § 11, i. p. 331.

On this sense of *ᾔδειν*, see Acts vii. 18. Rom. vii. 7. Eph. vi. 8. Col. iii. 24. It is also involved in the right and enlarged use of the word *συμ-εἶδους*, or *Conscience*.

S. Jerome, referring to this passage, and arguing from it against the Pelagians, says well, "A man who is always on his guard may haply escape sin; as a lyre, of which the cords are always stretched, may avoid uttering a harsh sound. But if he ever relaxes his vigilance, he lapses whither he would not; and thus our human nature learns its own weakness. The *Apostle* was smitten by a minister of the High Priest, and he retorted on the High Priest thus, 'The Lord shall smite thee, thou whited wall! Where then was the patience of the SAVIOUR, Who, when He was led as a lamb to the slaughter, opened not His mouth? We do not disparage the *Apostle*; but we celebrate the praise of CHRIST." *S. Jerome* (c. Pelag. iii. 1). *Wetst.*

On the bearing of this avowal on the question of *Inspiration*, see above, xv. 38; below, James iii. 2.

6. γνωὺς δὲ ὁ Παῦλος] But when Paul perceived that the one part (of the Council) consisted of Sadducees, and the other of Pharisees. An example which has been much perverted in modern times. Thus a celebrated Roman-catholic expositor (*Corn. A Lapide*) builds on it the famous maxim, "bellum hæreticorum pax est Ecclesiæ;" and he adds, "id sapienter vidit et edixit Cardinalis Hosius," the great persecutor of the Protestants in Poland in the sixteenth century;

He calls this the only method of maintaining the Unity of the Church; seeking to give a colour to this Machiavellian principle, from God's act in dispersing the builders of Babel, and from the practice of heretics themselves, in burning the corn of the field of the Church, like Samson's foxes, with firebrands to their tails (Judges xv. 4, 5).

But St. Paul gives no sanction to this unhappy maxim "divide, et impera." His end is not division, but unity; and he does not seek to attain that end by any questionable means, but by a statement of the truth: "concerning the resurrection of the dead, I am this day called in question." Cp. xxvi. 23.

The confession so freely made by Romish Divines of the use they themselves make of this example, may serve to put others on their guard against their perversions of it; especially when it is remembered how they have applied their principles in practice, by personating Puritans, Anabaptists, and other sectaries, in order to sow dissensions among us, and so to weaken and subvert the English Church. See *Ware's* Foxes and Firebrands, pp. 31—47. *Abp. Bramhall's* Works, i. p. xcvi. *Wall* on Infant Baptism, ii. p. 372, and the late *Dr. Wordsworth's* Eccles. Biog. iv. 64.

The proofs there given of the evils of Schism, and of the occasions thence afforded to Romish adversaries, and eagerly caught at by them, of supplanting the principles of Christian doctrine, which we hold, and of propagating their own errors, may serve to remind all true friends of the English Reformation, that if they desire to promote, and not to damage, the holy cause vindicated by it, it is their primary duty to discountenance Schism, and to maintain Unity.

— Φαρισαίων] So A, B, C, and many Cursives and Vulg. St. Paul means that his family, for more than one generation, had been Pharisees.—*Elz. Φαρισαίου.*

8. Σαδδουκαῖοι—Φαρισαῖοι] for the Sadducees say that there is no Resurrection (of the body), nor Angel, nor Spirit, but the Pharisees confess both.

The Sadducees explained away the Angelic appearances in the Pentateuch, by supposing that what are there called angels were mere creations for the time, and of only a transitory and evanescent existence—like clouds. Cp. *Lightfoot*, ii. p. 702.

See the passages from *Josephus* and the Talmud in *Biscoe*, pp. 92—102, and cp. Dan. xii. 2, 3. 2 Macc. vii. 9—36. Matt. xxii. 28, and see note above on Acts xii. 15.

9. ἄγγελος] *Elz.* adds μὴ θεωμαχόμεν, which are not in the best MSS., A, B, C, E, H, and many Versions; and were probably added, to fill up the *Aposiopesis*, by the copyists from v. 39. For examples of *Aposiopesis* in New Test., see Matt. xv. 5. Mark vii. 11; xi. 32. *Winer*, § 64, p. 529.

The *Aposiopesis* is very appropriate here; it seems to intimate that the conclusion of the sentence was drowned in the clamour of the Sadducees.

11. θάρσει] *Elz.* adds Παῦλε, which is not in A, B, C, E, H, and many Cursives and Versions.

— σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι] it is necessary for thee to bear witness also at Rome.—*Elz. Ῥώμην, at and to Rome.* On this use of *eis* see Mark i. 37; xiii. 9. St. Paul was Christ's *ἀπόστολος* in the two great Capitals of the world; first at Jerusalem, the spiritual Capital; then at Rome, the civil Metropolis. See on Acts xxv. 11. This prophecy was interpreted in a special manner by St. Paul's martyrdom at Rome. *Elz.* here repeated with the accusatives Ἱερουσαλήμ and Ῥώμην, expresses more than *at*. 'Thou barest witness to Jerusalem; thou shalt bear witness to Rome.'

12. ποιήσαντες συστ. ὁ [ἰου.] the Jews having made a combination. So A, B, C, E, and many Cursives.—*Elz.* has *ποι. τινες τῶν Ἰουδαίων συστ.* But it is usual with the sacred writers to attribute to the Jews generally whatever is done by some of them, with the concurrence or connivance of others, especially of those in authority, as now.

— ἀνεθεμάτισαν ἑαυτοὺς] they subjected themselves to an ἀνάθεμα or *qherem*, imprecation. Gal. i. 8, 9. 1 Cor. xvi. 22. They were probably of the number of *Agarai* or Sicarii or factious insurgents and assassins, who, under pretence of zeal for the Law, perpetrated the worst crimes. *Joseph. B. J.* ii. 13. 3. *Biscoe*, pp. 276, 279, who observes, that "from their perverted oral traditions and the ill-advanced example of Phineas" (on which see *Bp. Sanderson's* admirable remarks, vol. ii. pp. 65, 67. 251; iv. 50), "it was made a rule among them that a private person might kill one who had forsaken the law of Moses. Of this there is the clearest proof in the Talmud (Sanhedr. c. 9), *Philo* (de Sacrific. p. 855, de Monarchiâ, i. p. 819), and *Josephus*

¹³ Ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι·
¹⁴ οἵτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον, Ἀναθέ-
 ματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι, ἕως οὗ ἀποκτείνωμεν τὸν
 Παῦλον. ¹⁵ Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως
 καταγάγῃ αὐτὸν εἰς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ
 αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει αὐτὸν, ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν.

¹⁶ Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ
 εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλε τῷ Παύλῳ. ¹⁷ Προσκαλεσάμενος
 δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς
 τὸν χιλιάρχον· ἔχει γὰρ ἀπαγγεῖλαί τι αὐτῷ. ¹⁸ Ὁ μὲν οὖν παραλαβὼν αὐτὸν
 ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμιος Παῦλος προσκαλεσάμενός
 με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλήσαι σοι.
¹⁹ Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν,
 ἐπυνθάνετο, Τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαί μοι; ²⁰ Ἐἶπε δέ, Ὅτι οἱ Ἰουδαῖοι καὶ ν. 12.
 συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὐρίον τὸν Παῦλον καταγάγῃς εἰς τὸ συν-
 ἔδριον, ὡς μέλλον τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. ²¹ Σὺ οὖν μὴ
 πεισθῆς αὐτοῖς, ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα,
 οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν, ἕως οὗ ἀνέλωσιν αὐτόν·
 καὶ νῦν εἰσι ἑτοιμοὶ προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. ²² Ὁ μὲν οὖν
 χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκκαλῆσαι, ὅτι ταῦτα
 ἐνεφάνισας πρὸς με.

²³ Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν, Ἐτοιμάσατε
 στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἐβδομή-
 κοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός, ²⁴ κτήνη
 τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλिका τὸν
 ἡγεμόνα, ²⁵ γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον, ²⁶ Κλαύδιος

(Ant. xii. 6. 2; xv. 8. 1). And it was of the crime of apostasy that St. Paul was accused." See also *Lardner's Credibility*, i. ch. ix.

To such monstrous abuses may large bodies of men be led by the two false propositions, viz.:

(1) That the "exempla piorum,"—*examples of holy men* (e. g. Phineas),—may be safely followed, without reference to the special circumstances under which they acted;

(2) That a good end justifies bad means.

It has been asked, What became of these conspirators?

The answer to this question is, that it was as easy to loose as to bind. The same person who laid on the excommunication could also take it off, and particularly with regard to vows of not eating; any of their Rabbis could absolve them. (*Lightfoot*, ii. p. 703.)

Assassination was now legalized and consecrated among the Jews; and this diabolical spirit had full vent during the Siege of Jerusalem, in a few years after this time. And it may be regarded as an act of mercy, that the Jewish Nation was delivered by its Roman conquerors from the sanguinary atrocity of its own citizens.

St. Paul found in his own person, that the zeal "not according to knowledge," by which he himself had been actuated, recoils against those who have been hurried on by it to do evil that good may come.

¹³ πλείους τεσσαράκοντα] more than forty. On this use of the comparative without ἢ, see iv. 22; xxiii. 21. *Winer*, § 35, p. 214. — ποιησάμενοι] So A, B, C, E.—*Elz.* πεποιησάντες.

¹⁴ τοῖς ἀρχιερεῦσι] to the Chief Priests. It would seem that the conspirators presumed on the secrecy and the assistance of the Chief Priests conniving at, and abetting them, in an act of murder under pretence of religion; a proof of the power of the Evil Spirit to tempt men, and even Ministers of Religion, to be guilty of heinous sins, on a pretence of piety and zeal.

This conspiracy proves that the Jewish Sanhedrim had not (as some have supposed) unlimited power of life and death in causes of Religion. If they had, there would have been no need for this plot against St. Paul. See above, ix. 2.

¹⁵ ἔως] *Elz.* adds αὐρίον, which is not in the best MSS., and is probably a gloss from v. 20.

— ἑτοιμοὶ—τοῦ ἀνελεῖν] ready to kill him: on the genitive with the infinitive, see Luke xxiv. 25. Acts xiv. 9. *Winer*, § 44; below, xxvii. 1.

¹⁶ ὁ υἱὸς τῆς ἀδελφῆς] his sister's son. The only mention in the Acts of the Apostles, of any of St. Paul's relatives. See above, *Introduction*, p. 6.

The Holy Spirit does not gratify the curiosity of the reader of Holy Scripture by graphic sketches of the persons of the holy men who are employed by Him to preach the Gospel. He does not recite particulars of their private and domestic history. He seems studiously to practise reserve and to keep silence in these respects. Perhaps He thus designed to bring out in clearer outline and bolder relief the importance, dignity, and sanctity of their public mission. He would have us regard them as abstracted from what is merely personal, local, and temporary, and as holding a position of their own, which neither time nor place can affect,—that of Ambassadors of Christ, Preachers of the Everlasting Gospel, Foundation-stones set in the wall of the heavenly Jerusalem. (Rev. xxi. 14.)

— τὸ ἔνεδρον] their lying in wait. The Hellenistic form. See LXX, Jud. ix. 35, ἀπὸ τοῦ ἐνέδρου. *Eustath.* Odyss. θ, v. 124. (*Bornemann*, who specifies ζυγόν, κέλευθον, οὖρον, as similar forms.) It is here found in B, G, H, and several Cursives.—*Elz.* has τὴν ἐνέδραν.

²⁰ μέλλων] So A, B, E, and some Cursives.—*Elz.* μέλονται.

²³ δεξιολάβους] παραφύλακας (*Suid.*), lancearios (Vulg.). The word is used by the Emperor *Constantin*. *Porphy.* (early in the 10th century), *Them.* i. 1 (i. e. in his treatise on the quartering of troops), where he says that the *τουρμάρχης* has under him στρατιώτας τοξοφόρους πεντακοσίους, καὶ πελταστὰς τριακοσίους, καὶ δεξιολάβους ἑκατόν. The rendering of the Authorized Version, "spearmen," is probably correct. And so *Meyer*, p. 405. Cp. *Welsh*, p. 616.

²⁴ ἵνα—διασώσωσι] That they might conduct him in safety through the whole journey to Caesarea, where he would be under Roman protection.

²⁵ τὸν τύπον τ.] this form: as follows. Cp. 3 Macc. iii. 30, ὁ μὲν τῆς ἐπιστολῆς τύπος οὕτως ἐγγράφητο. St. Luke does not merely give the substance, but the words. If he had com-

1 ch. 21. 33.

Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. ²⁷ ¹ Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλάμην, μαθὼν ὅτι Ῥωμαῖός ἐστι. ²⁸ Βουλόμενος δὲ ἐπιγνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν. ²⁹ ὃν εὖρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἔγκλημα. ³⁰ Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Ἐρῶ σο.

m ch. 24. 1—6.
& 25. 16.

n Matt. 27. 27.

³¹ Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα. ³² τῇ δὲ ἐπαύριον ἔασαντες τοὺς ἰππεῖς πορεύεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς τὴν παρεμβολήν. ³³ οἷτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ³⁴ Ἀναγνούς δὲ, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας, ³⁵ ^m Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

a ch. 23. 2.
& 25. 2.

XXIV. ¹ Ἀμετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινὸς, οἷτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ

posed a letter, or given an outline of one (as has been supposed by some), he would not have imputed to the writer such a distortion of the true circumstances of the case as is found in it.

²⁶. Φήλικι] *to Felix*, the Roman Procurator, appointed by Claudius late in A.D. 52 or early in 53; originally a slave, brother of Pallas the favourite of the Emperor Claudius; and freedman of Antonia, the mother of Claudius, described as follows by Roman writers,—“Antonius Felix erat libertus Antoniae matris Claudii imperatoris, frater Pallantis, ejusdem Antoniae liberti, *Plin.* H. N. xxxiii. 10, qui maximā auctoritate apud Claudium valebat. *Tacit.* Annal. xi. 29. 1, ‘flagrantissimāque eo in tempore gratiā Pallas.’ De Felice *Tacit.* Hist. v. 9. 6, ‘Claudius defunctis regibus, aut ad modicum redactis, Judaeam provinciam equitibus Romanis aut libertis permisit; & quibus Antonius Felix, per omnem sevitiam ac libidinem, jus regum servili ingenio exercuit.’ *Id.* Annal. xii. 54. 1, ‘At non frater ejus (Pallantis) cognomento Felix pari moderatione agebat, jampridem Judaeae impositus, et cuncta malefacta sibi impunē ratus, tantā potentiā subnixo’ etc. vid. et not. ad Act. xxi. 37, extr. *Suetonius* in V. Claud. c. 28, § 2, ‘eum trium reginarum maritum’ vocat. *Reginas* dicit *Suetonius* regum filias et neptes. Duae habuit Drusillas, alteram Cleopatram Aegyptiacae et Antonii, triumviri, neptem, filiam Juba Mauritaniae regis, & Cleopatram Selenae, Antonii filia, sororem Ptolomaei, v. *Tacit.* Hist. v. 9. 7, alteram Agrippae majoris regis, Herodis magni, nepotis filiam, vid. not. infra ad xxiv. 24, tertia ignoratur, nec constat quoniam tempore singulas sibi adjunxit, v. intpp. ad *Sueton.* l. 1, et *Walcich* Commentatio, de Felice, Judaeae procuratore, Jan. 1747. 4.” *Kuin.*

²⁷. σὺν τῷ στρατεύματι] *with my soldiery*. It was true that Claudius Lysias had rescued Paul after he had ascertained that he was a Roman. See xxii. 29; xxiii. 10. It was also true that he had rescued him before he knew that he was a Roman (xxii. 25);

But it was not true, that he had rescued him because he knew that he was a Roman, and that he then brought him to the Council.—The incidents mentioned are true, but not in the order in which they are recorded; and they are so stated as to obviate the charge that he had bound and put him to examination; and they afford strong evidence of the genuineness of the document.

²⁹. μηδὲν ἔξιον θανάτου] *nothing worthy of death*. St. Paul is pronounced innocent by Lysias, as Christ was by Pilate. St. Paul is again pronounced innocent by Festus, xxv. 25, and again by Agrippa, xxvi. 31.

³⁰. ἐπεμψα] *I send*; as ἔγραψα, *scripsi*, *I write*,—the reference being to the time at which the letter would arrive. See Phil. ii. 28. Philemon 11, and 2 Cor. viii. 18.

³¹. οἱ μὲν] With regard to their route, see *Robinson*, iii. 46. *Howson*, ii. 330.

— Ἀντιπατρίδα] Built by Herod on the site of *Caphar-Saba*, and named Antipatris from his father Antipater. (*Joseph.* Ant. xvi. 5. 2. *Robinson*, iii. 45. *Raumer.* *Palæstin.* p. 132.) It was

about thirty-five miles from *Jerusalem*, and twenty-six miles from *Cæsarea*.

³². πορεύεσθαι] A, B, E, and some Cursives, have ἀπέρχεσθαι, which is received by *Lachm.*, *Tisch.*, and *Alf.*

³³. εἰς τὴν Καισάρειαν] *to Cæsarea*. Thus by God's Providence overruling the designs of the Jews, the Apostle is sent, in consequence of their conspiracy against him, to preach the Gospel, as *Chrys.* expresses it, “in a nobler Theatre, and before a more splendid audience, at Cæsarea;” and thence, eventually, to the Capital of the World,—Rome. On *Cæsarea*, see above, x. 1.

³⁴. ἀναγνούς δέ] *Elz.* adds ὁ ἡγεμὼν, which is not in the best MSS., and is probably a gloss.

— ἀπὸ Κιλικίας] *from Cilicia*. Felix, the Procurator of Judæa, hearing that Paul was of the Province of Cilicia, says that he will hear his cause.

There was therefore a connexion between Cilicia and Judæa, and this is explained by what has been stated above, Luke ii. 2. Both were in the same Presidency, that of Syria.

³⁵. διακούσομαι] *I will hear thee thoroughly*. See *Welst.*

— τὸ πραιτωρίον τ. Ἡρώδου] *the prætorium of Herod*; the palace which had been built by King Herod, and was now probably occupied as an official residence by the Roman Procurator. On the remarkable coincidences between the testimony of the sufferings of Christ, in the Roman prætorium at Jerusalem, and of those of His Apostle, first in the prætorium of Cæsarea, and afterwards in the prætorium at Rome, see below on Phil. i. 13.

CH. XXIV. 1. μετὰ πέντε ἡμέρας] *on the fifth day* (*Matt.* xvi. 21 and xxvii. 63) after St. Paul's departure from Jerusalem. See on v. 11.

— μετὰ τῶν πρεσβυτέρων] *with the elders*. The reading of A, B, E, μετὰ πρεσβ. τινων, seems to be due to a desire to obviate an objection, that all the Elders were not likely to have gone down to Cæsarea. But see xxiii. 12. 20, where of Ἰουδαίους is used in a similar way. The elders are rightly said to do, and to be responsible for doing that which is done with their concurrence by those who are their representatives. If St. Luke had written μ. πρεσβυτέρων τινων, it is not probable that the other reading would be found, as it is, in the majority of the MSS.

— ῥήτορος] a ‘rhetor’ (*Horat.* Sat. i. v. 2), or ‘causidicus,’ acquainted with Roman Law and Language. In legal phraseology such a man was sometimes called *δικανικὸς* and *dicentarius*; he was a very different character from that of the ῥήτωρ, orator, of the age of Demosthenes.

The Gospel, in the person of St. Paul, had now to contend with Jewish prejudices allied with Roman Rhetoric, at the bar of the Imperial Power, represented by Felix. New combinations of hostile forces arose in succession against it; but it overcame them all.

It appears that the Speech of Tertullus was in *Latin*. He was employed, because he was (what his employers, the Chief Priests, were not) familiar with that tongue, his native language, as well as with Roman law. And his harangue, as reported by St. Luke, has a Roman character and tone.

τοῦ Παύλου. ² Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων, ³ Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας. ⁴ Ἵνα δὲ μὴ ἐπὶ πλεῖον σὲ ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. ⁵ ^{b ch. 6. 13. & 18. 20. & 21. 22.} Εὐρόντες γὰρ τὸν ἄνδρα τούτον λοιμὸν, καὶ κινούντα στάσεις πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέσεως, ⁶ ^{c ch. 21. 28. John 18. 31.} ὃς καὶ τὸ ἱερὸν ἐπέ-
ρασε βεβηλῶσαι· ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν· ⁷ παρελθὼν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, ⁸ κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.

⁹ Συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες ταῦτα οὕτως ἔχειν.

¹⁰ Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον ^{d 1 Pet. 2. 15.} τὰ περὶ ἑμαυτοῦ

Did St. Paul also speak before Felix in Latin? It would seem that he had private interviews with him, without an interpreter (v. 26).

The practice thus indicated, of the most learned men of a country, such as the Chief Priests here, hiring Roman Rhetoricians, such as Tertullus, to plead for them, affords an indirect and incidental confirmation of the supernatural power of the Apostles to speak with divine eloquence, and in languages they had never learnt. It is an evidence of the Gift of Tongues. St. Peter and St. John, illiterate Galileans, and St. Paul, of Cilicia, a country whose barbarous dialect gave a name to *solacisms*—from *Soli*, in Cilicia,—never have a Tertullus to speak for them; and yet they are more than a match for the Sanhedrim; and never have any difficulty in addressing popular assemblies, and pour forth their thoughts with irresistible eloquence. How was this done? By the gift of the Holy Ghost.

2. Τερτύλλου] *Tertullus*; a Roman diminutive from Tertius, as Lucullus from Lucius.

3. κατορθωμάτων] *good deeds*. So *Elz.* But A, B, E, and some Cursives have *διορθωμάτων*, which is confirmed by *Vulg.*, “cum multa corrigitur.” If *διορθωμάτων*, *reforms*, is the true reading, it affords remarkable evidence of the servile sycophancy of the orator and the Jews in their zeal against St. Paul. It might be said that Felix had conferred benefits on the nation, but it could hardly be said that he had done any thing to *correct* it. The orator pleading for the Spiritual Power of the Jewish Nation, and for the Nation itself, confesses that his clients needed correction at the hands of a heathen Magistrate.

See *Joseph. Ant. xx. 8. 5.* B. J. ii. 13. 3, for an account of the attempts of Felix to quell the *Sicarii*. On the other hand, Felix had perpetrated many acts of misgovernment. See *Joseph. x. 8. 9.* *Tacit. Hist. v. 9. Annal. xii. 54.* *Sueton. Claud. 28* (cp. above on xxiii. 26). Although he, as Governor, had quelled some insurgents, yet he was more guilty than any of them. And in two years after this panegyric from the mouth of Tertullus, the advocate of the Jews, he was recalled, and was accused by them at Rome, and would have been punished, but for the intercession of his brother Pallas, then in favour with Nero. *Joseph. xx. 8. 10.*

4. ἐπὶ πλεῖον] *more than is fit*; too long. On the ellipse after the comparative, see v. 22.

5. λοιμὸν] *pestem*; a *pest* or *plague*. The Apostle who preached the Gospel of life and health is called a *pestilence*! So Christ had foretold. *Matt. x. 25.*

—Ναζωραίων] *of Nazarenes*. A term of contempt. He would not call them Christians; and they are still called by this name by Jews and Mahometans. But St. Paul had declared boldly (xxii. 8), that He who had appeared to him on the way to Damascus had said to him, *ὁ γὰρ εἰμι Ἰησοῦς ὁ Ναζωραῖος*, ὃν σὺ δίδασκες.

It was ordered by the Providence of God that the Name *Ναζωραῖος*, used in despite by the enemies of Christianity, contained, though unknown to them, a fulfilment of the ancient prophecy concerning the Messiah as the *Netzer* or *Branch* (see on *Matt. ii. 23.* *John xix. 19*), and so was an assertion of the truth,—that Jesus of Nazareth is the Christ. Hence the term *Ναζωραῖος* is readily applied by the Apostles to Him. *Acts ii. 22*; *iii. 6*; *iv. 10*; *xxvi. 9.*

6—8. καὶ κατὰ τ. ἡ. v.—ἐρχεσθαι ἐπὶ σέ] Not in A
VOL. I.—PART II.

(“multas hic lituras lacunasque habens.” *Bornemann*), nor in B, G, H, and many cursives; and omitted by *Griesb.*, *Lachm.*, and *Tisch.*, not by *Matthæi*, *Bornemann*, or *De Wette*. But perhaps these words may have been cancelled by some Copyists, who supposed that the Jews had no power of judicature. Cp. *John xviii. 31.*

Besides, an interpolator would not have charged Lysias with ‘great violence’—of which no evidence had been given in St. Luke’s narrative; but he would have taken care to conform himself to the history.

The words are found in E, and in a great number of Cursive MSS. and Fathers. And the probability seems greater that they should have been omitted, either by chance (and *omissions* may take place *accidentally*, whereas *additions* cannot) or purposely, than that they should have been interpolated by the Copyists. They are therefore left in the text. See further, on v. 8.

—κατὰ τὸν ἡμέτερον νόμον] *according to our law*. Why then the conspiracy, at which the Chief Priests connived (xxiii. 14)? See note there. In cases of *βεβήλωσις τοῦ ἱεροῦ*, the Romans permitted the Jewish Judicature to inflict capital punishment. *Joseph. B. J. vi. 2. 4*, where Titus says, *οὐχ ἡμῖς τοὺς ὑπερβάτας* (i. e. profaning the Temple by intruding beyond the sacred limits) *ὅμιν ἀναρεῖν ἐπετρέψαμεν*, καὶ ὅαν Ῥωμαῖός τις ᾖ. Therefore Tertullus laboured to establish this charge against Paul. See also St. Paul’s reply, xxiv. 18.

8. παρ’ οὗ] *from whom*. Perhaps, as some Expositors say, from *Paul*. Cp. xxv. 26, *ὅπως τῆς ἀνακρίσεως γενομένης κ.τ.λ.* If so,—this was a suggestion, on the part of Tertullus, that he might be examined by *questio*, such as Lysias had employed (xxii. 24), where a similar reason is given, *ἵνα ἐπιγνῶ* (so *Corn. A. Lapide, Grotius, Rosenm.*).

It may be said that Paul, as a Roman citizen, could not be so examined. But though it was contrary to law to *begin* with torture (as Lysias had done) and Roman citizens were legally exempt from it, yet since the age of Tiberius, it was commonly resorted to even in their case. Cp. the authorities in *Howson*, ii. p. 322, note.

If the words in vv. 6—8, καὶ κατὰ—ἐρχεσθαι ἐπὶ σέ, are not genuine, then *οὗ* in this verse must refer to *Paul*.

But it deserves consideration whether,—if those words are genuine, as is probable,—the relative *οὗ* here does not rather refer to *Lysias*.

This interpretation is confirmed by what Felix says, v. 22, *ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνέσομαι*,—a speech which corroborates the opinion, that the words in vv. 6—8 are genuine. Let the learned reader judge.

Besides, to refer to *Lysias*, was a proof of confidence, which Tertullus might well be disposed to show, in the goodness of his cause. And it was not very likely that he should refer to the defendant himself.

9. συνεπέθεντο] So A, B, E, and many Cursives.—*Elz.* *συνέθεντο*.

10. ἐκ πολλῶν ἐτῶν] *from many years*. About six years. See *Joseph. xx. 6. 3*, and *7. 1*, and cp. *Chronological Synopsis* prefixed to this Volume, p. 28. Six years were *many*, compared with the length of the tenure of office of most provincial magistrates. Felix succeeded Cumanus as Procurator in A. D. 52 or 53.

ἀπολογούμαι.¹¹ δυναμένου σου γινῶναι, ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι δεκαδύο, ἀφ' ἧς ὁ ἀνέβην προσκυνήσων εἰς Ἱερουσαλήμ.¹² καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον, ἢ ἐπισύστασιν ποιούντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν.¹³ οὔτε παραστήσαι δύνανταί σοι περὶ ὧν νῦν κατηγοροῦσί μου.¹⁴ Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἦν λέγουσιν αἵρεσιν,¹ οὕτω λατρεύω τῷ πατρίῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ ἐν τοῖς προφήταις γεγραμμένοις.¹⁵ ἑλπίδα ἔχων εἰς τὸν Θεὸν, ἦν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων.¹⁶ Ἐν τούτῳ καὶ αὐτὸς ἀσκήσας ἀπρόσκοπον συνειδήσιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός.¹⁷ Δι' ἐτῶν δὲ πλείονων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς.¹⁸ ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι,¹⁹ οὓς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με.²⁰ ἢ αὐτοὶ οὗτοι εἰπάτωσαν, τί εὐρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου,²¹ ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς ἔκραξα ἐν αὐτοῖς ἐστώς, Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.
²² Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπας, Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς.²³ διαταξά-

11. εἰσὶ μοι ἡμέραι] *there are days to me not more than twelve.* On this use of the *dative* μοι after ἡμέραι, see Matt. xv. 32. Mark viii. 2.

— ἡμέραι δεκαδύο] *Elz.* has ἡμ. ἢ δεκ. The ἢ is not in A, B, E, G; and see above, on xxiii. 13.

The *twelve days* may be reckoned as follows:—

1st Day, arrival at Jerusalem, xxi. 15—17.

2nd, interview with James and the Presbyters of the Church at Jerusalem, xxi. 18.

3rd, Ἀγνισμός, Nazariteship declared, xxi. 26.

7th, The *seven days* nearly completed, xxi. 27. Paul arrested in the Temple, xxi. 30; his speech to the people, xxii. 1.

8th, On the morrow (xxii. 30) he is brought before the Sanhedrim. Vision in the night, xxiii. 11.

9th, In the morning (xxiii. 12) overture of the Conspirators to the Chief Priests, with a view that Paul should be brought forth by the Chiliarch on the following day (xxiii. 15. 20).

Paul sent by night to Antipatris.

10th, On the morrow arrives at Caesarea.

13th, After five days (xxiv. 1), i. e. on the fifth day after his departure from Jerusalem, he is accused by Ananias and Tertullus before Felix, not more than twelve days after his arrival at Jerusalem, xxiv. 11.

— προσκυνήσων] *to worship.* Not *to profane the temple*, as *they say.* See also vv. 17, 18.

13. δύνανταί σοι] The pronoun σοι (not in *Elz.*) is found in A, B, E, and many Cursive, and is confirmed by the Syriac, Vulgate, and many Versions.

15. ἦν καὶ οὗτοι προσδέχονται] *which they also entertain.* A remarkable testimony to the general belief of the Jewish Nation (notwithstanding the influence of the Sadducees) in a Resurrection to come,—a belief, therefore, to be derived from the *Old Testament.* See xxvi. 7.

17. δι' ἐτῶν πλείονων] *after several years; four years after his last visit, xviii. 22.*

— ἐλεημοσύνας] *alms.* For an illustration of the coincidence of this statement, thus incidentally introduced in the *Acts*, with passages in *St. Paul's Epistles* concerning the collections made by him for the poor Saints at Jerusalem (Rom xv. 25. 1 Cor. xvi. 1—4. 2 Cor. viii. 1—4), see *Paley*, *Horæ Paulinæ*, No. i. p. 10.

— προσφοράς] *offerings.* Some Expositors say, for the Feast of Pentecost, xx. 16. (*Meyer.*) But this word suggests a supposition that St. Paul came to Jerusalem under a vow, in order to present the *offerings* due at its expiration. See the use of this word προσφορά, in connexion with this visit, for the offering made by a Nazarite, xxi. 26, *ὅς οὐ προσήνιχθη ὅτι ἐν ἡμέραις ἐκείναις αὐτῶν ἢ προσφορά.* And so *Bede* (Retr. p. 163), "*Oblationes* pertinent ad ea quæ ad suasionem Jacobi et seniorum in templo obtulerat."

18. ἐν οἷς] *in which things.* See xxvi. 12, ἐν οἷς, πορευόμενος εἰς τὴν Δαμασκόν. Rom. vi. 21, ἐφ' οἷς νῦν ἐταισχύνεσθε. Phil. ii.

15, ἐν οἷς φαίσεσθε. 1 Tim. iv. 15, ἐν τοῖς ἱστοῖς. The reading ἐν οἷς, found in A, B, C, E, and received by *Lachm.* and *Tisch.*, not by *Alf.* and *Bloomf.*, seems to be a correction of the copyists to make an agreement with προσφοράς,—and it is not probable that if οἷς had been written by St. Luke it would have been altered into οἷς.

— εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ] *they found me separated or sanctified as a Nazarite in the Temple.* See above, on xxi. 24. 26.

His argument is, "They have charged me with profaning the Temple (v. 6). But the fact is, I came from a distance to Jerusalem to worship (προσκυνήσων, v. 11) in the Temple; and to bring *alms* of charity, and also *offerings* of piety (προσφοράς), as a Nazarite (see xxi. 26); and they themselves found me in the Temple engaged in a holy service, proving my respect for the Temple; and they who accuse me of profaning it, were guilty of profanation, in abetting those who seized me when there employed in a religious act, of which they prevented the completion." Thus their outrage on St. Paul resembled that of Pilate on the Galileans, whose blood he mingled with their sacrifices. Luke xiii. 1.

19. εἴ τι ἔχοιεν] *si quid haberent*—

20. εἰπάτωσαν, τῇ] For τῇ *Elz.* has εἴ τι, but εἴ is not in the best MSS., and the sentence gains force by its removal. τῇ—ἢ = *what but?*

21. φωνῆς, ἧς ἔκραξα] *this voice, or cry, which I uttered.* Cp. *Winer*, p. 148.

22. ἀνεβάλετο] *Elz.* prefixes ἀκούσας δὲ ταῦτα ὁ Φῆλιξ, which words are not found in the best MSS., A, B, C, E, H, or in Vulg., Syriac, and several other Versions.

— ἀκριβέστερον εἰδώς] Although he had *more accurate knowledge* of Christianity, than that he needed to be taught the truth concerning it, or than would have been supposed in one whose practice was such as his with regard to its Apostle.

The comparative is used in similar manner in v. 4 and in xxv. 10, κάλλιον ἐκγινώσκεις, i. e. "*thou knowest better*" than that I need instruct thee, and that thou shouldest make such a proposal." This use of the comparative is very convenient, as suggestive of something understood, which it might be uncourteous to express.

Felix had been Procurator of Judæa for six years; as such he had, doubtless, been at Jerusalem on the great festivals, and on other occasions when he could not have failed to hear of Christ. And his ordinary residence was *Cæsarea*, where Philip the Evangelist lived (viii. 49; xxi. 8), and where was a Christian Church (xxi. 8—16),—and where, many years before, St. Peter had preached, and baptised the Roman Centurion Cornelius (x. 1—48). How striking the contrast between the Roman soldier sending for Peter to *Cæsarea*, and the Roman Procurator leaving Paul bound a prisoner at the same place! The one condemns the other.

μενος τῷ ἑκατοντάρχη τηρεῖσθαι αὐτὸν, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.

²⁴ Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ, οὕσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως. ²⁵ Διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης, καὶ ἐγκρατείας, καὶ τοῦ κρίματος τοῦ μέλλοντος, ἔμβορος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου καιρὸν δὲ μεταλαβὼν μετακαλέσομαι σε ²⁶ ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ.

²⁷ Διетίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον ὃν ἔθελον r ch. 25. 14.
s ch. 25. 9.
Mark 15. 15. τε χάριτα καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

XXV. ¹ Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. ² Ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν, ³ αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλὴμ, ἵνα ἐνέδραν ποι- a ch. 23. 14, 15. ούντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν.

²³ ἔχειν—ἄνεσιν—μηδένα κωλύειν] Cp. the similar expressions concerning his detention at Rome, xxviii. 16, 30, 31.

—διηρετεῖν] *Els.* adds ὁ προσέρχεσθαι, which is not in A, B, C, E, or in Vulgate, Syriac, and some other Versions.

²⁴ Δρουσίλλῃ] *Drusilla*, daughter of Herod Agrippa I., whose miserable end is described Acts xii. 19—23, and sister of Herod Agrippa II., or Junior, mentioned in the two next chapters. She had deserted her husband Azizus, king of Emesa, and married Felix (*Joseph. Ant.* xx. 7. 1. See above on xxiii. 24) against the Jewish Law. Agrippa, the son of this unhappy woman, by Felix, lost his life by an eruption of Vesuvius, A.D. 79 (*Joseph. Ant.* xx. 7. 2).

The words οὕσῃ Ἰουδαίᾳ, *being a Jewess*, are emphatic. St. Paul was tried on a charge of breaking the Law at the instance of the Jews, before a Ruler who had set those laws at defiance, and who yet is flattered by them! (vv. 3—9.)

—ἐπὶ τῆς εἰς Χριστὸν πίστεως] *concerning the faith in Christ*. St. Paul is brought before Felix, the Roman Procurator, by his enemies, as a *Criminal*; but in the second hearing, he pleads before Felix and Drusilla as a Preacher of the Gospel.

The same process takes place in the two following Chapters. Felix, having rejected the overture made to him, is withdrawn from his office. His opportunity is lost; his day of grace is past, and he makes room for Festus, his successor. St. Paul is arraigned before him; he invites Agrippa to hear the Apostle. St. Paul is brought to answer for himself, before Agrippa and Bernice, and he preaches Christ.

These incidents are doubtless recorded, with a divine design of teaching the Church and the World, by two remarkable specimens, that all Persecutions, excited by the Enemy of God and man against the Truth, are, have been, and ever will be overruled by God for the Propagation of the Gospel of Christ.

²⁵ Διαλεγόμενου αὐτοῦ—ἐμβορος γενόμενος] *as he was discoursing of righteousness, and temperance, and of the Judgment to come, Felix trembled*. For the reason of which, see above on xxiii. 26 and xxiv. v. 3 and v. 27.

Here is a lesson to Preachers;

(1) To lay the foundation in Faith in Christ (v. 24).

(2) To build upon it, in practical exhortations to Righteousness and Temperance, and in warnings of the Judgment to come.

(3) To apply their preaching to the particular cases of their hearers.

(4) Especially to the particular cases of the great and powerful, whose example is of much influence with others.

(5) Not to think their labour lost, if the Felix, before whom they preach, does not repent. His history has been a warning to many: *his impotence has led others to repent*.

—μέλλοντας] *Els.* adds ἔσεσθαι, which is not in the best MSS., and appears to be a gloss; like many other words similarly inserted in the Textus receptus in this Chapter. See vv. 22, 23, 26.

St. Paul preaches, before this unjust Judge, concerning the just judgment to come, when all Judges will be judged. “*Merito coram adulteris Paulus diserebat de Castitate; merito coram injusto Præside diserebat de Justitiâ; merito iniquum judicem admonēbat Judicem suum fore Christum.*” (*A Lapide.*)

²³ χρήματα] *money*. Having heard that Paul had brought a pecuniary collection to Jerusalem (v. 17), and supposing that he could command funds from his friends for his release.

Such a hope of a bribe was opposed to the Roman Law, which Felix was appointed to administer, e. g. the *Lex Julia de Repetundis*. *Weist.*, p. 624.

—Παύλου] *Els.* adds ὅπως λύσῃ αὐτὸν, which is not in A, C, E, or in Vulg., Syriac, and several other Versions. See above on v. 25.

—ὠμίλει αὐτῷ] *he used to converse with him*. On this sense of ὠμιλῶ see Luke xxiv. 14.

²⁷ διετίας] *two years*. Even Felix had two full years of God's long-suffering. “*Lord, let it alone this year also, till I shall dig about it and dung it, and if it bear fruit, well; if not, then after that thou shalt cut it down.*” (*Luke* xiii. 8, 9.)

Festus came to displace him, and Felix left Paul bound, who would have released him from the thralldom of his sins.

Two years of imprisonment.—God did not need the labour even of St. Paul: and though he was bound, “*the Word of God is not bound.*” (2 Tim. ii. 9.) God shows his own Omnipotence, and teaches men humility, by dispensing sometimes with the use of His best instruments when, to human eyes, they seem to be most needed.

Perhaps, also, we should not have had some books of Scripture,—perhaps not the Gospel of St. Luke and the Acts of the Apostles, and some of St. Paul's Epistles,—if St. Paul had not been imprisoned at Caesarea and at Rome. Cp. note on Col. iv. 18.

—ἔλαβε διάδοχον] *he received for his successor*. Cp. the words of *Josephus*, *Ant.* xx. 8. 9, Πορκίου Φήστου διαδόχον Φήλικι πεμφθέντος. Observe the lenity of St. Luke. He says nothing of the subsequent arraignment of Felix at Rome, for maladministration of his province, on the prosecution of the Jews themselves.

He states that St. Paul preached before Felix, and “*his wife Drusilla, a Jewess,*” concerning “*Righteousness, Temperance, and the Judgment to come,*” but he leaves us to gather the evidence of their unrighteousness, intemperance, and iniquity—and by consequence, to ascertain the special pertinency of St. Paul's Sermon before them—from other sources, particularly from the Jewish annalist *Josephus*, and from the Roman Historian and Biographer, *Tacitus* and *Suetonius*. See xxiii. 26.

A signal proof of Charity and Truth, and, may we not add, an evidence also of Divine Inspiration? Such History as this, with reverence be it said, could only be written with a pen dropped from the wing of the Divine Dove.

—χάριτα] So A, B, C.—*Els.* χάριτας.—E, G χάριν.

—χάριτα καταθέσθαι] *to deposit a favour* which might be of use to himself.

Gratias in hac formulâ loquendi tanquam *depositum* considerantur. *Demosih.* de falsâ legat. extr. ἀπαρτὶ χάριτα καταθέσθαι. *Plato Cratyl.* 11, χρήματα τελοῦντα καὶ χάριτας κατατιθέμενον. *Diod. Sic.* p. 605, B, χάριν βουλόμενος καταθέσθαι (τῷ βασιλεῖ) ἀπήλαυε πρὸς τοὺς πολεμίους. *Exempla alia plura, vid. ap. Kyphium, Elemerum, Westenium.* (*Kuin.*)

CH. XXV. 1. τῇ ἐπαρχίᾳ] the ‘*provincia*’ of Festus, as Procurator. On the time of his arrival see above, pp. 24, 26.

2. ὁ ἀρχιερεὺς] *the chief priest*. A, E, G, and some Cursives and Versions have οἱ ἀρχιερεῖς, which may be the true reading. Cp. v. 18.

⁴ Ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον εἰς Καισάρειαν, ἐαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. ⁵ Οἱ οὖν ἐν ὑμῶν, φησὶ, δυνατοὶ συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖωσαν αὐτοῦ. ⁶ Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα, καταβάς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι. ⁷ Παραγενομένου δὲ αὐτοῦ, περιέστησαν αὐτὸν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιώματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδείξαι. ⁸ ἀπολογουμένου αὐτοῦ, ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρα τι ἥμαρτον. ⁹ Ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε, θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; ¹⁰ Εἶπε δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἐστώς εἰμι, οὐ μὲ δεῖ κρίνεσθαι Ἰουδαίους οὐδὲν ἡδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. ¹¹ εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς μὲ δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι. ¹² Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη, Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.

b ch. 24. 12.
a 28. 17.

c ch. 18. 14.
ver. 25.
a ch. 26. 31.

4. εἰς Καισάρειαν] at Caesarea. The reading of A, B, E, G,—more expressive than that of *Elz.*, ἐν Καισαρείᾳ.

5. οἱ δυνατοὶ] those in power; the chief among you, the same as οἱ πρῶτοι, v. 2. Cp. 1 Cor. i. 26, οἱ πολλοὶ δυνατοί. Rev. vi. 15, οἱ πλούσιοι καὶ οἱ δυνατοί. So *Thucyd.* i. 89, and frequently *Josephus*, see B. J. i. 12. 4, 'Ιουδαίων—οἱ δυνατοί: cp. ii. 14. 8; ii. 15. 2; and ii. 16. 2. (*Wetst.*, p. 625; *Biscoe*, p. 107.) Festus did not wish to have τὸ πλῆθος at Caesarea (xxv. 24), for fear of an uproar; and he desires to conciliate the δυνατοὶ among them. He knew why Paul had been left bound by Felix, and would have been glad to dismiss the cause; and he supposes that after two years' imprisonment of St. Paul, for no proved offence, the anger of the Jews had been cooled. But it was not so; and the new Governor, with little moral courage, is ready to ingratiate himself with the Jews, even by a surrender of St. Paul (vv. 9. 11).

6. οὐ πλείους ὀκτὼ ἢ δέκα] So A, C, and several Cursive and Versions, and B, except that it has πλείους.—*Elz.* πλείους ἢ δέκα. Cp. on John vi. 19.

7. αὐτῶν] omitted by *Elz.*, but in A, B, C, E, and many Cursive and Versions; it intimates that they had access to Festus, and beset him, in order to prejudice him against Paul.

—αἰτιώματα] So A, B, C, G, H. "Notabilis in vitio consensus," says *Bornemann*.—*Elz.* αἰτιώματα. If, indeed, the word here used is from αἰτίαι, then the reading of A, B, C, E, G, H is erroneous; but it is to be derived from αἰτίαι, 'reum (αἰτίαν) facere,' 'criminari.'

9. χάριν καταθέσθαι] to deposit a favour. An imitation of the policy of Felix (xxiv. 27).

—κριθῆναι] So A, B, C, E, and several Cursive.—*Elz.* κρίνεσθαι.

—ἐν ἐμοῦ] before me. Not before the Sanhedrim, who are thine enemies, but before me, an impartial Judge. And yet Festus "wished to do the Jews a favour." And why would he take Paul to Jerusalem, where there was a conspiracy against him? Why not judge him at Caesarea? St. Paul saw the snare and avoided it. Cp. xxviii. 19.

10. ἐν τῷ βήματι Καίσαρος ἐστώς εἰμι] I already stand in my own resolve, founded on the divine will, at Caesar's judgment-seat. I desire to be sent to Rome, and to be judged there. (*Ammonius*, *Chrys.*) As *Chrys.* observes, he remembered the divine Vision at Jerusalem (xxiii. 11), and made the appeal more confidently. This is a reply to the proposal of Felix, art thou willing to be judged before me?

He replies also to the secret designs of Festus, who wished to gain the favour of the Jews by the sacrifice of Paul; and he says, εὐδαιμονοῦμαι μὴ δύναμαι αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι. See v. 11.

That this is the true interpretation, and not, that, in standing before Festus, Caesar's representative, he then stood before Caesar, appears from the answer of Festus (v. 12), to Caesar thou hast appealed, to Caesar thou shalt go. Compare also xxviii. 18, 19, where St. Paul explains the reasons of his conduct in this respect, and says, that the Jews delivered him a prisoner into the hands of the Romans, who were ready to release him as innocent,

but that the Jews resisted this design, and that therefore he was compelled to appeal to Caesar.

St. Paul's privilege of Roman Citizenship was here made serviceable as before (xxii. 27; xxiii. 27) for the furtherance of the Gospel. See note on xxii. 25, and below on v. 23.

In the resistance of the Jews to his liberation, St. Paul recognized a fulfilment of what had been already revealed to him by God, concerning the witness he was to bear to Christ at Rome (see xix. 21; xxiii. 11). Therefore he adds, οὐ μὲ δεῖ κρίνεσθαι, where it is God's will that I should be judged. On this use of δεῖ, see xix. 21, δεῖ με καὶ Ῥώμην ἰδεῖν: xxiii. 11, δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι: xxvii. 24, Καίσαρι σὺ δεῖ παραστήναι.

Observe,—the words are not οὐ δεῖ με κρίνεσθαι, but οὐ μὲ δεῖ κρίνεσθαι, with an emphasis on μὲ, me; so xxvii. 24, Καίσαρι σὺ δεῖ παραστήναι. I have received a special direction from heaven in this matter. I, the Apostle of Christ, have a special duty to perform. My arrest by the Jews, and their charges against me, have already been made ministerial by God to the preaching of the Gospel by my mouth, from the stairs of the castle at Jerusalem to the People, and to the Sanhedrim, and before Felix at Caesarea (see on xxi. 40; xxv. 23); and they are yet, under divine counsel, to be made subservient to a wider and higher design—that of carrying me to preach the Gospel at Rome. Therefore I will not return to Jerusalem to be judged there, as thou proposest that I should do. I have delivered my message there; and it has been rejected. I have also delivered it at Caesarea. I must now declare it at Rome.

These considerations may suggest a reply to the question,—

Why St. Paul appealed to Caesar?

—κάλλιον] thou knowest better than to need information from me. See ἀκριβέστερον, xxiv. 22, and 2 Tim. i. 18, βέλτιον σὺ γινώσκεις. Cp. 2 Cor. viii. 17. *Winer*, p. 217.

11. οὐ παραιτοῦμαι] "non deprecor."

For examples of its use, see *Wetst.*, p. 626.

—μὲ χαρίσασθαι] to compliment me away to them. μὲ is emphatic—me, an innocent man.

—Καίσαρα ἐπικαλοῦμαι] "Caesarem appello." I appeal to Caesar: a process which was allowed to Roman Citizens, and often saved them from the unjust usage of inferior Magistrates; by the *Lex Julia*, L. xlvii. 6. 7, 'de vi publicā tenetur,' &c. and L. xlix. de *Appellat.* (*Wetst.* p. 626.) The same right of appeal followed from the Valerian, Porcian, and Sempronian Laws, which had given a right of appeal to the People; afterwards transferred to the Emperor. Cp. *Plin.* x. 97, in his letter to Trajan concerning the Christians whom he sent to Rome, "quia cives Romani erant."

12. μετὰ τοῦ συμβουλίου] with his Council, or Assessors. "Habebant provinciarum praesides suos assessores (ut vocantur à *Lampriid.* Vit. Alex. Severi c. 46) consiliarios (*Sueton.* Tib. 33) qui à *Josepho* B. J. ii. 16 dicuntur φίλοι ἡγεμόνος, à *Dio. Cass.* p. 505, E.—πρόεδροι, quibuscum, antequam sententiam dicerent, deliberarent, v. *Perizonius* de Prætorio p. 718. *Cassiodorus* Excerpt. Antibar. p. 137." (*Kuin.*)

—πορεύσῃ] "hæc videtur dixisse terrendi Pauli causâ." (*Bengel.*)

¹³ Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον. ¹⁴ Ὡς δὲ πλείους ἡμέρας ^{d ch. 24. 27.} διέτριβον ἐκεῖ, ὃ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων, Ἀνὴρ τις ἐστὶ καταλελειμμένος ὑπὸ Φήλικος δέσμιος, ¹⁵ περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ καταδίκην ¹⁶ πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος ^{e Deut. 17. 4.} Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. ¹⁷ Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς ^{f ver. 6.} καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα. ¹⁸ περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ ὑπενόουν πονηρὰν, ¹⁹ ζητήματα ^{g ch. 18. 15.} δέ τινα περὶ τῆς ἰδίας δεισδαμονίας εἶχον πρὸς αὐτὸν, καὶ περὶ τίνος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. ²⁰ Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτων ζήτησιν ἔλεγον, εἰ βούλοιο πορεύεσθαι εἰς Ἱεροσόλυμα, κακεῖ κρίνεσθαι περὶ τούτων. ²¹ Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ ἀναπέμψω αὐτὸν πρὸς Καίσαρα. ²² Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη, Ἐβουλόμεν καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι· ὁ δέ, Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ. ²³ Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου, ^{h ch. 9. 15.} ἦχθη

^{13.} Ἀγρίππας ὁ βασιλεὺς] *Agrippa the king.* Agrippa II., or Junior, son of *Agrippa I.*, who was struck by a mortal disease at Caesarea, A.D. 44 (see Acts xii. 19—23); and brother of *Bernice* and *Drusilla* (Acts xxiv. 24). It would seem as if the curse of Edom hung over this unhappy family.

Agrippa was only seventeen years old when his father died (*Joseph.* Ant. xix. 9. 1), and was not allowed to succeed him at once; but received from Claudius (A.D. 48) the principality of Chalcis (*Joseph.* xx. 1. 1; 5. 2), and the superintendence of the Temple at Jerusalem, and the nomination of the *High Priests* (*Joseph.* xx. 1. 3). Four years afterwards he received the tetrarchies that had belonged to Philip and Lysanias (Luke iii. 1), with the title of *King*. And in A.D. 56 his dominions were further increased by Nero, with some cities in Galilee (*Joseph.* Ant. xx. 8. 5). He was the last of the Herods, and lived to see the fall of Jerusalem, and died at the age of seventy-three, in the third year of Trajan, A.D. 100 (*Phot.* Bibl. Cod. 33. *Winer*, I. p. 486).

The assertion of *Photius* extending the life of Agrippa to the third year of Trajan is doubted by *Pearson* and *Weistien* (p. 628), who state grounds for believing that *Agrippa* died before that time. The difference of the language of *Josephus*, who matters Agrippa in his *Jewish History*, published in Agrippa's lifetime, but sometimes censures him in his *Antiquities* (xx. 8. 11), published afterwards, has thus been accounted for.

It is observable, that although St. Luke calls Agrippa a *King*, he does not call him by the title which he gives to his father (xii. 1), "*Herod the King (of Judaea)*;"—another instance of his accuracy.

—*Bernikē*] *Bernice*, the Macedonian name for *Φερηνίκη* (see above on xvii. 10), eldest daughter of Herod Agrippa I. She had been married to her uncle Herod, king of Chalcis, and after his death to Polemon, king of Cilicia (St. Paul's country), whom she had deserted δι' ἀκολασίαν, ὡς ἔφασαν (*Joseph.* Ant. xx. 7. 3); her infamous character was well known at Rome (*Juvenal*, vi. 155), where she had an illicit connexion with the destroyer of her country. (*Sueton.* Tit. 7.)

The following are the statements of *Josephus* and other ancient writers concerning her. *Joseph.* Ant. xx. 7. 3. *Βερνίκη δὲ μετὰ τὴν Ἡρώδου τελευτήν, δι' αὐτῆς ἀνὴρ καὶ θεῖος ἐγγονοί, πολλὸν χρόνον ἐπιχειρήσασα, φήμης ἐπισχούσης, δι' τῷ ἀδελφῷ συνηί, πείθει Πολέμωνα, Κιλικίας δὲ ἦν οὗτος βασιλεὺς, περιτεμνόμενον ἄγειν πρὸς γάμον αὐτὴν, οὕτως γὰρ ἐλάττειν φετο ψευδεῖς τὰς διαβολὰς. Καὶ ὁ Πολέμων ἐπεισθὲν μάλιστα διὰ τὸν πλοῦτον αὐτῆς· οὐ μὲν ἐπὶ πολὺ συνέμεινεν ὁ γάμος, ἀλλὰ Βερνίκη δι' ἀκολασίαν, ὡς ἔφασαν, καταλείπει τὸν Πολέμωνα· ὁ δὲ ἅμα τοῦ γάμου καὶ τοῦ τοῖς θεοῖς τῶν Ἰουδαίων ἡμίνεον ἀπῆλλατο. *Juvenal*, Sat. vi. 156 sqq. "Adamas notissimus, et *Berenice* In digito factus pretiosior, hunc dedit olim Barbarus incestæ, dedit*

hunc Agrippa sorori, Observant ubi festa mero pede sabbata reges, Et vetus indulget senibus clementia porcis." *Suetonius*, in the life of Titus (7), says, "Suspecta in eo (*Titō*) etiam luxuria erat—nec minus libido propter exoletorum et spadonum greges, propterque insignem reginæ *Berenices* amorem, cui etiam nuptias pollicitus ferebatur—*Berenicen* statim ab urbe dimisit, invitum invitam." *Tacit.* Hist. ii. 81, "*Regina Berenice*—florens ætate formæque, et seni quoque *Vespasiano* magnificentiâ munerum grata."

—ἀσπασόμενοι τὸν Φῆστον] *to salute Festus* on his promotion to the office of Procurator—a significant sentence: they came thither to pay their court to the Representative of Cæsar, and there they rejected the Gospel preached to them by the Ambassador of Christ.

^{15.} καταδίκην] So A, B, C.—*Elz.* δίκην.

^{16.} Ῥωμαίοις] not the Romans, but *Romans*, as such.

^{17.} ἄνθρωπον] *Elz.* adds εἰς ἀπόλειαν, which is not in A, B, C, E, and is probably a gloss.

^{18.} ἔφερον] So A, B, C, E, G.—*Elz.* ἐπέφερον, which would rather mean 'brought in addition;' which is not the sense here.

^{19.} ἐγὼ ὑπενόουν] So A, B, C.—*Elz.* ὑπενόουν ἐγὼ; but ἐγὼ is emphatic here; 'their charges differed from what I was anticipating.'

—πονηρῶν] *evil.* So A, B, C, and many Cursive and Versions; the word is omitted by *Elz.* The word does not appear to be a gloss, but is well opposed to ζητήματα, which follows.

^{20.} τῆς ἰδίας δεισδαμονίας] his own (i. e. Paul's) *private superstition.* Festus would not have spoken thus to *Agrippa*, the King of Judæa, concerning his religion.

^{21.} Σεβαστοῦ] *Augustus*, at that time Nero. Cp. v. 10.

^{22.} ἐβουλόμεν] *I myself was wishing* to hear the man,—of whom doubtless *Agrippa* already knew much. See xxvi. 26.

^{23, 24.} Ἀγρίππα—Βερνίκη—Φῆστου] *Agrippa—Bernice—Festus.* St. Paul's arrest in the Temple at Jerusalem, and his appeal to his Roman citizenship, were made by Divine Providence the occasions for the public preaching of Christ on numerous great occasions, and to many illustrious auditories in different places; and thus the fury of Satan against him was overruled to the glory of God, and to the extension of the kingdom of Christ by the preaching of His Word, as follows—

(1) To the people at Jerusalem from the stairs of the Castle (xxi. 40; xxii. 1—21).

(2) To the High Priest and Sanhedrim there (xxiii. 1—6).

(3) To *Felix* and the Roman Garrison, the Chiliarchs or Captains of the Roman Cohorts at Caesarea (*Joseph.* B. J. iii. 4. 2), and other Chief Persons of that City (xxiv. 10—21).

(4) To *Felix* and *Drusilla* privately at Caesarea (xxiv. 24, 25).

i ver. 8, 7.

k ch. 22. 22.

l ch. 23. 9.
& 26. 31.a ch. 23. 6.
Phil. 3. 5.
b Gen. 3. 15.
& 22. 18.
& 26. 4. & 49. 10.
Deut. 18. 15.
2 Sam. 7. 12.
Ps. 132. 11.
Isa. 4. 2.
& 7. 14. & 9. 6.
& 40. 10.
Jer. 23. 5.
& 33. 14.
Ezek. 34. 23.
& 37. 24.
Dan. 9. 24.
Micah 7. 20.
ch. 24. 15, 21.

ὁ Παῦλος. ²⁴ Καὶ φησιν ὁ Φῆστος, Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῶν ἄνδρες, θεωρεῖτε τούτον, ἵνα περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἐν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες ἵνα μὴ δεῖν αὐτὸν ζῆν μηκέτι. ²⁵ Ἐγὼ δὲ κατελαβόμεν μὴδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. ²⁶ Περὶ οὗ ἀσφαλές τι γράψαι τῷ Κυρίῳ οὐκ ἔχω διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως, τῆς ἀνακρίσεως γενομένης, σχῶ τι γράψω. ²⁷ Ἀλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

XXVI. ¹ Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο, ² Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἐμάντον μακάριον μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον ³ μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων διὸ δέομαί σου μακροθύμως ἀκοῦσαί μου.

⁴ Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν τε Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, ⁵ ἀπρογινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. ⁶ Καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος ⁷ εἰς τὴν τὸ δωδεκάφυλον ἡμῶν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῖον ἐλπίζει καταστήσαι περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ, ὑπὸ Ἰουδαίων. ⁸ Τί;

(5) To many others at Caesarea, to whom Paul had free access (xxiv. 23), during his two years, custody there.

(6) To Festus at Caesarea (xxv. 10).

(7) To Festus and King Agrippa, and Bernice, and the officers and Court there (xxv. 23—27, xxvi. 1—29).

(8) To the sailors and others in the voyage from Caesarea (xxvii.).

(9) To the chief and people of Malta (xxviii. 7—10).

(10) And lastly, the climax of all—at Rome, the Capital of the world (xxviii. 16—31). Well might St. Paul say what he did at Rome; “the things which happened unto me have fallen out rather unto the furtherance of the Gospel.” See Phil. ii. 12.

It is a striking coincidence, that Herod Agrippa II., the son and successor, and Bernice and Drusilla, the daughters of Herod Agrippa I., were brought by Divine Providence to hear the preaching of the Apostle Paul, at Caesarea, the scene of the vain-glorious display and miserable end of their father, Herod Agrippa I., who had killed St. James, and imprisoned St. Peter (xii. 1. 3. 19—23).

Almighty God showed His long-suffering to the Princes, as well as to the People, of Judaea. He had sent the Baptist to Herod Antipas; he wrought a miracle to deliver St. Peter, and to awaken the conscience of Herod Agrippa the First; and his Children are now permitted to hear the word of God from St. Paul; a message made more solemn by the circumstances of their father's death. But as it was with the People, so also with the Princes of Judaea. They let the day of grace pass by. They neglected God's invitations and warnings; and in them the royal house of the Herods became extinct. Their kingdom was destroyed by those whose favour they courted, and to whom they looked for protection. They relied on the Roman power at Caesarea, rather than on the favour of the God of Jerusalem; and they were enslaved by the Caesars, because they rejected Christ.

25. *μηδὲν ἕξιν αὐτ. θανάτου*] A confession of St. Paul's innocence from the mouth of his Judge. See also the avowal of Lysias above, xliii. 29, and of Agrippa, xxvi. 31.

26. *τῷ Κυρίῳ*] ‘Domino meo,’ my Lord; a title declined by Augustus (*Terull.* Apol. 34. *Sueton.* Octav. 63) and by Tiberius (*Tacit.* Ann. ii. 87. *Sueton.* Tiber. 27), because in their judgment it was due only to the gods; but now accepted and borne by Nero, who murdered his mother Agrippina, and his wife Octavia, and his master Seneca, and set fire to his own capital, and persecuted and martyred the Christians for his own sin, and killed the Apostles, St. Peter and St. Paul.

In this world, he who calls Nero “his Lord,” has the disposal of him who calls Christ his Lord,—a proof of a future Resurrection and of a Judgment to come.

In the Acts of the Apostles, Christ is displayed as Κύριος, “Lord of Lords.” “Hæc ideò observo (says Wetstein here) ut intelligamus Lucam qui Christum vocat κατ' ἐξοχὴν Κύριον, divinitatem ejus naturam indicare voluisse.” See *Introduction*, p. 4.

—τῆς ἀνακρίσεως] the ‘divinatio,’ or preliminary inquiry.

—γράφω] So A, B, C.—*Elz.* γράψαι, but γράψω is preferable. He was not simply desirous of having something to write, for writing's sake, but to have something that he might write with the prisoner whom he was obliged to send.

CH. XXVI. 1. τὴν χεῖρα] the right hand,—the hand which was at liberty;—the other was chained, v. 29.

St. Paul's courage and presence of mind in public assemblies is noted by St. Luke on several occasions by reference to the action of his hands (see xiii. 16; xxi. 40); and this reference is characteristic of the narrative of an eye-witness.

2. ἡγῆμαι] I have thought. St. Paul distinguishes between ἡγοῦμαι and ἡγῆμαι Phil. iii. 7, 8.

3. μάλιστα ἡγῆσθαι ὅτι] because thou art eminently skilful. *Winer*, Gr. Gr. § 32, p. 206. So Eph. i. 18.

On Agrippa's zeal for the *ἔθνη* of the Jews, see *Joseph.* Ant. xviii. 9; xix. 5. 6. *Bischof*, p. 53, and the mention in the Talmud concerning his knowledge of the law; *Schoettgen*, p. 430.

5. ἀκριβεστάτην] strictest. A word frequently used also by Josephus to describe the sect of the Pharisees, to which he belonged. B. J. i. 5; ii. 18. Ant. xvii. 2.

6. πατέρας ἡμῶν] our fathers: ἡμῶν is not in *Elz.*, but it is in A, B, C, E, and adds force to the argument. St. Paul, as a Christian Apostle, is studious to present himself in Agrippa's sight as a true Israelite, a legitimate heir of the promises to Abraham and the Fathers. Agrippa himself was a Proselyte.

7. τὸ δωδεκάφυλον ἡμῶν] our twelve tribes. See James i. 1. St. Paul appeals from the Jews at Jerusalem to the Jewish nation throughout the world. He calls them δωδεκάφυλον, making one body spiritually, though scattered every where locally.

—ἐγκαλοῦμαι, βασιλεῦ, ὑπὸ Ἰουδαίων] *Elz.* has ὑπὸ τῶν Ἰ., but τῶν is not in A, B, C, E, G, H; and the sense is stronger without it. ‘I, who am a Jew indeed (see v. 6), and am contending for the hope of Israel, am now accused by Jews.’ Some MSS. place βασιλεῦ after Ἰουδαίων. But Ἰουδαίων stands with peculiar force at the end of the sentence. And so it is placed in A, G, H, and other MSS. Cp. the position of Ἰουδαῖοι in v. 4, Φαρισαῖος, v. 5; κρινόμενος, v. 6; Ἱεροσολύμοις, v. 10; ψῆφον, v. 10; and βλασφημεῖν, v. 11. In all these the κέντρον or aculeus of the sentence is at the end,—to leave a deeper impression in the mind. Cp. in St. Stephen's speech, Βαβυλώνος, Acts vii. 43.

ἄπιστον κρίνεται παρ' ὑμῶν εἰ ὁ Θεὸς νεκροὺς ἐγείρει; ⁹ Ἐγὼ μὲν οὖν ἔδοξα ^{c ch. 8. 3. & 9. 1.}
 ἔμαντῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πράξαι. ¹ Cor. 15. 9.
¹⁰ δ καὶ ἐποίησα ἐν Ἱεροσολύμοις καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν φυλακαῖς ^{Gal. 1. 13.}
 κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν ἀναιρουμένων τε αὐτῶν ¹ Tim. 1. 13.
 κατήνεγκα ψῆφον. ¹¹ Καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν ^{d ch. 8. 3.}
 αὐτοὺς ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίωκον
 ἕως καὶ εἰς τὰς ἔξω πόλεις. ¹² Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ^{c ch. 9. 2.}
 ἐξουσίας καὶ ἐπιτροπῆς παρὰ τῶν ἀρχιερέων, ¹³ ἡμέρας μέσης κατὰ τὴν ὁδὸν ^{& 22. 6.}
 εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με
 φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. ¹⁴ Πάντων τε καταπεσόντων ἡμῶν εἰς
 τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ,
 Σαοὺλ, Σαοὺλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. ¹⁵ Ἐγὼ
 δὲ εἶπον, Τίς εἶ, Κύριε; ὁ δὲ Κύριος εἶπεν, Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις.
¹⁶ Ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου εἰς τοῦτο γὰρ ὥφθην σοι, ^{c ch. 9. 15, 17.}
 προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα, ὧν τε εἶδες, ὧν τε ὁφθήσομαί σοι,
¹⁷ ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς ἐγὼ σὲ ἀποστέλλω,

8. εἰ] *if*: not for *εἰ*, nor for 'whether'; but '*if*.' *If* God, Who is Omnipotent, raises the dead, will you be incredulous? No; rather, we ought to receive such evidence of His power and love to us with thankfulness and joy.

Cp. the similar use of *εἰ* in *Clem. Rom.* 26, θαυμαστὸν νομίζομεν εἶναι εἰ δὲ δημιουργὸς πάντων ἀνάστασιν ποιήσειται (*Grinsfeld*).

— ἐγείρει] *raises*. The present tense indicates a permanent attribute, and repeated act, of God.

10. πολλοὺς τῶν ἁγίων] *many of the saints*. Cp. Acts ix. 1, Χαῦλος ἔμναντῶν φόβον. The death of St. Stephen is the only martyrdom described in the Acts, but doubtless there were many others, of which it is a *specimen*. See Heb. x. 32—34. The words, Heb. xii. 4, "Ye have not yet resisted unto blood," addressed to the private Christians of Palestine, do not preclude the supposition, that many of their teachers, and many of the faithful at an earlier time, had suffered martyrdom for Christ. See *Stuart* on Hebrews, i. p. 72, § 10.

— τὴν ἐξουσίαν] *the requisite authority and commission*, which made them responsible for my conduct, which is also thus proved to be of public notoriety, and cannot be questioned.

— κατήνεγκα ψῆφον] *I gave a vote against them*. It would seem that Saul himself had been a member of the Sanhedrim, and took part in its Judicial proceedings, by hearing causes and voting upon them. "Presbyteratūs dignitatem (of a Jewish Elder) à Gamalielē accepisse Paulum, antequam Christo nomen dederat, non videtur dubitandum." *Selden*, de Synedr. ii. 7. 7. *Vitringa*, de Synag. iii. 7, p. 707. *Biscoe*, p. 298. Though called a *young man*, *νεανίας* (vii. 58), he was probably at least thirty years of age. *Wieseler*, p. 166. On the phrase ἐνέγκαι ψῆφον, see *Weist.* p. 633.

11. κατὰ πάσας τὰς συναγωγὰς] *through all the synagogues*. A fulfilment of Christ's prophecy, Mark xiii. 9. St. Paul himself was often afterwards scourged in the Synagogue, 2 Cor. xi. 24. On the practice of scourging in the synagogues, see *Selden*, de Synedr. ii. 10. *Biscoe*, p. 270, who examines the question why Paul was scourged in the Synagogue, but not 'put out of the Synagogue,' John ix. 22; xii. 42.

12. ἐν οἷς] A phrase used by St. Paul, xxiv. 18.

— ἐπιτροπῆς] *commission*.—a proof of his former dignity, and of what he sacrificed for Christ. On the history, see Acts ix. 3; xxi. 6.

13. φῶς] *light*. If such was the splendour of His appearance then, and such its effects,—what will they be, when He comes hereafter in His glorious Majesty to judge the quick and dead?

14. τ. Ἑβραϊδὶ διαλέκτῳ] *in the Hebrew tongue*. St. Paul, therefore, was not now speaking in Hebrew, but probably in Greek. This appears also from a comparison of this passage with xxi. 7, where he was speaking in Hebrew, xxi. 40.

— τί με διώκεις:] Not τί διώκετε μέ; but τί με δ.; μέ is emphatic. *Me*,—the Lord of all; *Me*, thy Saviour and King; *Me*, the Head of the Church, Who am persecuted by those who persecute her. See above, ix. 4.

— σκληρόν σοι πρὸς κέντρα λακτίζειν] A proverb taken from the act of an ox kicking against the goad which wounds him whenever he kicks. (*Vorsl.* de Adag. N. T. p. 821.) "Durum est tibi adversus stimulum calces mittere," says *Aug.* Sermon. 169,

"possem enim te dimittere; tu vexareris punctionibus Meis, non Ego frangerer calcibus tuis, sed non te dimitto. Sævis, et misereor; Quid Me persequeris? Non enim timeo te, ne iterum Me crucifigas; sed volo agnoscas Me, ne occidas non Me sed te."

It is not (as some have supposed) divine grace, but the resistless power and punitive justice of Christ, which are here compared to the κέντρον, or goad. By persecuting others, Saul was resisting Him Who is irresistible, and provoking Him Who is the Judge of all,—ἄλλους διώκων αὐτὸς ἐκδιώκεται. He is impinging on the "stone of stumbling," which will grind him to powder. Luke xx. 18.

Even when in Heaven, our Blessed Lord did not disdain to use a proverb familiar to the Heathen world. Cp. *Pindar*, Pyth. ii. 173, φέρειν δ' ἐλαφρῶς Ἑπανχίνιον λαβόντα Ευγρόν γ' ἀρήγει. Ποτὶ κέντρον δέ τοι λακτίζεμεν τελέθει δόλοισι οἶμος. *Æschyl.* Prom. 323, οὐκ οὐν ἔμοιγε χρόματος διδασκάλῳ Πρὸς κέντρα κῶλον ἐκτενεῖς, where the Scholiast says, πρὸς κέντρα κῶλον ἐκτείνει ὁ βοῦς, λακτίζει δὲ κεντούμενος ἐπὶ κέντρον, ὅστε λακτίζει πρὸς κέντρον καὶ τὸ κῶλον αἰμάσσει. Ὁ γὰρ πρὸς κέντρα λακτίζων τοὺς ἰδίους πόδας αἰμάσσει. Φησὶν οὖν ἐάν μοι μὴ πεισθῇ, βλάψεις σεαυτὸν—ἔστι δὲ παροιμία. *Agamemn.* 1633, πρὸς κέντρα μὴ λάκτιζε, μὴ πῆσας μογῆς. *Eurip.* Bacch. 791, θυμούμενος πρὸς κέντρα λακτίζοιμι, θνητὸς ὢν θεῷ. *Terent.* Phorm. i. 2. 27, "Venere in mentem mihi isthæc: nam quæ incititia est, Adversum stimulum calces!"

On our Lord's use of Proverbs, see Matt. vii. 3; xiii. 52. Luke v. 39.

The adage is fitly introduced by St. Paul in *this* speech before a heathen Procurator and a mixed audience at Caesarea, but was not recited in his address at Jerusalem, xxii. 7. It was very suitable to be addressed to him who was to be the Apostle of the Gentiles. The ox is a Scriptural emblem for the Christian Minister (*Isa.* xxxii. 20) drawing the plough over the field which is to receive the seed of the Word; or as treading out the corn when grown, in order that it may be ground into bread. It is used as such by St. Paul himself, 1 Cor. ix. 9. 1 Tim. v. 18.

16. ὁφθήσομαι] *I will reveal myself*. A prophetic intimation that Saul was to expect further revelations from Jesus; this promise was afterwards fulfilled in Arabia (*Gal.* i. 11. 17), at Jerusalem (xxiii. 11), and elsewhere (2 Cor. xii. 1—7).

17. ἐξαιρούμενος] *'eripiens, Vulg. rûmēnos, Hesych. : 'delivering thee from, Authorized English Version*,—a rendering censured by some learned Expositors, e.g. *Heinrichs, Kuin.*, and others, who translate it, '*choosing thee*.' But how could St. Paul be said to be chosen from the Gentiles? And the word ἐξαιρεῖσθαι is used for '*deliver*' four times in the Acts, vii. 10. 34; xii. 11; xxiii. 27, which, with the present passage, are the only places where it is found in this book. Indeed, ἐξαιρεῖσθαι is never used for '*choose*' in the New Testament.

It may be observed here, in justice to the *Authorized Version*, that it has not unfrequently been condemned for renderings preferable to those which some persons, who censure it, have proposed to substitute for them. See xxi. 16; xxvi. 22; xxvii. 12.

— σὲ ἀποστέλλω] σὲ is emphatic; i.e. *thou*, now a Persecutor, art to be My Apostle to them. I am sending thee to them. See on Rom. i. 1. Christ gave an Apostolic commission to St. Paul at his Conversion; but St. Paul was not ordained and enabled

h Isa. 35. 5.
& 42. 7.
& 60. 1.
Eph. 1. 18.
Col. 1. 13.
1 Pet. 2. 25.
ch. 20. 32.
1 Isa. 50. 5.
k ch. 9. 20, 28.
& 13. 14.
& 22. 17, 21.
Matt. 3. 8.

1 ch. 21. 30.

m 1 Pet. 1. 11
ver. 18.
1 Cor. 15. 20.
Col. 1. 18.
Rev. 1. 5.
Luke 2. 32.

n 1 Cor. 1. 23.
& 2. 14.
John 10. 20.

o John 18. 20.

18^h ἀνοίξαι ὀφθαλμούς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτόνους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ. 19¹ Ὁθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανῇ ὁπτασίᾳ· 20^k ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν, ἀπήγγελλον μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας. 21¹ Ἐνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρώντο διαχειρίσασθαι. 22 Ἐπικουρίας οὖν τυχὼν τῆς ἀπὸ τοῦ Θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἔκτος λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μαυσῆς, 23^m εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι;

24ⁿ Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη, Μαῖνη. Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει.

25 Ὁ δὲ Παῦλος, Οὐ μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. 26^o Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρῤῥησιαζόμενος λαλῶ· λαυθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδὲν· οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. 27 Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις.

28 Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον, Ἐν ὀλίγῳ μὲ πείθεις Χριστιανὸν γενέσθαι.

by the Holy Ghost to execute the Apostolic office till some years afterwards. See above on xiii. 1, 2. In like manner also, the other Apostles received an Apostolic mission from Christ, to go into all the world, after His Resurrection; but they were commanded by Him to tarry in Jerusalem after His Ascension, till they should be *endued with power* from on high (Luke xxiv. 49. Acts i. 4. 9); and they were *not ordained* and empowered by the Holy Ghost to execute their Apostolic functions until the Day of Pentecost.

This is very necessary to be observed, because some persons have dated St. Paul's Apostleship from his Conversion; thus excluding the Holy Spirit from His proper work in the Ordination of St. Paul. See note above on xiii. 2.

19. οὐκ ἐγενόμην ἀπειθῆς] *I did not become disobedient.* Therefore, even in this extraordinary case of St. Paul, divine Grace was *not irresistible.* (Bengel.) He might have been disobedient, if he had not taken care to live with a pure conscience. Acts xxiii. 1.

22. ἀπὸ] So A, B, E.—*Els. παρ.* ἀπὸ is more expressive; *the ἐκκουλία* proceeding from, as well as given by, God.

— μαρτυρούμενος] So A, B, G, H; 'testificans' (*Vulg.*); 'witnessing' (*Auth. Vers.*),—a rendering censured by Meyer and De Wette, who read μαρτυροῦμενος, and translate it, 'witnessed to by small and great.' Cp. above, v. 16 and xx. 26, and note on 1 Thess. ii. 11.

23. εἰ] for *εἴ*, says Theophyl. p. 308, and so Chrys. But it may retain its proper sense, *whether*, and so it marks the modesty of St. Paul. It does not depend on ἐλάλησαν, but on λέγων,—and the sense is, 'I debated the question *whether* (as I affirm) the Christ was to be capable of suffering, and whether He was to be first,' &c. See xvii. 11, ἀνακρίνοντες εἰ ἔχει ταῦτα οὕτως. xiv. 20, ἔλεγον εἰ βούλοιο. 'I did not shrink from these inquiries, but argued them with the Jews.'

— παθητός] *passibilis.* So Ignat. Eph. 7, πρῶτον παθητός, καὶ τότε ἀπαθής. Cp. Phil. 9, παθητὸν χριστὸν αἱ γραφαὶ κηρύσσουσιν. Poly Carp. 3, τὸν ἀπαθῆ, τὸν δὲ ἡμᾶς παθητὸν. Justin M. C. Tryph. 36, παθητὸς Χριστὸς προφητεύθη μέλλειν εἶναι. That the one and the same Messiah should not only reign but *suffer*, be made perfect through suffering, and so enter into His glory, was a doctrine which even the disciples had yet to learn at the close of Christ's ministry. (Luke xxiv. 26. 46.) But they did learn it under the influence of the Holy Ghost (Acts iii. 18; xvii. 3) afterwards, when τὰ παθήματα τοῦ Χριστοῦ were often in their mouths. 2 Cor. i. 5—7. Phil. iii. 10. Heb. ii. 9, 10. 1 Pet. i. 11; iv. 13; v. 1. See Bp. Pearson on the Creed, Art. iv. pp. 344—360; see also Art. ii. p. 164.

24. μεγάλῳ τῇ φωνῇ] *with his voice raised.* See xiv. 10. 1 Cor. xi. 5. Winer, § 18, p. 98.

— μαῖνη, Παῦλε] *Thou art mad, Paul; 'we fools accounted his life madness,'* see Wisd. v. 4,—a lesson happily chosen by

the Church for St. Paul's day. Cp. 2 Cor. v. 13, εἰ γὰρ ἐξέστημεν, Θεῷ.

— τὰ πολλά γράμματα] *thy much learning.* John vii. 15.

25. οὐ μαίνομαι] 'I am not mad now; I am now sober.' He had charged himself with *exceeding madness* in his former career as a Persecutor, v. 11.

26. τοῦτο] *this.* The last word in the sentence, and emphatic. See above, v. 17. In a corner was not done *this*; i. e. this my Conversion; it was in the public road at mid-day; not so, the two conspiracies of the Jews to take away my life (xxiii. 16; xxv. 3). They were done in a corner.

28. ἐν ὀλίγῳ μὲ πείθεις Χριστιανὸν γενέσθαι] *in a trice thou art persuading me to become a Christian.* The meaning of these words, and of St. Paul's reply, which must be considered with them, has been the subject of much controversy. It appears to be as follows:

St. Paul had been relating to Agrippa the history of his own sudden conversion from a strict Pharisee (v. 6) and bitter Persecutor of the Church (v. 9), to a Christian Confessor and Apostle (vv. 16—20).

Festus had interrupted him by the exclamation, "*thou art mad, Paul.*" Paul, having denied that assertion, and having asserted his own sanity, next turns himself to Agrippa, and appeals to his knowledge of what had been said. He then makes a personal application to him as a Jew, and appeals to his faith in the Hebrew Scriptures of Moses and the Prophets. And on the ground of that faith he urges him to take the next step as a logical consequence of that faith, and to confess Christ, and declare himself a Christian (see vv. 22—27).

Agrippa feels the force of the appeal; he does not deny the truth of St. Paul's premises, nor does he say that the duty of confessing Christ is not their reasonable conclusion; but he endeavours to parry the blow, and evade its force. He tries to repel St. Paul's appeal by a personal reference to his case. Thou hast described *thine own* conversion to Christianity. It was very rapid and sudden; it was effected *ἐν ὀλίγῳ*, in a short time,—in a moment,—as it were *with a word and a blow*. This might have been very well for *thee*, who hast had, as thou sayest, a call from heaven to become a Christian. It may be right that *I also* should embrace Christianity; but such a great and important change requires much time and thought, for one *like myself* in high estate and royal dignity,—one who is a Jewish king and has the charge of the Temple. What a change would that be to me! —to me, the head of the royal house of the Herods, to become a Christian! You are hurrying me on too fast. You are attempting to do in a short time, and with little effort, what requires a long time and great consideration. You are endeavouring to do with me what you say was done with you. Hence the words are not *πέθεις με*, but *μὲ πείθεις*. Ἐν ὀλίγῳ μὲ πείθεις Χριστιανὸν γενέσθαι, 'You are attempting in a short time and with a few

²⁹ Ὁ δὲ Παῦλος εἶπεν, Ὁ εὐξαίμην ἂν τῷ Θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ ^{p 1 Cor. 7. 7.} μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὁποῖος καὶ γὰρ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.

³⁰ Ἀνέστη τε ὁ βασιλεὺς, καὶ ὁ ἡγεμὼν, ἡ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς, ³¹ καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, Ὅτι οὐδὲν ^{q ch. 23. 9. & 25. 25.} θανάτου ἄξιον ἡ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. ³² Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη, Ἀπολεύσθαι ἡδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπέεκλητο Καίσαρα.

XXVII. ¹ Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν ^{a ch. 25. 12, 25.} τὸν τε Παῦλον καὶ τινες ἐτέρους δεσμώτας ἑκατοντάρχη, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς.

words, and with a slight effort, to persuade me to imitate thee, and to become a Christian at once.

As *Æcumenius* (p. 177) well explains it, δι' ὀλίγων ῥημάτων, ἐν βραχείᾳ λόγῳ, ἐν ὀλίγῳ διδασκαλίᾳ, χωρὶς πολλοῦ πόνου καὶ συνεχὸς διαλέξεως. And so *Cassiodor.*, "sub celeritate vis me facere Christianum."

This interpretation is also confirmed by the reading of A, πείθῃ—ποιῆσαι, i. e. you persuade yourself that you can make me a Christian ἐν ὀλίγῳ,—as you were made. The latter reading, ποιῆσαι, is also in B, and has been received by *Lachm.* and *Tisch.*, not by *Born.* and *Alf.*

Further, it is illustrated by the other passage, where ἐν ὀλίγῳ occurs in the New Testament, viz. Eph. iii. 3, προέγραψα ἐν ὀλίγῳ, in a short compass; which is similar to St. Peter's δι' ὀλίγων ῥημάτων, 1 Pet. v. 12; and there is a similar *ellipsis* of χρόνον after ὀλίγον in Rev. xvii. 10, ὀλίγον αὐτὸν δεῖ μέναι.

This exposition is also corroborated by St. Paul's reply, which may be thus paraphrased:

"You speak of my reliance on my powers of persuasion to bring you to become what I myself am. You think that I am hoping and endeavouring to hurry you on into a profession of Christianity by my oratory. No; I rely not on human eloquence, but on divine grace. That it was which converted me. And in your case also, I do not rely on persuasion, but on prayer,—not on the arguments of Paul, but on supplications to God." Perhaps St. Paul thought of St. Stephen's prayer for himself (vii. 60). Perhaps Stephen's words were so ordered by the Holy Spirit as to give to that prayer a part in the work of his own conversion. Persuade I may not, in a short time and with little effort, but pray I may and will to God, not only now, in a brief address, and with little labour, but in a long time, and with great earnestness and intensity, that not only I now (σὲ is emphatic, as the preceding μὲν); but that all who hear me this day may become such as I am,—except these bonds."

Thus St. Paul calmly disposes of Agrippa's disparaging allusion to the case of his Conversion, as if that had been unduly hasty, sudden, and precipitate. He disclaims the notion which Agrippa had ascribed to him, of attempting to carry him away by the force of his powers of persuasion; he vindicates for divine grace its proper place in all works of genuine Conversion, and therefore in his own; and he extends the range of his appeal from Agrippa to all who heard him; and he instructs all Christian advocates to endeavour to win souls to Christ by fervent and unwearied prayer.

—Χριστιανὸν] a Christian. A more courteous term than the Ναζωραῖος of Tertullus, xxiv. 5: but probably here used ironically. The first time that we hear the word 'Christian' actually employed in a speech, is here in the mouth of an Idumean Prince; a proof that it was commonly known as a name of the believers, although it only occurs three times in the New Testament. Acts xi. 26, here, and 1 Pet. iv. 16.

Herod Agrippa II., who had received from Rome the privilege of superintending the Temple at Jerusalem, and of nominating the High Priests (*Joseph.* xx. 1. 3), is here presented as an example of knowledge, without moral courage to act upon it. This is also the clue which unravels the mysterious inconsistencies in the character and writings of Agrippa's friend (*Joseph.* Ant. xx. ad finem. *Euseb.* iii. 10), the Jewish historian *Josephus*; on which subject the Editor may, perhaps, be permitted to refer to what has been said by him more fully in another place, as illustrating the case of Agrippa also. (Sermon "On the Life and Character of *Josephus*.")

Agrippa lived to see the destruction of that Temple and Ritual of which he had the charge; he saw them dissolved and

ruined by that secular Power, to which, from motives of policy and worldly expediency, he had attached himself.

What might have been the destiny of Herod and of Jerusalem, if he had possessed the moral courage of St. Paul!

²⁹ εὐξαίμην ἂν τῷ Θεῷ] See the note on v. 28. The words καὶ ἐν ὀλίγῳ are not to be joined to what follows (a forced connexion), but to what precedes: "Persuade I may not be able now, but pray I well might now and ever."

Πολλῷ is found in the majority of MSS. and in *Chrys.* and other Fathers; but A, B, and four Cursives have μεγάλῳ, which has been received by *Lach.*, *Tisch.*, *Born.*, and *Alf.* It may perhaps be the true reading; but A, B are not always trustworthy guides (see *Bornemann* on xxiii. 16; xxv. 1); and here, v. 28, they have ποιῆσαι, and A has πείθῃ, which readings seem to proceed from a criticism that did not scruple to modify the text. Besides, St. Luke uses μεγάλῳ as opposed to μικρῷ, v. 22, and viii. 10. μεγάλη has been substituted for πολλή by some MSS. in viii. 8.

The words are well explained by *Æcumenius*, ἐν ὀλίγῳ καὶ ἐν πολλῷ, ἀντὶ τοῦ ἐν ὀλίγῳ λόγων ἀγωνίᾳ, εἰ δέοι καὶ ἐν πλεονίᾳ, εὐξαίμην σε Χριστιανὸν ἂν γενέσθαι διὰ πάντων πρόθυμός εἰμι πάντα ποιεῖν ἐπὶ τῇ σῇ σωτηρίᾳ, οὐ τῇ σῇ μόνον, ἀλλὰ καὶ τῶν συνόντων.

For a similar charitable speech from St. Paul, see 2 Cor. ix. 14.

³⁰ Ἀνέστη] he rose up. And so the opportunity was lost. The suddenness of the loss seems to be marked by the rapid transition in the words of the Historian.

—ἡ τε Βερνίκη] and *Bernice*: *Bernice* and *Drusilla*, daughters of King Agrippa I., and sisters of Agrippa II. (see above on xxv. 13), jealous of one another, and of profligate lives (*Joseph.* xx. 6. 1), are associated with two Roman Procurators in succession; *Drusilla* with *Felix*, her reputed husband; *Bernice* with *Festus*, through Agrippa her brother, in the public hearing of St. Paul at Cæsarea, where he was imprisoned through the envy of the Rulers of Jerusalem.

Thus the Gospel of Christ was brought into contact with the vices of both sexes, and of the Roman and Jewish world. How difficult was the work of moral purification it had to perform!

By hallowing Marriage as a "great Mystery" (*Eph.* v. 32), as a "representation of the mystical Union and Marriage betwixt Himself and His Church," Christ regenerated the World.

But, if Marriage is to be desecrated and degraded from a Holy Mystery to a secular bargain; if Divorce is to be made easy by Law; then all the evils of the age of Nero will again flow in upon society; and we may see *Bernices* and *Drusillas* sitting with great pomp in high places of this world, and taking cognizance of the doctrines of St. Paul.

³¹ οὐδὲν θανάτου ἄξιον—πράσσει] St. Paul's innocence was declared by all who took cognizance of his cause. And consequently the Jews were condemned by them. As *Chrys.* says, *Lysias* condemned them, *Felix* condemned them, *Festus* condemned them, Agrippa condemned them, and ultimately God condemned them, and destroyed their Temple and their City for their hostility to the Gospel.

CH. XXVII. 1. ὡς ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς] when it was determined that we should sail away (from Cæsarea) into Italy. On the genitive of the article and the infinitive, see above on Luke ii. 21. Acts xx. 3; xxiii. 15. *Winer*, § 44, p. 290.

—ἐτέρους] prisoners of a different class, not ἄλλους. See xii. 17, ἕτερον τόπον: xxiii. 6.

—Ἰουλίῳ—Σεβαστῆς] *Julius*, of the *Augustan* cohort. Every incident, however minute, which is recorded by the Holy Spirit in

b 2 Cor. 11. 25.
ch. 19. 29.
& 20. 4.
Col. 4. 10.
c ch. 24. 23.
& 26. 16.

² ^b Ἐπιβάντες δὲ πλοῖν Ἀδραμυττηνῶ, μέλλοντι πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὅντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνης Θεσσαλονικέως. ³ ^c Τῇ τε ἐτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιланθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν. ⁴ Κακείθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους· ⁵ τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς Λυκίας. ⁶ Κακεῖ εὐρὼν ὁ ἐκατόνταρχος πλοῖον Ἀλεξανδρίνον πλεόν εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό. ⁷ Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεώντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλαμῖνην· ⁸ μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινα καλούμενον Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία. ⁹ Ἰκανοῦ δὲ χρόνου διαγενομένου,

this narrative of that great event, the conveyance of the Gospel to Rome, the capital of the world, by the ministry of the Apostle of the Gentiles, is noticeable, and seems to have been ordered by Divine Providence, so as to show that all things will be made subservient to the progress and triumph of Christianity.

St. Paul goes from *Cæsarea*; and it is mentioned by St. Luke that he was conducted by a Roman Centurion, recalling to the mind by his name, and that of his cohort, those of the first two Emperors, *Julius* and *Augustus*.

It is also probable that the cohort here mentioned belonged to the body-guard of the Emperor. See *Tacit. Ann.* xiv. 15, "*cohors Augustanorum*." *Sueton. Ner.* 25. *Dion Cass.* lxxiii. 8. *Wieseler*, p. 391. It is not said that the Cohort itself was at *Cæsarea*; but *Julius*, the Centurion of that Cohort, was.

If this is so, it is observable, that an Officer, whose duty it was to protect the person of the Master of the Roman World, is here employed by God to save the life of St. Paul (v. 43).

And surely it is not without some prophetic and spiritual meaning, that St. Paul was empowered, through his influence with *Julius*, the Centurion of the *Augustan* cohort, to save the lives of his fellow-prisoners in the ship (v. 43). See further below, on xxviii. 15, 16, on the subserviency of human powers to the Gospel under the overruling control of God.

2. Ἀδραμυττηνῶ] of *Adramyttium*, on the coast of *Myria*. *Steph. Byz.* de Urb. p. 22. *Wetst.* p. 636.

— μέλλοντι] So A, B, and many Cursives and Versions.—*Elz.* μέλλοιτες.

— πλεῖν] A, B add *eis*, which has been received by *Lachm.* and *Tisch.*, not by *Bornemann*, *Bloomf.*, or *Alf.* And it is not probable that if *eis* had been in the original text, it would have been here rejected; whereas, it was not unlikely to have been introduced by Copyists, not familiar with the more recondite phrase, πλεῖν τόπους, on which compare *Hanno*, *Peripl.* ap. *Wetstein*, πλεῖν τοὺς παραθαλάσσιους τόπους, and *Pausan.* i. 35, τὴν Ἀττικὴν ἐν ἀριστέρᾳ πλεύουσιν (*Bornemann*), and the remarks of *Winer*, *Gr. Gr.* § 32, p. 200, who refers to *Poppo*, *Thuc.* vi. 36. The sense is, The ship was about to sail by the places along the coast of Asia.—πλεῖν *eis* would signify that it was sailing to them with an intention of touching at them, which does not appear to have been the case.

It would seem that the original intention was, that St. Paul and the other prisoners should take their passage to *Adramyttium*, and proceed by the overland route across Greece toward Italy; as St. Paul probably afterwards did, in his last journey to Rome; and as *S. Ignatius* also did; each of them going thither to *Martyrdom*. See below on 2 Tim. iv. 13.

— Ἀριστάρχου] *Aristarchus*. See xix. 29; xx. 4. Col. iv. 10. *Philem.* 24. St. Luke mentions the name of *Aristarchus*—but not his own.

3. φιλανθρώπως] kindly. An evidence of the truth of this History. The Writer of the Acts has no desire to magnify unduly the sufferings of St. Paul. Cp. xxviii. 31.

4. ὑπεπλεύσαμεν] we sailed under the lee of. Their course must have been along the north coast of Cyprus (not the South), because they sailed not through narrow straits, but deep, through the πέλαγος (not θάλασσα: cp. *Matt.* xviii. 6), or broad expanse of water (πλάτος θαλάσσης, *Heeych.*), off the shore of *Cilicia* and *Pamphylia*. See *Smith*, pp. 63—67.

The mention of *Mr. Smith's* work ("On the Voyage and Shipwreck of St. Paul," with Dissertations, by *James Smith, Esq.*, of *Jordanhill*, F.R.S., 2nd ed. Lond. 1856) suggests an expression of thankfulness for the happy combination of Geographical,

Archæological, and Naval knowledge, in that illustration of this narrative, and for the example there displayed of the application of science and experience to the exposition of the divine Word.

We may also refer here to *Mr. Houston's* Chapter on the Voyage and Shipwreck of St. Paul, one of the most interesting portions of that attractive work; ch. xxiii. of the two Volumes by *Messrs. Conybeare* and *Houston*, on St. Paul's Life and Epistles.

The narrative of this Chapter is also well illustrated in *Mr. Lewin's* Life and Epistles of St. Paul, pp. 713—742.

5. Μύρα] *Myra*, neuter plural. *Μύρα*, πόλις Λυκίας, λέγεται καὶ θηλυκὸν καὶ οὐδέτερον. (*Steph. Byz.*) Its remains are described by *Houston*, ii. p. 387.

6. πλοῖον Ἀλεξανδρίνον] A merchantman, probably a "navis frumentaria," or corn-ship, from *Alexandria*, the capital of *Egypt*, the granary of *Italy*. Cp. *Sueton. Galb.* 10. *Tacit. Hist.* iv. 52. *Varro*, R. R. ii. proem. *Lucan* vi. 105. See v. 38.

How came the *Alexandrine* ship, sailing to *Italy*, to be at *Myra* in *Lycia*?

The wind was westerly (v. 4), and the ships of the ancients were not fitted for working to windward; and under the circumstances of the case, the *Alexandrine* ship would stand to north till it came to the land of *Asia Minor*, which is very favourable for navigation by such vessels, the coast being bold and safe, and abounding in harbours. The *Alexandrine* ship was carried to *Myra* by the same westerly winds that forced the *Adramyttian* vessel to the east of Cyprus. (*Smith*, p. 71.) Cp. *Wetst.*, p. 638, who shows from the history of the voyage of *S. Athanasius* in A.D. 349, from *Alexandria* to *Rome*, that *Alexandrine* ships sometimes took that course, especially in unfavourable weather. Cp. *Socrates*, H. E. ii. 24. *Sozomen*, vi. 25.

Some of these *Alexandrine* corn-ships were large and noble vessels, as was this in which St. Paul sailed. See v. 37. For examples of their bulk see *Lucian*, *Navig.* 5, and for other particulars with respect to them, *Seneca*, *Ep.* 77. *Sueton.*, *Aug.* 98.

7. βραδυπλοοῦντες] slowly sailing; the opposite term to εὐθυδρομοῦντες (xvi. 11; xxi. 1).

— μόλις] with difficulty (see vv. 8. 16. 1 Pet. iv. 18) having arrived over against *Cnidus*.

— μὴ προσεώντος] The words μὴ προσεώντος are not to be joined to what precedes, but to what follows. Since the wind did not allow us to advance, we sailed under the lee of *Crete* (i. e. along the east coast of it), towards *Salmone*, which is s.w. by e. from *Cnidus*. The wind was therefore North-west; a wind which prevails in the Eastern part of the Archipelago in the summer months. (*Purdy's* Sailing Directions for the Mediterranean, p. 197. *Smith*, p. 74.) It is the same wind as the *Etesiae* of the ancients. (*Plin.* ii. 4.)

— Σαλαμῖνι] *Salmone*. "*Creta longissima est, ad orientem habens Sammonium promontorium adversum Rhodo*." *Plin.* N. H. iv. 20.

8. παραλεγόμενοι] coasting it along the southern shore: they were not able to coast along the north shore of *Crete*, on account of the adverse wind.

— Καλοὺς Λιμένας] still preserving its ancient name (*Pococke's* Travels, ii. 250), as does *Lasea*, which is about five miles to the East of it. (*Smith*, pp. 80. 245. 262.)

About two leagues to the west of *Fair Havens* is *Cape Matala*, where the coast of *Crete* begins to run northward, at nearly the central point of the south side of *Crete*.

The plural number (*Καλοὶ Λιμένες*) seems to be due to the circumstances of its having two open roadsteads; one a little to the east of the other.

καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρῆναι ὁ Παῦλος ¹⁰ λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας, οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσεσθαι τὸν πλοῦν. ¹¹ Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέθετο μᾶλλον, ἢ τοῖς ὑπὸ Παύλου λεγομένοις. ¹² Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κακείθεν, εἴπως δύναιντο καταντήσαντες εἰς Φοῖνικα παραχειμάσαι, λιμένα τῆς Κρήτης ^d βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον. ¹³ Ὑποπνεύσαντος ^d *vet. 7.*

9. τοῦ πλοῦς] *the voyage to Italy* (see v. 10) was then dangerous, on account of the violent northerly winds which blow in the *Ægean* at that season.

On the form πλοῦς, πλοῦς, for the Attic πλοῦς, πλοῦ, see *Lobeck*, *Phryn.* p. 453. It is used in *Martyr. Ignat. 3.* Cp. *1 Cor. xiv. 19*; and see *Winer*, p. 59.

— τὴν νηστείαν] *the fast*; the day of Atonement, 10th of *Tisri* (October). *Lev. xvi. 1—34*; *xliii. 26—30.* *Numb. xix. 1—11.* *Jahn*, *Archæol.* § 367.

There is a remarkable Rabbinical gloss on *Isa. xliii. 16.* "Who maketh a way in the sea," i. e. from the Feast of Pentecost to the Feast of Tabernacles (five days after the Fast). See *Schoetigen*, p. 482. And the Rabbis say (*Sabbat. v. 3*), "No one ought to sail between the feast of Tabernacles and Dedication."

By a like figure of speech the Athenians spoke of the weather for sailing, as beginning after the *Dionysia*. (*Theophrast. Char. 3.*)

10. θεωρῶ ὅτι—μέλλειν] On this combination of two constructions, see *Winer*, *Gr. Gr.* § 44, p. 303, who quotes *Xenophon*, *Hellen. ii. 2*, εἶδὼς ὅτι ἔσεσθαι, and other examples. See also *ibid.* § 63, p. 506.

— ὕβρεως] buffeting, hard usage; cp. v. 21, κερῆσαι τὴν ὕβριν ταύτην, and *2 Cor. xii. 10*, ἐν ὕβρεσιν, ἐν ἀνάγκαις, and ὁ βριστῆς is used absolutely *Rom. i. 30*. *1 Tim. i. 13.* *Horace*, *1 Od. xiv. 15*, says of a ship, "ventis debes ludibrium."

— φορτίου] So A, B, G, and many Cursives.—*Els. φόρτου.* φόρτος is the Attic, φορτίον the Hellenic form. *Mœris*, p. 52. (*Bornem.*)

11. κυβερνήτῃ] 'gubernatori,'—*the pilot.*
— ναυκλήρῳ] the 'magister navis'—'navicularius' (*Gloss. Labb.*). ὁ δεσπότης τοῦ πλοίου (*Heeych.*). "Qui hominibus vel mercibus trajiciendis lucrum querit" (*Kuin.*).

12. ἀνευθέτου] *not well placed*; not commodiously situated. Its name shows that it was a good harbour in some seasons, and so it is described in modern works on navigation (see *Smith*, pp. 81, 82), but it was not commodious to winter in. It is, in fact, an open roadstead; or rather two open roadsteads, with good anchorage, and looking to the south.

— Φοῖνικα] *Phœnix*. See next note.

— βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον] *Libe* (from *Libya*), the Greek name for the Roman *Africa*, and opposite to *Aquila*. *Plin. N. H. xviii. 77*, who adds that *Corus* is opposite to *Vulturinus*. Cp. *Virgil*, *Georg. iii. 356*, "Spirantes frigora *Cauri*;" and v. 278, "In Borean *Caurumque*," and *Seneca* (*Qu. Nat. v. 16. 4*), "solstitiali occidente *Corus* venit; ab occidente hierno *Afficus* furibundus et ruens apud Græcos Ἀψὺ dicitur."

The words in the text are rendered by *Vulg.* "respicentem ad *Africum* et ad *Corum*;" and by the *Authorized English Version*, "which lieth toward the South-west and North-west." This rendering has been rejected by recent able Interpreters, particularly by *Alford*, *Smith*, and *Howson*, who understand the phrase to mean, looking towards the points to which (and not from which) the South-west and North-west winds blow; i. e. not turning the face towards, but the back on, those winds; and looking to the South-east and North-east. And on this supposition they identify *Phœnix* with the harbour now called *Lutro*, about forty miles west of Fair Havens, and which is described as being the best, and indeed the only safe winter harbour in that part of Crete, and looks to the South-east and North-east. See *Smith*, pp. 84—93. *Howson*, ii. pp. 398—400, and *Alford's* note here. Besides, *Phœnix* is described by *Strabo* (x. 4) as on the south of the isthmus, or narrowest part of Crete, and this corresponds to *Lutro*; it is called Ἀράδερα by *Hierocles*, *Synecdem.*, and *Aradena* is called *Anapoliis* by *Steph. Byzant.*; and *Mr. Pashley* (*Crete*, ii. 257) found two villages, called *Aradena* and *Anapoliis*, at a little distance above *Lutro*, and he says (ii. 267) "Port *Phoenix* is at *Lutro*."

The question is one of grammatical interpretation; and it does not seem consistent with its principles, to render the words in question in any other way than that in which they have been translated in the *Vulgate* and other Versions.

The expressions by which the learned writers mentioned above have endeavoured to confirm their interpretation, do not appear to be relevant to the case before us. No doubt πλεῖν κατὰ ρεῦμα is to sail down the stream; and αἱ κατὰ Λίβα προσβολαί, quoted from *Josephus*, are gusts from the South-west. And so κατ' ἀνεμον φέρεσθαι, and ἐκτραγῆναι κατ' εὐρον, might be used, as in Latin *secundum flumina*, along the side and in the direction of the rivers. So *Herod. iii. 10*, ἐφέροντο κατὰ κύμα καὶ κατ' ἀνεμον.

But in those cases the verb connected with κατὰ is one of *motion with*; and not of *rest*, or of *direction toward*, like βλέπω, the verb used here.

To describe a harbour as looking with or down the wind, is not a natural mode of expression. The best illustration of St. Luke's phraseology is to be derived from St. Luke himself, viz.,

In Acts ii. 10 we have Λιβύης τῆς κατὰ Κυρήνην, toward Cyrene. iii. 13, κατὰ πρόσκπον Πιλάτου, face to face before Pilate. Cp. xxv. 16; viii. 26, πορεύου κατὰ μεσημβρίαν, go toward the South. So xvi. 7, κατὰ τὴν Μυσίαν, and κατὰ τὴν Βιθυνίαν. So in the present chapter, v. 2, τοὺς κατὰ τὴν Ἀσίαν τόπους. v. 5, πέλαιος τὸ κατὰ τὴν Κιλικίαν. v. 7, γενόμενοι κατὰ τὴν Κύβρον, ὑπεκλύσαμεν κατὰ τὴν Χαλμόνην,—in all which cases there is an idea of direction towards, or juxtaposition at. Cp. St. Paul's expression, *Phil. iii. 14*, κατὰ σκοπὸν διάγω. *Gal. ii. 11*, κατὰ πρόσκπον αὐτῷ ἀντίστην. *Gal. iii. 1*, κατ' ὀφθαλμοῖς.

It has been said, indeed, that ἀψὺ and χῶρος here do not signify fixed points of the compass; but only winds, which sometimes blow, and sometimes do not. But this does not seem a tenable opinion. St. Luke is describing the *habitual aspect* of the harbour, its geographical bearings, independently of variable circumstances, especially of so fortuitous and fickle a condition, as whether a given wind happened to blow or not. And βλέπω, like the Latin *specto*, describes a continual relation. Cp. *Herodian*, vi. 5. 2, πρὸς τὰ ἀρκτὰ μέρη βλέπουσαν, looking to the north. *Cæsar*, B. G. vii. 69, "pars collis ad orientem spectabat," i. e. had an easterly aspect.

If, therefore, *Lutro* is *Phoenix*, the true interpretation of the passage is this,—“If by any means they might reach *Phoenix* and winter in it, being a Cretan harbour, which, as approached from the sea, looks toward the south-west and north-west; and is therefore sheltered from those winds by the land.”

In favour of this interpretation, it may be said, that it is more natural, in describing the good properties of a harbour, as here, to speak of the winds from which it is sheltered, than of those to which it is exposed;

Also, that St. Luke suggests this nautical mode of regarding land objects from the sea, and of interpreting his words accordingly, by the expression in v. 27, ὁπάρουν οἱ ναῦται προσάγειν τιὰ αὐτοῖς χῶραν, the sailors deemed that some land was drawing near them. See note there; and see also a similar nautical expression above, xxi. 3.

But, if the expression of St. Luke here, βλέποντα κατὰ Λίβα, is to be rendered, facing the s.w. from the land, then we must look for *Phœnix* in some other place than *Lutro*. The identification of *Phoenix* with *Lutro* is of recent date. The harbour of *Lutro* has only been lately discovered by British Navigators. Perhaps, when the southern coast of Crete has been more accurately surveyed, another harbour may be found, which may correspond with the words of St. Luke, understood in this latter sense.

And, in the Charts of Crete (*Smith*, p. 94. *Howson*, p. 399), is a bay a little to the west of *Lutro*. This bay is marked *Phœnix*. This is the modern Greek pronunciation of Φοῖνικα. And this bay looks from the land to the s.w., i. e. κατὰ Λίβα and κατὰ Χῶρον.

May not it be the *Phœnix* of St. Luke?

The coast has probably been changed by time; and if, as represented in the Charts, two streams flow into it, what is now

δὲ νότου δόξαντες τῆς προθέσεως κεκρατηκέναι ἄραντες ἄσσον παρελέγοντο τὴν Κρήτην. ¹⁴ Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὁ καλούμενος Εὐρακύλων. ¹⁵ Συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. ¹⁶ Νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην ἰσχύσαμεν μόλις περικρατεῖς γενέσθαι τῆς σκάφης. ¹⁷ ἦν ἄραντες βοηθείαις ἐχρῶντο ὑποζωννύντες τὸ πλοῖον φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. ¹⁸ Σφοδρῶς δὲ

a bay may have been formerly a safe harbour. (See *Smith*, p. 89.)

Facing, as Phineas does, the s.w. and n.w., it would have protected the vessel from the s.e. wind, which soon after arose, and blew continuously for many days. In this respect it would have been *εὐθετος πρὸς παραχειμασίαν*. Perhaps, also, its nearness to the harbour of *Lutro*, where a ship would be sheltered from North-westerly and South-westerly winds, was a circumstance which, combined with others, made it more "commodious to winter in" than *Fair Havens*.

¹³. *ὁσπνεύσας νότου* [the south wind having sprung up. This was a change; for from Cnidus to Fair Havens they had had n.w. winds. They hoped that the south wind would carry them round Cape Matala to Phoenix, which lay to n.n.w. of Fair Havens.

— *ἄραντες*] sc. *ἀγκύρας*—they weighed anchor (on this use of *ἄραντες*, see *Thucyd.* i. 29; iii. 91); and they were coasting along Crete more closely (*ἄσσον*) than before (so *Winer*, § 35, p. 217, and *R. W. B.* i. p. 102, and *Meyer*). *ἄσσον* = *πλησίον*, *ἐγγὺς*, *Heysch.*; it is used by *Josephus*, *Ant.* i. 20. 1, *τοὺς μὲν προσέμενε τοὺς δὲ λειπομένους ἄσσον ἐκέλευσε ἀκολουθεῖν*. *Antioch.* Lib. fab. 41, *βῆναι εἰς ἄσσον τῷ κυνί*. *Joseph.* *Ant.* xix. 2. 4. *Herod.* iv. 3, *ἵνα ἄσσον αὐτῶν*, add. vii. 233. *Coniungendum autem est ἄσσον cum παρελέγοντο* *Lucian.* H. V. 1, p. 657, *τῇ ἐπιούσῃ δὲ, ἄραντες ἐπλάθον πλησίον τῶν νεφῶν*.

The *Vulgate* has 'cum sustulissent de *Asson*,' as if the reference was to *Assos* (see above, xx. 13), and so the *Æthiopic* Version: the *Syriac* and *Arabic* have *Thasos*. Our English Authorized Version renders it 'they sailed close by Crete;' and so *Beza* and *Wetstein*, who gives numerous examples of this use of *ἄσσον*, p. 640.

¹⁴. *ἔβαλε*] See on Mark xiv. 72, and below, v. 41, *ἐρείσασα*, and v. 43, *ἀπορρίψαντας*.

— κατ' αὐτῆς] i. e. against Crete, from the heights of Mount Ida. Cp. *Matt.* viii. 32, *κατὰ τοῦ κρηνοῦ*.—αὐτῆς cannot refer (as some have thought) to the ship, which is called πλοῖον. Cp. on v. 41.

— *ἄνεμος τυφωνικός*] a violent wind; a hurricane or whirlwind, sometimes called τυφὼν, *Heysch.* *Plin.* N. H. ii. 49, "*Tyrphon*, locum ex loco mutans rapidâ vertigine, præcipua navigantium pestis, non antennas modò, verum ipsa navigia contorta frangens."

— *Εὐρακύλων*] So A and B*, and *Vulg.* and *Cassiodor.*, which have "Euro-aquilo." This reading seems also to be confirmed by the Sahidic Version, which has *Εὐρακῆλων*, and to have given rise to *Εὐτρακῆλων* in the Coptic, and *Εὐρακῆλων* in the Armenian, and *Aquilo* in the *Æthiopic* Version.

Εὐρακῆλων has been approved by *Grotius*, and ably defended by *Beniley* (on *Freethinking*, pp. 98—100, ed. Camb. 1743), and by *Mr. Smith*, p. 98, and in his *Dissertation*, pp. 164—159, and it has been received by *Lachm.* and *Bornemann*.

Elz. has *Εὐροκλύδων*. G, H have *Εὐροκλύδων*. B** has *Εὐροκλύδων*.

St. Luke says that the word in question was the name of a wind (*ἄνεμος*, see also v. 15, *τῷ ἀνέμῳ*). But *Euro-clydon* is rather the name of a wave (*κλύδων*) than of a wind.

Besides, the writer says, that the *ἄνεμος* was *that* which is called (*ὁ καλούμενος*) by the name in question. It was known by that name. If, then, *Euroclydon* were the true reading, it would probably be found somewhere as a name of a wind; but it nowhere occurs as such.

None of these objections apply to the reading *Εὐρακῆλων*. The wind, *Εὐρακῆλων*, in Latin, *Euro-aquilo*, was the name given by Mariners, especially Italians, to what the ancient Greeks called *Kaukias*, which was the wind between *Eurus* and *Aquilo*, i. e. is the s.e. wind in the Roman compass; and therefore called *Euro-aquilo* by the Roman seamen, as *Euro-notus* and *Euro-auster*, similar compounds, were used to designate the s.e.

It may be said that the proper etymological form of the word in the text would be *Εὐροακῆλων*. And it is not improbable that *that* is the true reading. The confusion of *ΕΥΡΟΑΚΤΑΩΝ* and

ΕΥΡΟΚΑΤΑΩΝ is a very easy one, and likely to be made by the Copyists, who would be more familiar with the word *κλύδων* than with *ἀκῶλων*.

As has been well shown by *Mr. Smith*, p. 98, the effect of an s.e. wind, would have been precisely such as is described by St. Luke to have been produced on the ship.

¹⁵. *ἐπιδόντες ἐφερόμεθα*] we gave the ship to the gale, and succumbed before it. *Eurip.* *Troad.* 683, *ἐνδόντες τύχη*, said of sailors committing their ship to fortune. *Heliod.* *Æthiop.* i. 3, *τοῦ κυβερνήτου ἐνδόντος* (scil. τὸ πλοῖον) *τῷ ἀνέμῳ*. *Plutarch.* de fortuna Rom. p. 319. *Cæsar* ad navis gubernatorem fluctus vehementiores timentem, *τόλμα, καὶ δέδιδι μηδὲν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἱστία, καὶ δέχου τὸ πνεῦμα, τῷ πνεύματι πιστεύων*, *ὅτι Κάλσαρος φέρει καὶ τὴν Κάλσαρος τύχην*. (*Quint.*) Cp. *Weist.* p. 641.

¹⁶. *ὑποδραμόντες*] having run under the lee of a little island called *Claudé*, in order to have stiller water, and to be sheltered from the wind, so as to be enabled to hoist up the boat (which was towed after the ship), and to lash it on board; and to undergird the ship, to keep its timbers together, and to equip it better for the storm. Their next care was to lower the sail and bring down her spars and rigging. Cp. *Kitto*, p. 439.

— *Κλαύδην*] So A (probably) and G, H; but B has *Καύδα*, and *S. Jerome* has *Cauden*, and this, it seems, is the true reading. The modern name of the island is *Gozzo*,—a corruption of *Κλαύδος* and *Gaudus*, the name given it by *Ptolemy*, iii. 7, and *Mela*, ii. 7, and *Plin.* iv. 20, "*dextrâ Cretam habenti contra Hierapytnam Gaudos*." It lies about twenty miles to the South of Crete.

— *μόλις*] with difficulty (vv. 7 and 8), because of the high sea, and because the boat was probably full of water, and also "because the ship must have been rounded with her head to the wind and her sails trimmed, so that she had no head-way." (*Smith*.)

— *περικρατεῖς γ. τ. σκάφης*] to get possession of the boat by hoisting it with cables thrown round (περὶ) it. And yet all this was labour lost, because afterwards the boat, which had been hoisted on board with difficulty, was allowed to fall off (v. 32).

¹⁷. *βοηθείαις*] stays and braces to keep the ship together. (*Arist.* *Rhet.* ii. 5.)

— *ὑποζωννύντες*] undergirding by "cables passed round the hull or frame of the ship,"—commonly called "*frapping* it,"—lest, by the straining of her planks and timbers, the vessel should leak and founder. (*Smith*, p. 106. *Howson*, pp. 373. 405.)

— *τὴν Σύρτιν*] the Lesser Syrtis, or African quick-sand, to the s.w. of Crete. *Strabo*, ii. p. 185. *Plin.* N. H. v. 4. *Solinus*, xxvii.

— *χαλάσαντες τὸ σκεῦος*] The neuter singular *σκεῦος*, which occurs frequently in N. T. (*Luke* viii. 16. *John* xix. 29. *Acts* ix. 15; x. 11. *1 Thess.* iv. 4. *1 Pet.* iii. 7. Cp. *Vocat.* de Hebr. pp. 29—33), denotes some single object, and as such is distinguished from the feminine *σκευή*, *supellex*. And *σκεῦος*, with the definite Article, as here, signifies some special object of importance,—that which might κατ' ἐξοχὴν be called τὸ σκεῦος.

It is most probably the main-yard and sail. Some sail would doubtless be necessary to work the vessel on the starboard tack, i. e. with the right side to windward, so as to keep her off the quick-sand; but a press of canvas such as would not do any harm while they were under the lee of *Claudé* or *Gozzo*, would be attended with danger in such a tempestuous gale as that which had overtaken them; and therefore they might be constrained χαλᾶν, i. e. to lower with ropes (see the use of χαλᾶν *Mark* ii. 4. *Luke* v. 4. *Acts* ix. 25; xxvii. 30. *2 Cor.* xi. 33), τὸ σκεῦος, the main-yard and its sail. It had doubtless been already furled. This is nearly the interpretation of the ancient Expositors (*Chrys.* interprets it τὰ ἱστία, al. τὰ ἱστίονα). The *Syriac* renders it *velum*, and *Bede* 'laxantes antennis.' *Vulg.* has 'submisso vase'; and it is confirmed by a passage of *Seneca* (*Ep.* 77): "*Quoties ventus increbuit, majorque est quam expedit, antenna submittitur* (i. e. χαλᾶται); minus habet virium flatus ex humili."

χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιούντο· ¹⁹ καὶ τῇ τρίτῃ * αὐτόχειρες ^{g Job 2. 4. Jonah 1. 5.} τὴν σκευὴν τοῦ πλοίου ἔρριψαν ²⁰ μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρέϊτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. ²¹ Πολλῆς τε ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, ἴ* Ἐδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ^{1 ver. 10, 13.} ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. ²² Καὶ τανῦν ² παραινῶ ὑμᾶς εὐθυμεῖν ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ^{g Job 22. 29. Ps. 112. 7. 2 Cor. 4. 8, 9. h ch. 23. 11. Heb. 1. 14. 1 Deut. 32. 9. Ps. 135. 4. Isa. 44. 5. Mal. 3. 17. John 17. 9, 10. 1 Cor. 6. 20. k ch. 28. 1.} ἐξ ὑμῶν, πλὴν τοῦ πλοίου. ²³ Παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ ^b τοῦ Θεοῦ, ¹ οὐ εἰμὶ, ^φ καὶ λατρεύω, ἄγγελος, ²⁴ λέγων, Μὴ φοβοῦ, Παῦλε, Καίσαρί σε δεῖ παραστήναι· καὶ ἰδοὺ, κεχάρισται σοι ὁ Θεὸς πάντας τοὺς πλείοντας μετὰ σοῦ. ²⁵ Διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι οὕτως ἔσται καθ' ²⁶ ὃν τρόπον λελάληταί μοι ²⁶ ^k εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. ²⁷ Ὡς δὲ ²⁸ τεσσαρεσκαδεκάτῃ νυξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. ²⁸ Καὶ βολίσαντες εὗρον ὄργυιᾶς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὄργυιᾶς δεκαπέντε· ²⁹ φοβούμενοί τε μήπως κατὰ τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ἤχοντο ἡμέραν γενέσθαι.

18. ἐκβολὴν] *they were casting out the freight*, to lighten the ship while it was tossed by the storm. See LXX, Jonah i. 5, ἐφοβήθησαν οἱ ναυτικοί, καὶ ἐκβολὴν ἐποίησαν τοῦ σκευῶν τῶν ἐν τῷ πλοίῳ εἰς τὴν θάλασσαν, τοῦ κουφισθῆναι ἀπ' αὐτῶν. They lost *their freight*, as St. Paul had prophesied v. 10; but, as S. Aug. says (in Ps. 132), "*Paulus in corde ferebat patrimonium fidei suae, quod nullis fluctibus, nullis tempestatibus potuit auferri.*" He had learnt "*opus esse mercibus quae cum naufrago enatent.*"

On the ἐκβολὴ resorted to in a storm, see Blomf. Aeschyl. S. c. T. 755, πρόπρυμα δ' ἐκβολὰν φέρειν ἄνδρῶν ἀλφειστῶν ἔλθοις ἔγαν παχυτέλεις.

19. τὴν σκευὴν] *the furniture of the ship*,—beds, tables; perhaps also the tackle, rigging, yards, and spars.

—ἐρρίψαν] So A, B, C.—*Elz. ἐρρίψαμεν.*
20. ἐπιφαινόντων] *appearing, shining upon.* Horat. Epod. x. 9, "*Nec sidus atrā nocte amicum apparet.*"

—περιηρέϊτο] *every hope was being taken away*, as it were, cut away *all-around*: a happy expression describing the taking away of one hope after another; "*omnis spes circumcidebatur, amputabatur.*" See Wetst.

21. ἀσιτίας] Anxiety and fear had taken away all appetite for food, and had produced nausea and disgust for it. Perhaps the 'cabuse' for cooking victuals had been washed overboard; and it would not be easy to light a fire for the purpose in the storm.

—σταθεὶς ὁ Παῦλος ἐν μέσῳ] *Paul standing up in the midst.* The storm, by God's permission, was raised by the Prince of the Power of the Air (Eph. ii. 2) against the ship that was carrying the Gospel to Rome; and, humanly speaking, it would have overwhelmed it (v. 20). But it was made subservient by God's Providence to display the courage of the Apostle, and the power of divine grace, which enabled him to remain firm and intrepid in the tempest, and to *stand up in the midst*, and inspire others with hope.

The Ship may be compared to the Church, tossed by storms, in her course over the waters of this world. These tempests try the faith, and patience, and courage, of all who, like St. Paul, are strong in grace, and suffer for Christ. They serve to exercise and to prove them, and to manifest the work of the Holy Spirit in their hearts. Perhaps the most effective Sermon that St. Paul ever preached was in this storm. Its power will never cease to be felt by those who read the record of it here. And it may serve to fill the heart of every devout reader with comfort and trust, that every tempest of Persecution which is excited by Satan against the Ship of the Church, will be made eventually conducive to the furtherance of the Gospel, and to the eternal welfare and happiness of God's faithful servants, and to the greater manifestation of His Love, Power, and Glory.

—κερδῆσαι] *to gain this violence and loss.* θησαυρίζεις ὀργήν, Rom. ii. 5. So κερδαίνειν κακά, εἰρεῖν δλεθρον. Bentley on Phalaris, pp. 255, 256. Plin. N. H. vii. 40, "*lucificet injuriam.*" There is a gentle irony in the expression. Ye exposed yourselves to *danger*,—against good advice,—for the sake of *gaining wealth* by your merchandise; and you have *gained* nothing but *loss*. Here again the Authorized Version has been censured without reason by some.

23. τοῦ Θεοῦ] *Elz. places ἄγγελος before τοῦ Θεοῦ*, but A, B, C place ἄγγελος *after* λατρεύω. And this appears to be the better reading. In speaking to Gentiles who had no notion of the ministry of Angels, it is not probable that St. Paul would have used the word *Angel* otherwise than subsequently and subordinately to God.

27. διαφερομένων ἡμῶν] It cannot, therefore, be assumed (as has been done), that the Wind continued *always* the same.—*διαφέρεισθαι* means '*to be carried in different directions.*' See xiii. 49, and Wetst.

—Ἀδρίᾳ] Ἰόνιον πέλαγος, δ' νῦν Ἀδρίας, Hesych. So Strabo, ii. p. 185, and other passages quoted by Wetstein, p. 644, showing that writers contemporary with St. Luke apply the term *Adria* and *Adriatic* to that part of the Mediterranean which lies between Greece and Sicily, i. e. the *Ionian Sea*; and *distinguish* between *Adria* and the *Adriatic Gulf*, or Gulf of Venice. (Ignat. Mart. 5.)

Compare the account given by Josephus (Vit. 3), of his own dangerous voyage to Rome, βαπτισθέντος τοῦ πλοίου κατὰ μέσον τῶν Ἀδρίαν, and of his safe arrival at Puteoli, after the ship in which he was, containing 600 souls, had been lost, and eighty of them were taken on board by a vessel from Cyrene, in Africa, going to Italy.

—προσάγειν αὐτοῖς χώραν] *that some land was drawing near us.* St. Luke speaks here and elsewhere in the language of sailors. See xxi. 3, and Wetst. and Kuin. here. Cp. Val. Flacc. ii. 8, "*jam longa recessit Sepias.*" Virg. Aen. iii. 72, "*Provehimur portu, terræque urbesque recedunt.*" Ovid, Met. vi. 513, "*Admotumque fretum remis, tellusque repulsa est.*" Cic. Quæst. Acad. iv. 25, "*videmus navem illam? stare nobis videtur: at iis, qui in navi sunt, moveri hæc villa.*" Achill. Tat. ii. 32, γῆν γὰρ ἐωρώμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωροῦσαν, ὥς αὐτὴν πλεούσαν.

28. βολίσαντες] *having sounded*, with the βολίς, or plumb-line, let down from the foreship.

—ὄργυις] *fathoms*: properly the measure from the end of one arm outstretched (ἀργυρία) to the extremity of the other, together with the breast (Etymol., Hesych.), and reckoned as equal to three πηχεῖς or cubits. Eustath.

29. ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας] They cast *four anchors from the stern*; a circumstance which has perplexed modern critics and sailors; but has been successfully explained by reference to the structure of Ancient Ships. They were alike at both ends, and had only paddle-rudders (πηδάλια, v. 40), one on either quarter, which could be triced up, and had hawseholes at the stern.

Besides, the ship in which St. Paul was, was not running, but hove to, when she anchored; and the design was to cut the cables (v. 40), and run the ship on the beach at daylight. (Smith, pp. 200, 201.)

In anchoring by the *stern* the paddle-rudders were lifted out of the water, and lashed together tightly by their ζευκτηριαί (v. 40), and the rudder-ports or rudder-cases served for hawseholes to the anchors. In the battle of Copenhagen the English ships of war were anchored by the *stern*; and Lord Nelson stated after the battle, that he had been led to adopt this measure in

³⁰ Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν, ³¹ εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. ³² Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἶασαν αὐτὴν ἐκπεσεῖν. ³³ Ἀχρι δὲ οὐ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε μὴδὲν προσλαβόμενοι. ³⁴ Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς ἀπολείται. ³⁵ Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἥρξατο ἐσθίειν. ³⁶ Εὐθυμοὶ δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς· ³⁷ ἡμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ διακόσιοι ἐβδομήκοντα ἕξ. ³⁸ Κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. ³⁹ Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύοντο, εἰ δύναντο, ἐξῶσαι τὸ πλοῖον. ⁴⁰ Καὶ τὰς ἀγκύρας περιελόντες εἷον εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων, καὶ ἐπ-

1 Kings 1. 52.
Matt. 10. 30.
Luke 12. 7.
& 21. 18.

m 1 Sam. 9. 13.
John 6. 11.
1 Tim. 4. 3.

n ch. 2. 41.
& 7. 14.
Rom. 13. 1.
1 Pet. 3. 20.

consequence of having just been reading this chapter of the Acts of the Apostles: see *Howson*.

³⁰ ἀγκύρας ἐκτείνειν] under pretence that, being in the boat, into which they would take anchors and their cables, they would stretch them forth (ἐκτείνειν) or "lay them out" from the fore-ship, so as to steady the ship pitching in the sea.

This pretext, which seems to have deceived the centurion, a landsman, was seen through by St. Paul, who warned the centurion, that unless the sailors remained on board to work the ship, and thrust her in shore, the passengers would be lost. A remarkable proof of the Apostle's superiority, even as regards human wisdom and forethought.

³² εἶασαν αὐτὴν ἐκπεσεῖν] A striking proof of St. Paul's power over the minds of the Roman soldiers. The first portion of the Voyage had been characterized by opposition to his advice (v. 11); the latter is distinguished by compliance with it.

Such, in brief, is the History, past and future, of the Gospel of Christ.

³³ μεταλαβεῖν] So A, B, C.—*Elz.* προσλαβεῖν.

³⁴ ἀπολείται] So A, B, C, and many Cursives and Versions.—*Elz.* πεσεῖται.

³⁵ εὐχαρίστησε] he gave thanks, as if what God had promised (v. 24) had been already fulfilled. Observe his faith in the storm—and see its effects on others (vv. 36, 37).

The words λαβὼν ἄρτον, εὐχαρίστησε, καὶ κλάσας, compared with Luke xxii. 19, 20, and 1 Cor. xi. 23, are remarkable, and suggest that this act may have been connected with a celebration of the Holy Eucharist.

³⁷ ἡμεθα—ἕξ] we were all the souls in the ship, to the number of two hundred and seventy-six. See above, v. 6.

³⁸ τὸν σῖτον] the corn—with which it was laden; for it was a corn-ship; part of its freight had been cast out before (v. 18). On the form of the word see *Winer*, p. 60.

The wheat was cast into the sea, in order to lighten the ship, that she might be worked more easily and thrust in to the beach.

³⁹ αἰγιαλόν] a beach,—without rocks.

⁴⁰ τὰς ἀγκύρας περιελόντες] having cut the cables of the four anchors, by which the ship had been held during the night; and thus abandoned them to the sea, in which they were left. The sense of περιελόντες is clear from περιηρεῖτο (v. 20).

St. Luke's design in this narrative appears to be to show, that all human aids or appliances were of no use in the storm, and were discarded as such even by the crew. The reader will observe the climax in the enumeration of their successive acts of abandonment,—

(1) They cast overboard some of the freight (v. 18).

(2) They cast overboard with their own hands the furniture (σκευὴν) of the ship (v. 19).

(3) They cut off the boat, in which many of them had intended to escape (vv. 30, 32).

(4) They cast the corn out of the ship into the sea (v. 38).

(5) They abandoned their anchors to the sea.

We hear nothing more of the κυβερνήτης and ναύκληρος, who had opposed St. Paul (v. 11). He alone stands forth unmoved in the storm (v. 21). The crew discarded as useless their

ordinary helps; and "all hope that they should be saved had been taken away" (v. 20).

But they had St. Paul and his Mission on board; and they all came safe to land. "Noli timere, Caesaris fortunas vehis," was the saying of Julius Cæsar to the panic-struck mariner in the Adriatic; "Nolite timere, Christiani Evangelium vehitis," was that of St. Paul.

ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων] at the same time loosening the bands of the rudders.

The ship was not steered, as modern vessels are, by one rudder moving on hinges at the stern, but by two πηδάλια (from πῆδα, oars; see the Editor's note on *Theocritus* xxi. 10), whence the English paddle, one on either quarter of the stern. This pair of πηδάλια, so arranged, may be seen represented in ancient coins, pictures, and other monuments, in *Smith*, pp. 183, 193, 194, 198, 199. Cp. *Heliodor.* 5, p. 241, τῶν δὲ πηδαλίων θάτερον ἀποβαλόντες. *Lucian*, *Toxari*, p. 51, τοῦ σκάφους ἥδη πλεόντες ἐκπερμανόμενοι τῶν πηδαλίων, and *Navig.* 5, tom. iii. p. 252, ἀνθρωπίνος λεπτὴ κμάκη τὰ πηδάλια περιστρέφον. *Ælian*, H. V. ix. 40, ὅτι Καρχηδόνιοι δύο κυβερνήτας εἰσέγγον εἰς τὴν ναῦν, ἄσπον λέγοντες εἶναι, δύο μὲν πηδάλια ἔχειν κ.τ.λ., and *Wetst.* here.

When the vessel was anchored by the stern, as this had been (v. 29), these two πηδάλια were lifted out of the water, and were lashed together by the (εἰγλαί, which seem to have bound them together habitually, thence called here αἱ ζευκτηρίαι, the rudder-bands; and were capable of being tightened or loosened, as need required. Cp. *Eurip.* *Helen.* 1536, πηδάλια τε (εἰγλαίαι) παρακαθίετο, i. e. the rudder-paddles were let down at the sides of the ship (παρακαθίετο) by bands (εἰγλαί).

These ζευκτηρίαι, by which the πηδάλια had been lifted up out of the water and braced tightly together, were now loosened (ἀνέθησαν), so that the πηδάλια descended into the water, and were ready for use to steer the ship on to the beach.

All these expedients were resorted to, in order to thrust the ship as far on shore as possible.

The ancient Christian Fathers seem to have found special delight in comparing the Church to a ship; and the reader may not be displeased with the insertion in this place of the following eloquent passage from *S. Hippolytus*, Bishop of Portus, near Rome (de *Antichristo*, § 9), which illustrates what has been said concerning the two rudders, and also throws some light on other portions of St. Luke's narrative; where, in many respects, the Alexandrine Vessel carrying St. Paul, and tossed by violent storms, presents a lively picture of the Christian Church.

Θάλασσά ἐστιν ὁ Κόσμος, ἐν ᾧ ἡ Ἐκκλησία, ὡς ναὺς ἐν πελάγεσσι, χειμάζεται· μὲν, ἀλλ' οὐκ ἀπόλλυται· ἔχει μὲν γὰρ μεθ' ἑαυτῆς τὸν ἡμπεριον Κυβερνήτην ΧΡΙΣΤΟΝ, φέρε δὲ ἐν μέσῳ καὶ τὸ τροπαῖον κατὰ τοῦ θανάτου ὡς τὸν (read ὡς ἱστὸν, i. e. like a mast) σταυρὸν τοῦ Κυρίου βασιτάζοντα· ἐστὶ γὰρ αὐτῆς πρῶτα μὲν ἡ ἀνατολή, πρῶτα δὲ ἡ δύσις, τὸ δὲ κοῖλον μεσημβρία· οἷα κε δὲ αἱ δύο Διαθήκαι (the two Testaments are her two πηδάλια, by which she steers her course). Σχοινία δὲ περιεταμένα ἡ ἀγάπη τοῦ Χριστοῦ σφίγγουσα τὴν Ἐκκλησίαν (here is a reference to the use of cables for girding the ship and bracing its timbers together; cp. above, v. 17) πλοῖον δὲ δ φέρεται (the

ἀραντες τὸν ἀρτέμωνα τῇ πνεύσῃ κατείχον εἰς τὸν αἰγιαλόν. ⁴¹ ° Περιπεσόντες ο 2 Cor. 11. 25. δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. ⁴² Τῶν δὲ στρατιωτῶν βουλή ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μὴ τις ἐκκολυμ- βήσας διαφύγῃ. ⁴³ ° Ο δὲ ἐκατόνταρχος ¹ βουλόμενος διασῶσαι τὸν Παῦλον p 2 Cor. 11. 25. ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορρήψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι ⁴⁴ καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου· ^q καὶ οὕτως ἐγένετο πάντας q ver. 22. διασωθῆναι ἐπὶ τὴν γῆν. Ps. 107. 28—30.

σκάφη, or boat; cp. above, vv. 16. 30. 32) μεθ' αὐτῆς τὸ λουτρὸν τῆς βαπτισμῆς, ἀναεὶς τοὺς πιστεύοντας (probably the font of baptism is compared to the boat, as conveying and admitting the crew and passengers into the ship). "Ὅθεν δὲ ταῦτα λαμπρὰ, παρέστιν ὡς πνεῦμα, τὸ ἀπ' οὐρανῶν, δι' οὗ σφραγίζονται οἱ πιστεύοντες τῷ Θεῷ· παρέπονται δὲ αὐτῇ ἡγκυραὶ σιδηραῖ, αὐτὰ τοῦ Χριστοῦ ἀγαίαι ἐντολαί, δυναταί (i. e. powerful and steadfast) ὡς σιδηροί· ἔχει δὲ καὶ ναύτας δεξιούς καὶ ἐκνήμους ἀγίους ἀγγέλους παρόντους, δι' ὧν αὐτὴ κρατεῖται καὶ φρουρεῖται ἡ Ἐκκλησία. Κλίμαξ δὲ αὐτῇ, εἰς ὅθως ἀνέγουςαι ἐπὶ τὸ κέρασ, εἰκὼν σημείου πάθους Χριστοῦ, ἔλκουσα τοὺς πιστοὺς εἰς ἀνάβασιν οὐρανῶν, i. e. the ship's ladder which conveys aloft to the summit of (the mast), is an image or resemblance of the sign of the Passion of Christ (i. e. of the Holy Eucharist), which draws the faithful up to the ascent of heaven.

S. Hippolytus goes on to say, Ψηφαροὶ δὲ ἐπὶ τὸ κέρασ ἐφ' ὀφλοῦ αἰνούμενοι· τὰς προφητῶν, μαρτύρων τε, καὶ ἀποστόλων εἰς βασιλείαν Χριστοῦ ἀναπαυόμενοι. Here, instead of ψηφαροὶ αἰνούμενοι, we may read ψήφαρα αἰωρούμενα. Ψήφαρα are the Latin *suppara*, Senec. Ep. 77, in Medel, 325. Lucan, v. 420, "Summa *suppara* velorum;" or, as Tertullian calls them (Apol. 16, ad Nation. 12), *siphara* (ψήφαρα), i. e. top-sails (cp. Smith, pp. 152. 195). And S. Hippolytus means that the topsails, which are raised aloft to the summit of the mast, and are set there, remind him of the order of Prophets, and Martyrs, and Apostles glorified, and resting in bliss, in the kingdom of Christ.

A similar comparison of the Church to a Ship may be seen in a treatise in Montfaucon's *S. Chrysostom*, vi. tom. vi. p. cv: "Quamvis infestatione Inimici Ecclesia ab seculi tempestatibus laboret, quibusvis tentationibus pulsatur, naufragium facere non potest, quia Filium Dei habet Gubernatorem: navigat enim fidei gubernaculo, felici cursu per hujus seculi mare, habens Deum Gubernatorem, Angelos remiges, portans choros omnium sanctorum, erecta in medio ipsa salutari arbore crucis, in qua evangelicæ fidei vela suspendens, flante Spiritu Sancto, vehitur ad portum Paradisi, et securitatem quietis æternæ."

The symbol of a Ship, emblematic of the Church, is often seen represented on the Christian monuments in the Catacombs of Rome; see Bp. Kip on the Catacombs, p. 114, ed. 1859.

— τὸν ἀρτέμωνα] So A, B, C, and Caten., p. 405, and so Winer.—*Elz.* has ἀρτέμωνα: it was the 'small sail' (Syriac), the foresail fixed at the prow on a bowsprit. See Juvenal, xii. 67, describing a ship in a storm:

"—— inopi miserabilis arte cucurrit
Vestibus extensis, et quod superaverat unum
Velo prora suo,"

which the old Scholiast explains, "Artemone solo velificaverunt." Cp. *Isidor.* Orig. xix. 3, as emended by Mr. Smith, p. 192, "Dolon est minimum velum, et ad proram defixum Artemo dirigendæ potius navis causâ commendatum (commendatur?) quàm celeritate," or, as Bede says here, "Artemon est modicum velum, dirigendæ," &c., as in *Isidore*. Hence the Roman Lawyers said

(*Labæo*, Digest. 50, tit. 16, leg. 242), "Malum navis esse partem, Artemonem autem non esse," and cp. *Boeckh* (Urkunden des Attischen Seewesens, p. 140), who calls it the *smallest sail*.

They let the vessel drive before the breeze, by a single small sail. All these incidents are mentioned with so much minuteness by St. Luke, in order to show that "vain was the help of man," and that their preservation (and they were all preserved) was due, not to any human means, but to God's goodness alone, especially towards His faithful servant and prisoner, St. Paul (see v. 24).

Doubtless also the Holy Spirit in dictating this beautiful narrative, designed to suggest the reflection, that whenever and wheresoever it is God's will that the Gospel shall be preached, no storms raised by the Evil One against Christ's Church can obstruct her course; and that though all human aids fail her, though the material vessel is split in fragments, and scattered over the waves,—though the earth itself is wrecked and dissolved,—He can bring her and hers by a single Artemon to shore.

⁴¹. περιπεσόντες] This word does not indicate human contrivance, but a *περίεργεια* of Divine Providence. They had selected a creek having a beach, into which they desired, if possible, to thrust in the ship (v. 39). But this would not have been effected unless they had fallen into a τόπος διθάλασσος. This may be explained from reference to the Chart of St. Paul's Bay, Malta (*Smith*, 124. *Housson*, 422), where is the small island Salmotta, which produces a current that would carry a ship into a small cove in the τόπος διθάλασσος, which, by its approximation to the shore, the island makes between itself and the beach ¹.

"The sea rushing into the Bay from the N.E. strikes against the outer point of this small island, which causes it to divide and meet again at the inner point, in a small Cove, where any Ship-Master would run his ship, if in distress." (*Cole*.)

— τὴν ναῦν] they thrust-in the ναῦν. Observe the word ναῦν, not ναῖον, which had hitherto been the word used throughout the narrative; ναῖον occurs thirteen times in this chapter, and the word ναῦς had never been used as yet.

Indeed, the present is the *only place* in the New Testament where the word ναῦς is found;

There is a great force in it here. The vessel had formerly been a noble ναῖον for sailing (εἰς τὸ πλεῖν); but now that it has lost its freight, its tackle, its boat, its provisions, its anchors, its all—it is reduced to a ναῦς, a *hulk*, not fit to sail, πλεῖν, but only ναῦν, to swim.

— ἡ πρύμνα ἐλύετο] the stern was going to pieces, while the foreship stuck fast. The word ἐλύετο, was being dissolved, is a happy one; the strong solid ship was becoming as loose as the liquid element in which it had sailed. So *Virg.* *Æn.* x. 303, "puppis tua, Tarchon, solvitur;" and *Cicero*, *Attic.* xv. 11, "dissolutum navigium." (*Wetst.*)

St. Paul had been already in three shipwrecks before this (2 Cor. xi. 25). How little, after all, do we know of what the great Apostle suffered for Christ! But it is all registered in His Book; which will be opened at the Last Day.

⁴⁴. πάντας διασωθῆναι] all escaped in safety to land. Perhaps

Island is a patch of foul ground, over which the least depths are six and a half and seven fathoms. The harbour is open to easterly and north-easterly winds; but it is a safe place for small vessels, with good holding-ground; and so long as your cables will hold, your anchors will never drag. The best anchorage is *abreast of the small cove* on your starboard side going in, where you will find from six to ten fathoms, mud and clay. Small vessels may haul into the cove, and lash themselves together in a tier, having an anchor out to the SS. Eastward, and no winds can injure them.

Within *Kawro Point* you will see a small tower and battery, called the *University*; another battery, *Elbena*, stands three-quarters of a mile further in, and beyond that is St. Paul's tower. There are also three other batteries defending the *Points of the Bay*, two of which are situated near the beach at the bottom of the Bay. From *Kawro Point* the land runs S.E. by E. (S.E. $\frac{1}{2}$ S.) for five miles, towards the *Lighthouse of Valetta*.

¹ The following is from the Sailing Directory, 1834:—
ST. PAUL'S BAY.—This is divided from *Melheka Bay* by the *Peninsula of Salmotta*, on the hilly part of which stands a square building, commonly called the *Salmotta Palace*; and at the extremity of this peninsula is a low and irregularly-formed island, named *Salmotta Island*, already noticed; this constitutes the northern part of *St. Paul's Bay*. There are a few rocks at its eastern point, extending outward nearly half a cable's length; and at the distance of a cable's length you will have clear ground, with from ten to fourteen fathoms. The east end of *Salmotta Island*, and the *Point of Kawro*, are distant from each other above one mile, and bear N.W. by W. and S.E. by E. (N.W. $\frac{1}{2}$ N. and S.E. $\frac{1}{2}$ S.), the bay running in W.S.W. (W. $\frac{1}{2}$ S.). The depth of water between the island and the point is eighteen fathoms, from whence it lessens to fourteen, ten, eight, and at the further end three fathoms, where there are a sandy beach and a rivulet. About a quarter of a mile to the southward of *Salmotta*

a ch. 27. 26.

b Rom. 1. 14.
1 Cor. 14. 11.
Col. 3. 11.
c Matt. 10. 42.
Heb. 13. 2.

d John 7. 24.

e Mark 16. 18.
Luke 10. 19.
f ch. 14. 11.

g James 5. 14, 15.

XXVIII. ¹ Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελίτη ἡ νῆσος καλεῖται. ² Ὅι τε βάρβαροι παρείχον οὐ τὴν τυχοῦσαν φιланθρωπίαν ἡμῖν ἄψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ τὸν ἕτον τὸν ἐφεστῶτα καὶ διὰ τὸ ψῦχος.

³ Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἀπὸ τῆς θέρμης διεξελθούσα καθήψε τῆς χειρὸς αὐτοῦ. ⁴ Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, ⁴ Πάντως φονεύς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴσεν. ⁵ Ὁ μὲν οὖν ἀποτιναζόμενος τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν. ⁶ Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, ἡ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκόντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον αὐτὸν εἶναι θεόν.

⁷ Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχε χωρία τῇ πρώτῃ τῆς νήσου, ὀνόματι Ποπλίω, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. ⁸ Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον κατακέισθαι πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος, ἐπιθείς τὰς χεῖρας αὐτῷ ἰάσατο αὐτόν. ⁹ Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ προσήρχοντο, καὶ ἐθεραπεύοντο. ¹⁰ οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένους ἐπέθεντο τὰ πρὸς τὰς χρεῖας.

¹¹ Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις. ¹² καὶ καταχθέντες εἰς Συρακούσας,

some were saved spiritually by the evidence they had seen of St. Paul's prophetic power (see vv. 10. 22. 26), and by being led thereby, and by his miracles (xxviii. 9, 10), to listen to the Gospel; and thus the Storm in Adria brought them to the heavenly haven of eternal Peace.

CH. XXVIII. 1. ἐπέγνωμεν] we discerned. So A, B, C.—*Els.* ἐπέγνωσαν.

— Μελίτη] Malta. The theories which suppose this to be any other than Malta, and particularly to be Melida in the Adriatic Gulf, seem to proceed from a misunderstanding of the word Ἀδρία in xxvii. 27, and from other similar misconceptions. See *Biscoe*, p. 67. *Smith*, Dissertation ii. p. 130. *Howson*, p. 426. It is by no means probable that an Alexandrine ship on its way toward Rome (v. 11), would be found wintering at an island in the Gulf of Venice; but it would be very likely to winter at Malta.

2. οἱ βάρβαροι] the barbarians. Rom. i. 14. 1 Cor. xiv. 11. People who spoke a strange language, i. e. neither Greek nor Latin. *Ovid*, *Trist.* v. 10. 37, "Barbarus hic ego sum, quia non intelligor ulli." The dialect here spoken was probably African or Phoenician. (*Rosenm.*, *Kuin.*, *Biscoe*. *Prof. Blunt* on Duties of Parish Priest, p. 48.) The Greeks called all others, even the Romans, βαρβάρους. "Barbari antiquitus omnes dicebantur exceptis Græcis." (*Festus*.)

As the Jews called all Gentiles Greeks, so the Romans and Greeks called all others barbarous.

By calling the Maltese βάρβαροι, St. Luke shows that he is writing as a Hellenist to Hellenists.

But here, and v. 10, St. Luke draws silently a contrast between the kindness of these so-called barbarians, and the conduct of those who despised the rest of the world as barbarous, and yet had treated St. Paul in a barbarous manner—the Jews and Romans at Caesarea. We hear of no miracle wrought before Felix by St. Paul, in his two years' imprisonment at Caesarea, or before Festus and Agrippa; but he worked many miracles among these civilized barbarians, v. 9.

— οὐ τὴν τυχοῦσαν] extraordinary. See above, xix. 11.

— ἄψαντες πυρὰν] having kindled a fire; into which the viper was afterwards cast; see on v. 4.

3. ἀπὸ] So A, B, C, G, H, and Caten. p. 407.—*Els.* ἐκ. The sense is, the Viper, which was probably then in a torpid state, from the cold and damp (v. 2), had been taken up by St. Paul in the sticks, which were laid by him on the fire, and was driven forth from them (ἀπὸ τῆς θέρμης, by the force of the heat), and

recovered its vitality and passed through them and darted forth from them, and seized on his hand.

4. οἱ βάρβαροι—ἔλεγον πρὸς ἀλλήλους] the barbarians were speaking to one another, in their own tongue, neither Greek nor Latin (v. 2). This mention of what the barbarians said (viz. that St. Paul was a murderer, &c.), and which evidently they imagined would not be understood, is another silent evidence of power, in the Apostles and Evangelists, to understand and speak languages which they had not learnt, and were not supposed to know; just as they understood what was said in the Lycæonian dialect, and spoke it to the people at Lystra. See above, Acts xiv. 11, and on ii. 4.

— ἡ δίκη] whom Justice suffered not to live: so *Soph.* Antig. 544, οὐκ ἔδωκε τοῦτό γ' ἡ Δίκη. 'H Δίκη is the Latin "Justitia," an abstraction personified, as *Virg.* Georg. iii. 474, "extrema per illos Justitia excedens terribis vestigia fecit."

Rather it was the malice of the Evil One, who had hoped that St. Paul would perish in the storm, which he, as Prince of the power of the air (Eph. ii. 2), had been permitted by God to raise (cp. Job i. 12. 19), that he might defeat his mission to Rome. "Viper a fixit, Dæmonis arma gerens," says *Arator* (ii. 1157), and "Prædo venit,—sed præda jacet." The same God who delivered Paul from the sea, saved him from the serpent (see Christ's prophecy, Mark xvi. 18), and enabled him to cast it into the fire—a figurative and prophetic emblem of what awaits him who is the Old Serpent, the ὄφις ἀρχαῖος (Rev. xii. 9; xx. 2), the Enemy of the Church, which he endeavours to destroy by the storms of Persecution (Rev. xii. 14, 15), and by the venom of Heresy; and whose doom it will be to be cast eis λίμνην πυρὸς, into the lake of fire, Rev. xx. 10.

— οὐκ εἴσεν] suffered not—to live. Observe the aorist, they think of him as already dead, and speak of him as such.

5. ἀποτιναζόμενος] having shaken off from himself. So A, G, H.—*Els.* has ἀποτινάξας.

6. θεόν] a god: placed thus emphatically at the end of the sentence by A and B.—*Els.* has θεὸν αὐτὸν εἶναι.

7. τῇ πρώτῃ] the primus, his official title, the πρῶτος Μελιταίων, or Primus Melitenensium. See the Inscription in *Biscoe*, p. 67. Cp. *Blunt*, p. 48. *Smith*, 148. *Howson*, 425.

8. δυσεντερίῳ] So A, B, G, H. Cp. *Lobeck*, *Phryn.* p. 518. — ἰάσατο] he healed. A reward for hospitality.

10. τιμαῖς] with presents, gifts, and offerings (*Chrys.*). See 1 Tim. v. 17.

11. Διοσκούροις] The two sons of Jove, Castor and Pollux, the supposed patrons of sailors in the heathen world (*Horat.* Carm. i. 3. 2; iv. 8. 31. *Catull.* iv. 27. *Ovid*, *Fast.* v. 720. *Theocrit.*

ἐπεμειναμεν ἡμέρας τρεῖς¹³ ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν, ἐπιγενομένου νότου, δευτεραῖοι ἤλθομεν εἰς Ποτιόλους¹⁴ οὗ εὐρόντες ἀδελφούς παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἐπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν.¹⁵ Κακεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἔξῃλθον εἰς ἀπάντησιν ἡμῶν ἄχρις Ἀππίου φόρου καὶ Τριῶν ταβερνῶν^{h ch. 21. 5. 3 John 6, 8. 1 Ps. 27. 15.} οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ Θεῷ ἔλαβε θάρσος.

¹⁶ Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἐκατόνταρχος παρέδωκε τοὺς δεσμίους^{k ch. 24. 23. & 27. 3.} τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν κατ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

xxii. 1), which were at the prow's head, and were the *insigne*, by which the ship was known. On the *insignia* of ships, as distinct from their *tutela*, see *Weist.*, p. 652. *Ruhnken's* Dissertation, ed. 1771. *Blomfield*, *Æschyl.* S. c. Theb. 196.

It is the custom, says the *Bishop of Alexandria* (*S. Cyril*, in *Caten.* here), for *Alexandrine* vessels to have such figures as these on the right and left of the *prow*.

St. Paul did not scruple to sail in a vessel with *heathen* deities for its *insigne*: and the Holy Spirit has vouchsafed to mention their name, *Dioscuri*, sons of *Zeus*, or *Jupiter*.

For what reasons?

(1) Perhaps to remove such scruples as troubled the mind of *Tertullian* (see his "De coronâ militis" and "De Idololatriâ") in ancient times, and of Quakers and some others in modern, and to teach the nature of Christian Liberty (*viz.*), that Christians may freely and without sin communicate with idolaters in the common concerns of life, such as navigation, commerce, and language, &c. (1 Cor. v. 9, 10), although they must at the same time take care not to communicate with them in any act of idolatry (1 Cor. x. 21. 2 Cor. vi. 14—16. Eph. v. 11).

(2) To correct the spirit of self-righteousness which has made distinctions and differences in the Church, on the plea of conscientious objections to the use of certain words and names derived from *heathen* uses, such as the *days of the week*.

(3) To suggest the reflection, that the Gospel of Christ would appropriate and consecrate all things to itself;

The Gospel is presented to us in this divine history as sailing towards Rome in an *Egyptian* ship, with a *heathen* sign. *S. Cyril* quotes happily the LXX of Isa. xi. 14, speaking of Christian Missions, *παρασθῆσονται ἐν πλοίοις ἀλλοφύλων, they will fly as with wings in the ships of strangers and unbelievers*.

It is worthy of remark, that the ancient enemy of the Church of God, *Egypt*, was made to furnish two of the Ships (Acts xvii. 6; xxviii. 11) which conveyed the Apostle of the Gentiles, in his way to preach the Gospel to the great Metropolis of the Heathen world. The Gospel of the Son of God was carried in a ship with a Heathen sign, called from the sons of Jove. It was about to subdue heathen Rome, and to make the Mistress of the world pass under the mild yoke of the Cross. It was about to plant the Cross of Christ in the centre of the blood-stained Colosseum, to erect the statues of Peter and Paul on the summits of its Egyptian obelisks, and to convert the Pantheon of Agrippa into a Christian Church.

Here is a striking prophecy and pledge of the future subjection of all earthly powers and opposing forces beneath the feet of Christ; and of the future manifestation of His Omnipotence in making them all subsidiary and subservient to the triumph of His Gospel.

¹³ *περιελθόντες*] not by a straight course, but *tacking*; the wind not being favourable, for it is added, that *after one day*, the *south wind* (which was favourable) sprang up abaft (*ἐπενέμει*), and so on the *second day* they arrived at Puteoli—a distance of 182 miles from Rhegium. On the rate of sailing of ancient ships, see *Smith*, p. 209, who understands *δευτεραῖοι* as equivalent to *τῇ εἰς ἡμέρᾳ*.

— *Ποτιόλους*] Puteoli, 150 miles from Rome, now *Pozzuoli*, on the Bay of Naples, an *ἐμπορίον μέγιστον*, *Strabo*, v. p. 376; especially for Alexandrine Corn-ships. (*Seneca*, *Epist.* 77.) Sometimes called a 'Second Delos' on account of its commerce. Its earliest name was *Dicæarchia*.

There is an interesting fact, recorded in connexion with *Puteoli*, in the Martyrdom of S. Ignatius, the disciple of St. John (p. 568). When he was going to his martyrdom at Rome, he was brought to Puteoli, and he wished to *land* there, in order that he might follow the steps of *St. Paul* (*κατ' ἴχνος βαλεῖν θέλων τοῦ ἀποστόλου Παύλου*); an incident confirming the genuineness and authenticity of the Acts, and perhaps, also, showing its influence in primitive times.

VOL. I.—PART II.

¹⁴ *ἡμέρας ἐπτά*] seven days. In order, probably, to spend a Lord's-Day with them. See above, on xxi. 27.

— *ὁδὸς εἰς τὴν Ῥώμην ἤ.*] and thus to Rome we came. An interesting and picturesque description of the route from Puteoli to Rome, may be seen in *Houson*, ii. 437—447. See also *Sir W. Gell's* Work on Rome and its Vicinity, 2 vols., Lond. 1834, and *Nibby's* *Contorni di Roma*, 2 vols., Roma, 1819.

¹⁵ *οἱ ἀδελφοὶ—ἐξῃλθον*] the brethren came out to meet us—especially to meet Paul, from whom they had received an Epistle (that to the Romans) more than three years before.

— *Ἀππίου φόρου καὶ Τριῶν ταβερνῶν*] "*Appii Forum*," a station marked in the Roman Itineraries as about thirty-three miles from Rome; the "*Tres Tabernæ*" twenty-three miles from Rome. See *Sir W. Gell*, art. "Via Appia," i. p. 153.

The former, *Appii Forum*, reminds the reader that they were on the "*Appian Way*." Another suggestion, therefore, is here offered of the same truth as that stated above (v. 11).

These were two itinerary stations on the great *Via Appia*, the "*Regina Viarum*," the Queen of Roads (*Cic.* ad Att. ii. 10. *Hor.* *Serm.* i. 5. 3), on which Rome sent her armies through the Southern and Eastern regions of the world;

The conquests of the *third* monarchy (that of *Alexander* the Great, see Dan. ii. 39; vii. 6; viii. 8. 21) had provided a common language for the Gospel—Greek;

Alexandria, the great commercial capital of Egypt, and named from the great Conqueror himself, had provided two Ships to convey the Apostle of the Gentiles toward Rome, the Capital of the world;

The *fourth* great monarchy, the *Roman*, had made great military Roads in Europe and in part of Asia for her own conquests, as she thought; but in God's good purposes they became Highways for the Gospel of Christ. She had stratified Europe. He evangelized it.

It is interesting to trace the progress of the Apostle on those great Roads of the Roman Empire, e. g. on the *Via Egnatia*, by which he had been brought into Greece, and now on the *Via Appia*, by which he enters Rome.

The journeys of the Apostles and Apostolic Missionaries could not have been effected, had it not been for the engineering energy of heathen Rome, whom God employed as a *καλεσθεσίου* for Christ. The Military Roads of her Legions were paths for the Prince of Peace.

The World may see similar results, in future conquests of the Gospel under God's Allwise and Almighty Providence, by means of Railroads and of Steam. India is opening her arms. The great lines of her Railways are doing the Missionary work of the Baptist, the forerunner and herald of Christ (Isa. xl. 4). And as the Ship bearing a *heathen* sign ("Castor and Pollux") carried the Apostle of Christ to Italy, and the Basilicas and Temples at Rome have become Christian Churches, so the time may come when some of the magnificent Temples of India may be changed into Christian Cathedrals. Cp. *Introduction*, above, pp. 8—10.

¹⁶ *στρατοπεδάρχῃ*] to the captain of the *prætorian guard*, the body-guard of the Emperor: probably *Burrhus*, if St. Paul arrived at Rome (as is most probable) in the spring of A.D. 61. In the spring of A.D. 62, Burrhus died. *Tacit.* Ann. xiv. 51, 52. *Dio*, 62, 13. *Sueton.* Ner. 35. *Wieseler* (p. 86), following *Bp. Pearson* (p. 389), infers that the words *στρατοπεδάρχης* intimate that there was only one Commander of the *Prætorian Guard*, or Imperial Household Troops, and that therefore St. Paul must have arrived before the Death of Burrhus, i. e. before the spring of A.D. 62, after which there were two *στρατοπεδάρχαι* (*Tacit.* Ann. xiv. 51). The conclusion is probably true; but *στρατοπεδάρχης* might (as *Meyer* observes, pp. 18. 465) be used to indicate the Officer then on duty at the Palace.

It was a providential circumstance that prisoners, who were sent on appeals to Rome, were consigned to the custody of the Chief of the *Imperial Guard*. See *Joseph.* Ant. xviii. 6. 6. *Plin.* Z

1 ch. 21. 33.
& 24. 12—14.
& 25. 8.

m ch. 22. 24.
& 24. 10.
& 25. 8.
& 26. 31.

n ch. 25. 11.

o ch. 23. 6.
& 24. 21.
& 26. 6, 7, 29.
Eph. 6. 20.
2 Tim. 1. 16.

p ch. 24. 5, 14.

q Luke 2. 34.
1 Pet. 2. 12.
& 4. 14.
r ch. 26. 6.

s ch. 17. 4.

t Ps. 81. 11, 12.
Jer. 5. 21.
Ezek. 3. 6, 7.
& 12. 2.
u Isa. 6. 9, 10.
Ezek. 12. 2.
Matt. 13. 14.
Mark 4. 12.
Luke 8. 10.
John 12. 40.
Rom. 11. 8.

¹⁷ Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν ἔλεγε πρὸς αὐτούς, Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων ¹⁸ οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. ¹⁹ Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου ἔχων τι κατηγορησαί. ²⁰ Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἀλυσιν ταύτην περικείμεαι.

²¹ Οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν. ²² Ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς περὶ μὲν γὰρ τῆς αἵρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι ²³ πανταχοῦ ἀντιλέγεται.

²³ Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρούμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν, ἀπὸ πρῶτ' ἕως ἑσπέρας. ²⁴ Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. ²⁵ Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν, Ὅτι ²⁶ καλῶς τὸ Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν λέγον, Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν, Ἄκοῦ ἄκούσετε, καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ²⁷ Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὥσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν μὴ-

Ep. x. 65. Thus St. Paul's bonds were made manifest in Christ in the whole *Prætorium*, or Palace of Nero (Phil. i. 13), and the Gospel was brought home to the hearts of those of Cæsar's household (Phil. iv. 22).

It is probable, that the *πραιτώριον*, of which the *στρατοπεδάρχης* had the command, was the Palace of the Emperor himself on the Palatine Hill, on the south of the Roman Forum, in the heart of Rome. See note below on Phil. i. 13.

On the probability of St. Paul's communication through Burrhus with Seneca and others, see *Hieron. Scrip. Eccl.* 12. *Dr. Burton, Lectures*, pp. 261—267. *Fabric. Cod. Apocr.* p. 880. *Bibl. Lat.* ii. 121. *Gieseler*, § 26.

St. Luke's account of the treatment which St. Paul received at Rome, is illustrated by the narrative of *Josephus* (*Antiq.* xviii. 6, 7), concerning the detention of Agrippa I. in the same city, under Tiberius, *ἐβρίσκετο αὐτῷ παρὰ τοῦ Μάρκωνος* (the successor of Sejanus) *στρατιωτῶν τε μετρίων ἀνδρῶν, οἱ παραφυλάττειαν αὐτὸν ἐν φροντίσιν, καὶ ἐκατοντάρχου ἐφεστησμένου τε ἐκείνους καὶ συνδέτου ἐσομένου, λουτρὰ τε καθ' ἡμέραν συγχαρίζεσθαι, καὶ ἀτελευθέρων καὶ φίλων εἰσόδους, τὴν τε ἑλλην ῥηστονὴν ἢ τῷ σώματι γένοιτ' ἄρ' εἰσπέρου τε πρὸς αὐτὸν φίλος τε Σίλας κ.τ.λ.*

— *στρατιώτης*] the soldier, to whom he was chained.

¹⁹ *ἠναγκάσθην*] I was constrained to appeal to Cæsar,—an answer to the objections of the Jews, that, in a question of Religion, he had appealed from the Spiritual Court, that of the Sanhedrim at Jerusalem, to a temporal and heathen Power, and had so been guilty of profane and sacrilegious outrage against their national Faith, and against Jehovah Himself. St. Paul says that he did not act thus *voluntarily*, but was *compelled* to take this step by the Jews themselves.

We may observe here again the wonderful operation of Divine Providence in overruling the machinations of the enemies of the Gospel into means for its furtherance;

The Jews arrested and would have killed Paul. By their iniquitous and treacherous manœuvres against him, they showed even to the Chief Captain that he could have no hope of justice from them. He was therefore sent by night to Cæsarea (xxiii. 23). Festus proposed that after two years' imprisonment he should go up again to be judged at Jerusalem (xxv. 9). But the Jews had shown their inveterate malice by another conspiracy to slay him by the way (xxv. 3). In a word, St. Paul was *compelled* by the Jews themselves to appeal for justice from the Spiritual Court at Jerusalem to the tribunal of Nero at Rome.

A striking proof of the corrupt state of the spirituality. No wonder that its Candlestick was removed. The Candlestick of the Temple is now seen engraved among the spoils of Jerusalem on the triumphal Arch of Titus, which stands near the site of the Imperial Palace at Rome, where St. Paul was confined.

That conduct of the Jews was foreseen by God, and was made instrumental by Him for the propagation of Christianity, and for the transfer of its Mission from the centre of Judaism to the Metropolis of the Heathen World. Thus the malice of the Jews recoiled against themselves, and was used as an instrument for the glory of Christ.

²¹ *ἡμεῖς οὐτε γράμματα*] we neither received letters concerning thee from Jerusalem. This statement of non-communication between the Jews of Jerusalem and Rome is remarkable, and has been used by some in modern times as an argument against the veracity of this History. But it must be remembered that St. Paul did not appeal to Cæsar till near the end of his confinement at Cæsarea. Festus, the successor of Felix, had wished to decide the Cause at Jerusalem (xxv. 9); and it was doubtless a surprise both to him and to the Jews to hear St. Paul say, "I appeal unto Cæsar" (xxv. 11).

Before St. Paul had made this appeal, the Jews of Jerusalem had no reason for writing to those at Rome concerning him; for they had no ground for supposing that he would go there. And after appeal had been made, it does not seem that they had any opportunities of sending communications to Rome, on account of the expiration of the season for navigation to Italy. Nor indeed would they have been very anxious to write concerning him after the declaration of the Jewish king Agrippa acknowledging his innocence, and that he might have been set at liberty if he had not appealed to Cæsar (xxvi. 32).

²³ *πανταχοῦ ἀντιλέγεται*] is every where spoken against. A fulfilment of Simeon's words, Luke ii. 34, *σημεῖον ἀντιλεγόμενον*. The Jews are specially described as a *λαὸς ἀντιλέγων*. See Rom. x. 21. Isa. lxxv. 2, in LXX. Acts xiii. 45; xxviii. 19.

²⁵ *ῥῆμα ἐν*] one word, after so many disputations; one, and that from their own Scriptures; showing that their incredulity was foreseen and foretold by God, and that the rejection of the Gospel by the Jews is therefore no argument against it, but rather an evidence of its truth.

— *τοὺς πατέρας ἡμῶν*] our fathers. He claims their fathers as his own.

26, 27.] See Matt. xiii. 14, 15.

ποτε ἰδῶσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ καρ-
 δία συνῶσι καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. ²⁸ Ὡς γινώσκοντες ὅτι ἡ ἐξουσία τοῦ Θεοῦ ἐστὶν ἐν ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ. * αὐτοὶ καὶ ἀκούονται. ²⁹ Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπήλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

v ch. 13. 46.
 & 18. 6.
 Luke 24. 47.
 x ch. 22. 21.
 & 26. 17, 18.
 Matt. 21. 41.
 Rom. 11. 11.

³⁰ Ἐμείνει δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτὸν, ³¹ κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

γ ch. 4. 31.
 Eph. 6. 19.

28. γινώσκοντες ὅτι ἡ ἐξουσία τοῦ Θεοῦ ἐστὶν ἐν ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ] *Be it therefore known to you, that to the Gentiles was sent the salvation of God.* St. Paul never disguised from the Jews his design of going to the Gentiles. As *Bengel* observes,—On the rejection of the Gospel by the Jews, he declared that intention to them at Antioch, xiii. 46; at Corinth, xviii. 6; and now, for the third time, he declares it at Rome. Thus he gave them a triple warning; in Asia, in Greece, in Italy; see Tit. iii. 10.

29. καὶ—συζήτησιν] Not in A, B, E, and some Cursives and Versions.

30. διετίαν ὅλην] *two whole years* in St. Paul's life without any incident mentioned by St. Luke;

This silence is an impressive proof that the *arrival* of the great Apostle at *Rome*, the great capital of the world, is the culminating point of the history. "Paulus Romæ, apex Evangelii." *Bengel*.

As *Chrys.* observes, St. Paul had suffered shipwreck, but by that shipwreck he was made more illustrious. And now, like some noble Conqueror who has gained a great naval victory, he enters the royal City of Rome, the Capital of the world.

The rest may be *inferred* from what *had* been already said and done by the Divine Head of the Church, in guiding and preserving him till he set foot in safety in that City; and from the words of comfort and joy with which the book concludes.

It is to be regretted, that through want of attention to such considerations as these, this divine Book has been disparaged by some as a fragmentary narrative. Like all other works of the

Holy Ghost, it is a well-ordered and harmonious whole. It designs what was best to be done for a history of the Apostolic Church, and it performs fully what it designs. On this topic, see above, *Introduction* prefixed to this Book, pp. 6. 19, 20.

On the remainder of the Apostle's History, see *Euseb.* H. E. ii. 22—25; and below, the *Introduction* to St. Paul's Epistles to Timothy in Part III. pp. 416—424.

— ἐν ἰδίῳ μισθώματι] *in his own hired lodging.* The *μισθώμα* was the *meritorium* or *conductum* of the Romans. A lodging-house at Rome was divided into *cenacula*, each of which was let out for hire. See *Wesst.* p. 656.

31. ἀκωλύτως] *without hindrance.* The Acts of the Apostles is a record of trouble and suffering, like all other Books of the New Testament, and is also like them in this, that it ends happily. See particularly the end of St. Luke's Gospel (xxiv. 50—53).

There is something musical in the cadence of the word *ἀκωλύτως*, reserved for the end of this Book. The word commences with a short syllable, followed by three long ones, a first Epitrite, the termination of a Scazon, happily adapted to express repose after labour; as may be seen in the beautiful lines of *Catullus*, describing his return home, "Peninsularum," &c. Carm. xxix., especially vv. 6—10. This cadence is expressive of steadiness, firmness, and stability; of motion succeeded by rest; of action consummated and settled in repose. Compare the word *ἐκοιμήθη*, a word of like quantity, closing the history of St. Stephen's martyrdom (Acts vii. 60).

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